Human Values and Professional Ethics

Editors :

Dr. P.K. Varshney
Syad Abdul Wahid Shah
Deepak Kumar Sharma

Dept. of Higher Education, U.P.

Govt. Raza P.G. College, Rampur, U.P.
(Established 1949, Completed III Cycle of NAAC)

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Foreword

"Education occupies a very important place in human life. Education is capable of making life meaningful and to give proper momentum to the development of society. In today's technological and materialistic era, our fundamental and moral values are being lost, and only material comforts remain part of the blind race for prosperity, with which we can be rich physically but we are becoming weak spiritually and mentally. Therefore, there is a need to know, understand and adopt these human values so that along with the material progress, we can flourish the human civilization and culture and inspire the whole world to contemplate the new direction. As a result of this endeavor, this book with 17 sub-topics and related issues is being presented in the hands of readers, academics, teachers, researchers and students with the aim to bring this important subject to the public and to embrace human values and morality in life.

Dr. P.K. Varshney
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Deepak Kumar Sharma

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NEED AND IMPORTANCE OF VALUE-EDUCATION AT PRESENT EDUCATION SYSTEM IN INDIA

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Objective of the study: the target of this study is to review different opinion about Values given by the various students and their use and importance in education also as the todays education system and need and role of Value education in the Society in India.

RESEARCH METHODOLOGY

Secondary data collected from various reference books and web resources.

INTRODUCTION

Education has long been recognized as a central element in human development. It is considered as an important input in modernization where the developing countries like India began its drive for social and economic development since its independence. Education is important in a small country India, because it promotes the knowledge, skills, power, habits, values, attitudes and understanding of the people in the country. And it's also considered because the backbone of the event of India. Therefore, greater concern and emphasis must be put into the means and ways by which education transfer the needed knowledge and information to students. It helps people to become a useful member of the society and to develop an appreciation of their culture heritage and live more satisfying human lives.

There is an acute need for incorporative values on the real of faith, education,welfare works, economic and politics in India. The term "Value" refers to a development of "heart". It is not enough to seek out for Mother India a contemporary independent, secular, technological "herd" if, within the process she has lost her "hearts".

"Value-Education is very needed in our modern society because our lives became more miserable. The quantity of education

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has considerably increased, but the standard has decreased. Why? The number of educated people has reached at a high level, but murder, hatred, and selfishness have opened like wildfire everywhere. Why? Many institutions are opened, but only few civilized people are produced. Why? Degrees are available for all, but the dignity has gone down. Why? Trained people are produced from many institutions, but sincere people are only a few. Why? Many books are written; much research is done; many professional achievements are attained, but humanity is threatened. Why? Therefore, we need Value-Education."

Dr. C. M. Yogi, in his paper on 'Value-Based-Education in Nepal' rightly quotes Mahatma Gandhiji explaining the concept of education, "The real difficulty is that folks haven't any idea of what education truly is. We assess the worth of education within the same manner as we assess the worth of land or of shares within the stock-exchange market. We want to supply only such education as would enable the scholar to earn more. We hardly give any thought to the development of the character of the educated. The girls, we say, don't need to earn; so why should they be educated? As long intrinsically ideas persist there's no hope of our ever-knowing truth value of education."

Objective of Education

Each society wants that its children acquire a desirable set of values. The goal of education in every country is that the development of desirable values. Evidently, it's important to understand on what values are held by its school students. What kind of values do they possess? Such a knowledge is important to style curricular experiences for the achievement of the objectives of education which the society wants to formulate. We see today the disintegration in society. One of the explanations for the disintegration is conflicting values, ground. If we undergo history, we discover that the society is changing rapidly. The impact of the West has caused changes in it. The Western ways of thinking, dressing and behavior influenced the Indians. This impact of still seen in every big society. It is rather increasing. Values have social, psychological, economic, spiritual and philosophical aspects. They have a wide impact. Not one vital action in lifetime of a person's being are often said to be valueless. Thus, if values are good, life are going to be peaceful and useful, if values are undesirable, life are going to be burdensome and unwanted.

Value-Education

The value education is not a new concept. It is recommended by Sri. Prakash, Dr.Mudolia Azad, Dr. Kothari, Mahatma Gandhi, Dr. Radha Krishnan etc.

The word "value' springs from the Latin root "Valere" meaning "to be strong and vigorous" To be a worth, is to possess a specific value, that is the power to be some specific thing. It is the worth of a thing or a thought that creates us desirable or useful to us which can produce to an urgent demand for or interest in something that we think of having great value. People can love only what's dear to them (i.e. of very high value) and only what's felt to be of high value can produce to the energy and motivate for possession. Life is a matter of choices. In human life there are certain things looked upon as admirable, honorable, to be approved of and there are other things which entertain and please us but we may view them as not admirable, not honorable and to not be approved of the concept of values is presented by Bethel from various angles.

Definition of Values

What is a value? Value is one by which men live, for which, they are willing to sacrifice comforts, facilities and even lives to preserve their values. Describing the dominant characteristics of the Raghu Kul Tulsi Das writes -

"Raghu Kula Rita SadaChali - Aaie
PranJaay Par Vachan Na Jaai"

This is the very best value consistent with Indian Philosophy.

International Encyclopedia of Social Sciences (1968) defines values as "a set of principles whereby a conduct is directed
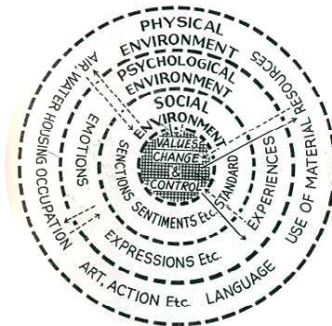
and controlled as a guide for individual or social groups". Values as defined by Good (1959, p. 636) are "any characteristic deemed important thanks to psychological, social moral and aesthetic considerations Mrs. Saroj Bagheeyaawaalle has done a radical research on The Cultural Values of Adolescents in 1991. She has nicely shown how values change and control the environment within the following diagram.

Values of Vedanta: According to vedanta, soul is covered with five koshas. Annamaya, Pranamaya, Manomaya, Vigyanamaya and anandmaya. Hence, when anybody crosses the stress and bondage of any kosha, he goes higher and better and deeper and deeper within the attainment of data. The highest value is the state of mukti (liberation of the soul from the bondage of the cycle of birth and rebirth) and the union with God, the Brahman. Thus, the hierarchy of values exists according to Indian philosophies.

According to the Upanishads the main aim is moksha which is acquired by the acquisition of knowledge, the performance of social and religious duties and above all the formation of character. The Indian doctrine of 4 Purusarthas may be a comprehensive theory of human values. The four Purusarthas Are:

Dharma : Moral value like duties, virtues, etc.

Artha : Wealth and political values.

Kama : Happiness and Aesthetic joy.

Moksa : Liberation or true Self- realization.

Character

Our present crisis is actually the crisis of character - the crisis useful. Sethi blames the Government for this crisis. He observes that after independence, the crisis in India isn't thanks to economic factor but is politically created by faulty planning.

According to Dr. Manohar Wadhawani, "Noble, spotless, shining, moral Character is that the sum of Purity of Thought And Its Power, Purity of Speech And Its Power, Purity of Action And Its Power, Positive attitude And Its Power, Purity of affection And Its Power, Robust Enthusiasm And Its Power, self-worth and Faith in Others And Its Power, Discipline And Its Power, Industry, Patience and Perseverance And Its Power, Appreciation of Others And Its

Power, Strengthening of Emotional Intelligence.

Role of value education in society

Bikas C. Sanyal, Senior Advisor, International Institute for Educational Planning, Paris, in his paper "Need for Value- Education within the Twenty-First Century" take good aadhaavaa of Since the establishment of UNESCO, a number of standard-setting instruments are developed to delineate basic principles of education for peace and human rights. Among them are the following:

1. The recommendation concerning Education for International Understanding, Cooperation and Peace, and Education concerning Human Rights and Fundamental Freedom. (Paris, 1974)

2. World Plan of Action on Education for Human Rights and Democracy. (Montreal, 1993)

3. Vienna Declaration and Programme of Action of the planet Conference on Human Rights (Vienna, 1993)

4. Declaration and Integrated Framework of Action in Education for Peace, Human Rights and Democracy. (Paris, 1995)

5. Plan of Action for the United Nations Decade for Human Rights Education 1995- 2004. These action plans are executed under the guidance of the UNESCO Advisory Committee on Education for Peace, Human Rights, Democracy, International Understanding and Tolerance.

In the words of the Director General of UNESCO "I proclaim forcefully, we must hence forth be ready to pay the price of peace as we've paid with millions of human lives the worth of war; that the range of cultures, the very basis of our identities and sense of belonging should unite us around ideals proclaimed by our constitution and nevermore divide us; that religions founded on love shouldn't lead us to confrontation and hatred; which ideologies, through freedom of expression and participation, should serve democracy and not coercion.

Suggestions

In his keynote opening address, Dr. KatrienBeeckman, (Head, Principles and Values Department, International Federation

of Red Cross and Red Crescent Societies) rightly put his views as follows, "We could in fact presume that globalization, TV and modern communication technology or social media are enabling factors to interrupt this ignorance.

We need to nurture a mindset that:

1. is critical, including self-critical,

2. is open and curious or welcoming and celebrating diversity as a source of learning, adventure and joy,

3. can engage during a constructive dialogue and appearance for creative solutions to problems with others instead of camp on its position, specialise in differences and blow things into dangerous and unhealthy proportion.

In summation he strongly suggests that "if we would like to foster a culture of nonviolence and peace within multi-cultural societies or global society, we've to focus on: Skills and values based education is in line with the international human rights framework on the right to education, which spells out that the promotion of a culture of nonviolence and peace at the individual, family, community and society levels may be a major purpose of education every child - local or migrant - is entitled to, this suggests that education must convey values fostering a child's individual development, like self-confidence, self-esteem, self-awareness and dignity.

We cannot escape the gorgeous thoughts, rather contemplation given in his famous book, "Seven Spiritual Laws of Success" by Deepak Chopra. The spiritual laws which he has explained there, are the must read or must have laws which are to be taught in schools or colleges as a curriculum for Value-Based-Education. consistent with him following are the seven spiritual laws for any success.

1. Law of Pure Potentiality

2. Law of Giving

3. Law of Karma

4. Law of least resistance

5. Law of Intention and Desire

6. Law of Detachment

7. Law of Dharma or Purpose in life

FINDINGS

Present scenario of education- Today's education system has lost its luster and relevance due to the western influence. it's succeeded in developing within us a hatred towards our own tradition and culture and in making us check out the western way of life with respect and admiration.

1. Our country today is within the throes of an ethical and cultural crisis and we will say that our education has did not create an honest society.

2. There is a crisis of character, moral decay and breakdown of traditional discipline

3. Quick acquisition of position and wealth by whatever means, fair or foul; good \ bad has been the soul motive of the products of such a defective system of education.

4. we will see the way gangland, financial frauds and terrorists' violence (are being headed) by a number of the simplest minds endowed with the simplest of educational and technical attainments.

5. Look at the way even the members of the learned professions enjoy scandalous unethical ways of creating money obligations and social responsibilities.

6. Merit has been consistently ignored in academic found out.

7. Ugly symptoms are seen everywhere.

Today's education gives importance to the entire marks, merit positions, awards and such thing. The education system has become the examination system and now it's becoming an information system; pushing back the worth system that the sooner system want to emphasize.

CONCLUSION

The conclusion, mere desire or aspiration to progress in life isn't enough; success should be supported values. And for that

value-based education must be imparted in today's institutions. in order that the scholars may emerge nearly as good leaders in their chosen field.

As Swami Chinmayananda in his "We Must" booklet states "All our success entirely depends upon ourselves. allow us to never look outside ourselves for help. allow us to not fall under the delusion that the influence of others would enable us to try to to better or accomplish more.

He firmly says: "Spiritual education and non-secular practices make us realize that we are a neighborhood of an entire scheme, and therefore the essential creativeness behind the entire universe is that the essential Essence ruling within the heart of every one among us: ShivohamShivoham".

Incorporation Value-Education in society will end in growth of character, growth in virtues like self-control, tolerance, selfless service, practice of prayer, harmony, to like all people, to assist them in need and respect them etc. Within the words of Swami Vivekananda 'Religion is nothing but a manifestation of the divinity already in man. Man isn't just the body or maybe the mixture of the body and the mind. he's essentially the spirit. The aim of our teaching should be to assist manifest this spirit in every thought, word and actions.

So, it should aim at a full and harmonious development of the body and the intellect and tune it to the spirit within. In other words, value-based-education should help build up an integrated personality, an ideal character.

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ROLE OF TEACHERS IN IMPARTING VALUE EDUCATION

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INTRODUCTION

In today's era of competition and survival we observe laxity in moral values. Industrialization has led to the emergence of high life style and raised the living standard of people. It has made man rich in materialistic sense but deteriorated the ethical fiber in the society. People crave for money and power. They are ready to jeopardize the interest of other people in pursuit of their selfish gains. Corruption in religious, economic, social, educational field is rampant. We come across many social evils in the society. Children due to their exposure to mass-media are turning juvenile delinquents. Due to lack of values they adhere to whatever is shown in the TV and on net ruining their life. Family disorganization has made them astray. Parents are busy in pursuing their careers and children are taken care by day care centers. Due to this value education is not imparted to these children. They become drug addicts, consume alcohol, gamble and enter into anti-social activities.

This is the present scenario which needs to undergo change in order to have a peaceful society and realize the importance of value education by incorporating the subject in school curriculum. Teachers play an important role in infusing the knowledge of "Para Vidya" to make students aware of knowledge of our self; the knowledge of the supreme reality to keep oneself away from vices.

Gurukula System:

1. The traditional Gurukula system of imparting education transformed the personality of the pupils.

2. Spiritual wisdom was imparted to them through spiritual gurus.

3. Thus a strong foundation of ethical values was laid down. Guru's prepared students to become responsible citizens and contribute in social welfare. They could channelize their energy for the betterment of the society.

4. Imparted knowledge of past, present and future. They were known as Trikalajananis.

5. Education stood for emancipation, ennoblement and evolution of human beings.

Present Education System: Dearth of Value Education:

Present education system deals with imparting knowledge of "Apara Vidya" i.e. study of Physics, Chemistry, History, Biology etc. The knowledge which we possess through the present education system is Apara Vidya which means that although we have knowledge of the world we do not have knowledge of our own self, of the supreme reality which is beyond time and space. We get knowledge of the external world. Today's education system is designed in such a way that a human being will achieve materialistic success and superficial achievements but he will lack virtues like kindness, honesty, compassion, righteousness, peace, love, non-violence etc. Human beings have become individualistic and self-centered. This infuses in them jealously, hatred and rivalry. Stability of society is threatened by the breakdown of ethics. The basic aim of education should be to produce men of knowledge and culture. Values such as Patriotism, anti-untouchability, dignity of individuals, endurance, social service, justice, national integration find no place in today's world of corruption, violence, intolerance and money-making.

Need of Value Education:

Values are standards or principles considered important in life. They come from within (love, kindness, compassion, mercy, sympathy, empathy, etc.,) and also by practicing (punctuality, discipline, obedience, behaviour, conduct, character). They are the foundation of human existence. Without the knowledge of values society can not sustain. Values tell a man to differentiate between good and bad, what one should do and what one should abstain from. They bring quality and meaning to our life. Value gives a person his identity and character. Value act as guidelines - they tell him what he should and should not do.

Role of Teachers in Imparting Value Education:

The "Learned teachers "are like sign posts in the road, to tell you where the road leads to:

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- ➢ The Teacher should help the students achieve their full potential and bring out the best in them.

- ➢ Be able to lead them towards a better tomorrow.

- ➢ Most important of all must be loving and sincere!

Isn't imparting values the responsibility of parents? Yes, it is, but teachers and schools play a big role too.

- ➢ Students spend more time in campus.

- ➢ Campus forms the bridge between home and the society.

- ➢ It is in Schools and later in the Colleges that students learn how to behave in the society.

- ➢ It is in schools and colleges that a good value system can be nurtured.

"A teacher's purpose is not to create students in his own image, but to develop students who can create their own image". Teachers are a role-model for the students. Their actions convey more than their words. Students learn values from what the teachers are rather than from what they say. Teacher makes a maximum impact on the personality of a student in the formative years. Students imbibe virtues and vices knowingly and unknowingly from theses role models. Teachers demonstrate the appropriate behaviour of their students by their actions.

Teachers must have healthy attitude and should possess rich values. Teaching is all about attitude positive \ negative towards their job of imparting quality education. Teacher should act as a friend, philosopher and guide. A teacher is not only a source of information but is also a mentor and guardian. Forth is teacher must respect the teaching profession, love her subjects and students, students will seek inspiration from teachers who have high self-esteem.

A decade back or so the role of a teacher was limited to being a source of information. But today this place is shared by books, coaching classes, multimedia technology etc. So the role of a teacher is marginalized. Role of a teacher has increased manifold. In modern times we are experiencing transition. A teacher can maintain values and nurture them. A teacher has an immense potential of bringing about a sea change in the society by demonstrating essential values

of head and heart. Teacher can impart values in students by giving them instructions through discussion, experimentation and lectures and by the following mentioned ways:

1. Teachers can maintain a case-study register to closely observe the students and note down the positive and negative traits of their personality.

2. By organizing cultural and sports events values like team spirit, sharing, spirit of cooperation, patience, courtesy etc can be imparted.

3. National and religious festivals must be celebrated to foster a feeling of homogeneity.

4. "Thought for the Day" should be employed in assemblies. Moral thoughts trigger in them moral thinking.

5. Teachers should give importance to cooperative learning.

6. Skits, role plays propagating moral values can be performed by students under the guidance of teacher.

7. Teacher must tell the students to go to the libraries-the treasure house of knowledge.

8. Teacher must explain the students the importance of meditation and yoga practices.

9. Impart knowledge of foreign languages to make them know different cultures.

10. Organize games, excursions, visits to places of historical importance. Club activities like nature club, literary club, wildlife prevention club, social service camps, blood donation etc.

11. Suicidal tendencies in students should be cured. They must be prepared by the teacher to face the challenges of life fearlessly and with courage.

CONCLUSION

Thus, Teachers play an important role in the nation building

by character building of the students. The best and the greatest profession in the world is that of a teacher, because the future of a nation depends upon the type of teachers who shape the future generations. Every teacher plays the most important role in shaping the students as enlightened citizen. Swami Vivekananda's words should not be forgotten by the teachers- "Arise, Awake and Stop not till the goal is achieved".

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ROLE OF EDUCATION IN MORAL VALUES

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ROLE OF EDUCATION IN MORAL VALUES

Education must help a sense of discrimination or vivek which gives one an insight into what is good or bad, right or wrong.The concept of right and wrong, good or bad,may vary from time to time, place to place, people to people, but at no point of time it would be right to be wrong or good to be bad. Education is a purposefull conscious, deliberate or spontaneous psychological, Sociological, scientific and philosophical process which brings about the all round development of individual to its fullest extent in the best of his social intersts in such a way that he enjoys maximum happiness and prosperity.Education is the process of development which consists of the passage of human being from infancy to maturity and the process whereby he adapts himself gradually in various ways to his physical, social and spiritual environment.Education is an interactive process in which all the poles are mutually inclusive.It is a continuous and progressive process.Information and knowledge are transmitted and acquired progressively, gradually.Education is a process of adjustment to environment.Education means the bringing out of ideas of universally validity which are in the mind of every man. It is the manifestation of perfection already reached in man.It prepares the child for real- life.

Education is the full development of all the innate powers of a child.Nothing is thrust into his mind by forse from outside.It develops the child physically, mentally, emotionally and socially.Education is important from various points of view.Its field of activity is so wide that all activities and experiences are embraced in its sphere of work.Essentially it is a process of development of the latent inherent capacities of a child. It suplimates the animal basic instincts in a child to socially useful activities, habits of thinking and behaving.It also inculcates in a child higher moral and social ideals together with spiritual values, so that he is able to form a strong character useful to his own self and to the society of which he is an integral part.It cuturises the child promoting social and refind patterns of behavior.It also develops all his intellectual and emotional

powers,so that he is able to meet the problems of life squarely and solve themselves successfully.It develops the social qualities of service, fellow-feeling,inspiring the child to lay down all, even his life, for the glory and prosperity of his country.Education infuses in the child a spirit of dynamic citizenship which eggs him on in the service of his nation keeping in consideration the international understanding and well-being of humanity as a whole.

Values- Values are emotional judgement.. Generated by feelings.Values are not related to truth which inherently in verification-oriented.values do not have epistemological validity and relevance, and are related to axiology and aesthetics.Value judgement differ from intellectual judgement as they are judgemental in nature and not epistemological.Values may be result-oriented truth may be not. Etymologically, value singnifies quatily, and make a thing, concept or individual important, useful and worth going in for. At other hand,or at the empirical level, anything that satisfies human wants is a value. Philosophical, value signifies neither a thing nor an individual, but is a concept, a thought,an underlying idea, which may vary or, even differ from place to place, time to time.These are representative of philosophical ideology which may find frutism in favourable environment and conditions. In other words value as a"concept which is acceptable by the sub-conscious mind, is understood by all and perceived by the individual". Actually,a value is preference as well as the conception of the preferable.Value is a conception of the desirable.

The values are concept, not feeling.Value embody and express feelings,but they are more than feelings.Values exists in the mind independently of self-awareness or public affirmation.A value does not have to explicitly announced or put into practice to qualify as a value.Value Often from a part of frame of judgement without man's conscious knowledge or deliberate choosing.Values are also criteria for judging degree of good and bad, right and wrong, or praise or blame.Values are simple, the presence or absence of these characteristic.Values are unique verbal concept relate to the worth given to specific kinds of objects, acts and conditions by individuals and groups.

Moral education means an ethical education that helps choose the right path in life. It comprises some basic principles such as truthfulness, honesty, charity, hospitality, tolerance, love, kindness

and sympathy. Moral education makes one perfect.

Swami Vivekananda said of Education: "Education is the manifestation of perfection already in man…"

Values have transformative energy. As aspirations, values create visions for the future. Grasping one's values consciously, people become self-leaders. As self-activists, their living example is "larger than life" both to themselves and others thus easing value performance in real-time. The transformative capacity of having values means the power to "change your inner world," your construal of inner thoughts and feelings, how you make sense of the environment of people and social events. Your values shape—for better or worse— good behaviors that improve the lives of everyone around. Values are what you feel and believe to be true, your accumulated wealth of aspirations. Core values are one's festival of knowledge, understanding, and wisdom—living a life of vitality.

Values differ from "principles." Values are personal beliefs and opinions with less precise universal "right-wrong" meaning. Values offer one a sense of general guidelines. Principles, by contrast, are more socially planned. They are universally recognized as real standards. Typically, people perceive them as valid rules and laws with more unambiguous right-wrong connotations. People choose and may change their values but abide by conventional, more externally imposed principles of social propriety. Principles are clear-cut, explicit constraining rules and codes of conduct that guide choices of governing right and wrong behaviors. Principles determine what is proper and structure moral evaluations and legal systems. Principles are rooted in values.

To become divine (or great), man must give up suspicion, jealousy, conceit and learn to work unitedly for the common good. Courage, faith (in oneself and in God), patience and steady work, according to Swami Vivekananda are the way to success. He said that purity, patience and perseverance overcome all obstacles. Having moral values and learning is just building having a strong root; for the body, having a healthy root will help in having healthy leaves and branches. A famous quote says if wealth is lost nothing is lost, if health is lost something is lost; when character is lost all is lost". This is the reason schools have introduced a subject called moral science so that moral teachings can be disseminated among the today's modern children. Inculcating a sound moral base is becoming a

tougher challenge day by day.

Students today are so much into studies and games but somewhere moral teachings becomes compulsory as it gives them a proper shape and direction as how to act or react during various difficult situations. Moral values need to be inculcated in all age groups especially in young children as it is said young minds are empty just as a plain white sheet so whatever mark we leave the impression remains for years. When it comes for a teacher to inculcate a moral base in their students it takes a lot more as teachers are the ones who shape our thoughts and mind to a large extent.

Moral education means an ethical education that helps choose the right path in life. It comprises some basic principles such as truthfulness, honesty, charity, hospitality, tolerance, love, kindness and sympathy. Moral education makes one perfect. Education is not aimed at obtaining only a degree, it includes necessary value based teachings which result in character building and social improvement too.

It is the need of the hour that schools today should include the concept of hidden-curriculum which refers to the transmission of norms, values, and beliefs conveyed in the classroom and the social environment. It helps to reinforce the lessons of the formal curriculum but many schools neglect it. They focus more on language, subjects and marks. For example, on one hand a school may publicly claim and ensure that its education policy and practices are formed in such a way that all students succeed academically.

The only problem with teaching morals and values in education is making sure that the instructor is not being biased. Also, one must be careful as one does not always know the moral and values of the students parents. Therefore, basis morals and values, such as using manners and learning to get along with others is always a good start. As they progress to higher grades than more complex morals and values could be taught as they are a bit more mature to understand the concepts being taught.

Only a handful of educational theorists hold the view that if only the adult world would get out of the way, children would ripen into fully realized people. Most thinkers, educational practitioners, and parents acknowledge that children are born helpless and need the care and guidance of adults into their teens and often beyond.

More specifically, children need to learn how to live harmoniously in society. Historically, the mission of schools has been to develop in the young both the intellectual and the moral virtues. Concern for the moral virtues, such as honesty, responsibility, and respect for others, is the domain of moral education.

Moral education, then, refers to helping children acquire those virtues or moral habits that will help them individually live good lives and at the same time become productive, contributing members of their communities. In this view, moral education should contribute not only to the students as individuals, but also to the social cohesion of a community. The word *moral* comes from a Latin root (*mos, moris*) and means the code or customs of a people, the social glue that defines how individuals should live together.

Twentieth century. During this same late-nineteenth-century and twentieth-century period, there was also a growing reaction against organized religion and the belief in a spiritual dimension of human existence. Intellectual leaders and writers were deeply influenced by the ideas of the English naturalist Charles Darwin, the German political philosopher Karl Marx, the Austrian neurologist and founder of psycho analysis Sigmund Freud, and the German philosopher and poet Friedrich Nietzsche, and by a growing strict interpretation of the separation of church and state doctrine. This trend increased after World War II and was further intensified by what appeared to be the large cracks in the nation's moral consensus in the late 1960s. Since for so many Americans the strongest roots of moral truths reside in their religious beliefs, educators and others became wary of using the schools for moral education. More and more this was seen to be the province of the family and the church. Some educators became proponents of "value-free" schooling, ignoring the fact that it is impossible to create a school devoid of ethical issues, lessons, and controversies.

During the last quarter of the twentieth century, as many schools attempted to ignore the moral dimension of schooling, three things happened: Achievement scores began to decline, discipline and behavior problems increased, and voices were raised accusing the schools of teaching secular humanism. As the same time, educators were encouraged to address the moral concerns of students using two approaches: values clarification and cognitive developmental moral education.

The first, *values clarification,* rests on little theory other than the assumption that students need practice choosing among moral alternatives and that teachers should be facilitators of the clarification process rather than indoctrinators of particular moral ideas or value choices. This approach, although widely practised, came under strong criticism for, among other things, promoting moral relativism among students. While currently few educators confidently advocate values clarification, its residue of teacher neutrality and hesitance to actively address ethical issues and the moral domain persists.

The second approach, *cognitive developmental moral education,* sprang from the work of the Swiss psychologist Jean Piaget and was further developed by Lawrence Kohlberg. In contrast to values clarification, cognitive moral development is heavy on theory and light on classroom applications. In its most popular form, Kohlberg posited six sequential stages of moral development, which potentially individuals could achieve. Each stage represents a distinctive way an individual thinks about a moral situation or problem. Teachers are encouraged to engage students from an early age and throughout their schooling in discussion of moral issues and dilemmas. In the later years of his life, Kohlberg was urging educators to transform their schools into "just communities," environments within which students' moral stage development would accelerate.

At the same time, it can be observed that the students of the particular school are contributing to undesirable behaviors whether it is bullying or cheating on exams. This type of education will barely help a child to face life situations like opinion making, decision making and right course of action. To curb this problem, schools should adapt and offer special classes, seminars, and workshops with an expert counsellor under the guidance of educators who can help in incorporating 'values' lessons into the curriculum in order to foster well-rounded personality development in children.

Our society today is much advanced, much better than it used to be but what if the people of a society are not well mannered? With rapid urbanisation and modernisation, the moral values of people are degrading day by day. An individual is not able to trust anyone be it their relatives or friends. Trust, integrity, love, and brotherhood all their feelings are fading away with time. It is the moral values that teach us to share and make new friends at school but today, children are taught not to trust anyone and make less of friends.

There is cut throat competition everywhere be it schools, colleges, offices or any talent competition. In today's materialistic world, people are jealous of each others progress but rather than being suspicious and envious one must support and co-operate each other and work unitedly for the common welfare. In this industrialised era, most of the parents are working because of which they spend less time with their children due to which they lack moral values and are not able to differentiate between what is wrong and right.

The present scenario needs to undergo a radical change as the country's future depends on its children. Schools have long been seen as institutions for preparing children for life, both academically and as moral agents in society. In order to become capable, moral citizens, children need to be provided with opportunities to learn moral values. However, little is known about how teachers enact social and moral values programs in the classroom. The aim of this article is to investigate the the moral education of the child with a critical attention paid to the allocation of responsibility. The paper tried to answer the question: 'Who gives the child his moral education, is it a collective responsibility or the sole responsibility of an institution'? The answer is that It's not only teachers in schools that can impart moral education to the children, but that the parents also play a great role in making the children aware of the importance of leading life ethically.

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The Indian Government currently promote Values education in its schools. The Ministry of Human Resource Development has taken strong step to introduce values among schools and teachers training centers. Also India is known as the land of introducing values.

In India, under the leadership of B. Shaji Kumar, New Golden Education Trust (NGET), values Based Education has been progressing throughout the country among schools from playschool to twelve std class.

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LET US INCULCATE VALUES AMONG NEXT GENERATION LEARNERS

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INTRODUCTION

Values are conscious and unconscious preferences, beliefs and attitudes, which are accepted by the majority of members of society and are socially regulated. Values are standards to evaluate and judge. Values reflect one's personal attitude and judgments, decisions and choices, behaviour and relationships, dreams and vision. They guide us to do right thing. The Programme of Action (1992) also emphasized on integration the various components of value education into the curriculum at different stages of school education (Kumar and Bhatia,2002) The Government of India's report in its Preamble itself, the Constitution lays down four universal values: JUSTICE, social, economic and political; LIBERTY of thoughts, expression, belief, faith and worship; EQUALITY of status and of opportunity; and to promote among them all; FRATERNITY, assuring the dignity of the individual and the unity and integrity of the nation.

Present scenario

The National Policy on Education (1986) expressed concern over the erosion of essential values and an increasing cynicism in society. It advocated turning education into a forceful tool for the cultivation of social and moral values. Education should foster universal and eternal values, oriented towards the unity and integration of our people. Materialistic life, Media exposures, lack of qualitative programmes, Throat cut competition, low socio economic status, poverty, struggle in life for existence, unemployment, less time allotted with kids and lack of role model are found causes of value deterorientation(Schwartz,2000, Laxmi and Paul ,2018). Along with it, factors like corruption, unfair means practised by politicians, officials; saints; and other responsible personalities of society, too much freedom\pampering of kids by parents and examination oriented teaching have put impact on concepts of values (Numata, 2003; Kumar and Bhatia, 2004). Now days, children are found in a paradoxical situation, as they have value conflicts. Theoretically, they have obtained the right to enjoy their

own world and approved and protected by adults but in practice they cannot adopt themselves smoothly to the world mainly ruled by the logic of grown-ups. They have developed different perceptions about parents' behaviour, social aspects, knowledge of true-aspects, knowing about what is good and what is bad due to some negative personal experiences of life and behavioral approach of teacher, peers; parents and society.

Need of Value Inculcation among Young Generation Learners

Recent trend of weakening the threads of human values is really alarming. Youth is directionless now. Such decline can be harmful for society in coming years (Numata, 2003) Value education is always essential to shape one's life. The need for value education is for children, parents, teachers, peers also in demand due to the present scenario of societal changes. Materialistic approach, competition among peers, aggression, violence, behavioral problems, selfishness, lack of intimacy and care for others are tendencies growing rapidly in the society and needs big reform (Chantanya, 2017) To develop the right approach among young generation, it is needed to visualize the broader vision, removal of confusions, and contradictions. The National Curriculum Framework (2005) also emphasized on the need to promote human values among young generation learners to make them enable to experience dignity, confidence, development of self-esteem and creative abilities. It further opines that decision making abilities, independent thinking and to be caring and sensitive towards human being are also needed to be develop in young children especially at adolescent stage.

Role of teachers

At the secondary school stage, children grow physically, mentally and emotionally. Due to adolescent stage, they try to become independent learners, decision makers, day dreamers, idealistic and sometimes lack the real situations. In this stage, development of right attitude is necessary otherwise they have to go through conflict with peers, parents and teachers. To save them from overconfidence, aggression, frustration and critical self-assertion, the appropriate values should be developed. During this stage, their skills for rational thinking, communication, self-discipline needed to be strengthened. The proper training to resolve the conflicts through communication is required (Kumar and Bhatia, 2004). Value education is important to help everyone in improving the value system that any individual

holds and puts it to use. The children should be motivated for independent decision making. They should be made responsible for their own actions and should learn to analyze if they go wrong. It will develop decision making abilities and confidence in them. Teachers are the role model for adolescent learners (Venkataiah, 2000; Laxmi and Paul, 2018). The personality and behavioral approach of teachers put impact on children and they learn, motivate and do the same as their role models are doing. The teacher should appreciate the children for effort he or she has made. Such appreciation enables them to do good deeds and develop risk taking abilities (Chantanya, 2017). The course curriculum, reading of books, group activities, the methods of teaching used by teachers, the role supervisors, role of administration, peer group, positive atmosphere of school, are important factors for appropriate value inculcation (Numata, 2003; Tondon and Narang 2005). Teachers should properly orient to create positive environment for children where human values become vibrant (Kumar and Bhatia, 2002) their role is to put the child on the right path not by imposing but by observing, guiding and helping approach. Each subject covers value concerns through exercises, examples and pictures. Through teaching of various teaching subjects especially literature, language, religion, sociology, science, arts and philosophy, positive environment of school, psychological behavior of teacher, appropriate curriculum and motivational social interaction, value inculcation can be possible easily and in proper manner. It is needed to develop religious, democratic, aesthetic, economic, theoretical, health and power values and social values (Laxmi and Paul, 2018). Both the formal and hidden curriculum aspects can be applied for value development. Silent sitting has been considered an important strategy which helps in the habit of sitting quietly, to understand him \ her, to mediate and to develop concentration. It enables young people to clarity of concepts, innovative thinking and know himself \ herself better. With the help of role play, analytical abilities, observation and decision making abilities can be developed. Through group activities, fundamental values of love, tolerance, cooperation, peaceful co-existence, and respect for others can be developed within fun and joyful environment (Venkataiah, 2000; Laxmi and Paul 2018).Story telling sessions, plays, dance, drama, songs to educate students on values and raise their awareness of conflicts and issues are popular in some schools. Students should be given opportunities to interview eminent and famous personalities and learn about their success stories. It helps them to learn that there

is no shortcut to success. Workshops on issues of violence prevention, bullying, empathy training, conflict resolution, anger management, media literacy, peer to peer facilitation programmes are important interventions and activities which schools can carry out (Brinia, Psoni, and Ntantasio, 2019). Organizing discussions on daily news items, current affairs and debates on moral and social issues can develop societal values in student.

CONCLUSION

Values are bridge between individual and social. Individual holds value but others influence the formation of those values. Families, groups and societies tend to share common values. Young generation needs appropriate guidance not criticism. More preference on helpfulness, self-control, honesty, logical thinking, ambitiousness, self control and responsibility values will be beneficial for young generation students as well as for family wellbeing, freedom, self-respect, self development, personality development and behaviour management (Schwartz, 2000). It is needed to develop positive attitude towards values and its implication in right direction. Through various activities in schools as well as home, little efforts can be done in this dimension by teachers and administrations.

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VALUE BASED EDUCATION: STRATEGIES AND METHODS

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NTRODUCTION

Education has long been recognized as a central building block in development. It is considered as a crucial input in modernization where the developing countries like India began its drive for social and economic development since its independence. Therefore, greater concern andemphasis must be put into the resources and ways by whicheducation transfer the needed knowledge and information to students or children. It helps people to become a useful member of the society and to develop an admiration oftheir culture heritage and live more satisfying human lives. (Patil.Y.2015)

The whole endeavor of education is extricably connected with the development of values. Devoid of the potential to nurture values, education losses its heart and soul. No one who attempts to depict the spirit of age in which we live can possibly overlook the importance of education for values. Peace and security are facing new challenges that could have negative implications if we do not address them positively. The malleable years of youth in schools are critical. Whatever is learnt and imbibed will determine to how students would live out their lives in future. The concern about value degradation is not new to this era. Even before independence such concern were pronounced in policy documents. Policy makers and educators have all along seriously mediated on this concern and have been trying to distinguish the potential of schooling, pinning their hopes oneducation to fulfill the aspirations and expectations of the public and the society (Source NCERT,).

VALUE EDUCATION IN THE CURRENT PERSPECTIVE

The subject value education has come to acquire increasing prominence in educational discussions at all levels during recent times in our country. The issue has been projected as one of national priority in the National Educational Policy (NPE), 1986. The Policy declares: "the growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for

readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values". According to National Curriculum for Primary and Secondary Education (1985), the crisis of values our society is passing through "demands more explicit and deliberate educational efforts towards value development". The first term of reference for the National Commission on Teachers (1983) was "to lay down clear objectives for the teaching profession with reference to the search for excellence, breadth of vision and cultivation of values..". The Working Group to review teachers training programmes in the light of the need for value orientation (WG) set up by the Government of India in 1983 recommended for the inclusion of a value education component in the teacher education programme besides spelling out details of curriculum, methodology and teachers role (NCF 2005).

THE IDEA OF VALUE EDUCATION: CONCEPTS and CONCERNS

Value Education, as it is generally used, refers to a wide extent of learning and activities ranging from training in physical health, mental hygiene, etiquette and manners, appropriate social behaviour, civic rights and duties to aesthetic and even religious training.

To some, value education is simply a matter of developing appropriate behaviour and habits involving inculcation of certain virtues and habits. In opposition to such a notion, it is pointed out that value education has an essentially cognitive component in it and that this should not be ignored. Actually the ability to make moral judgement based on sound reasoning is a very important aim of value education and has to be deliberately cultivated(MohitChakrabarti 1997).

Moral development of a child, according to some, results automatically from the social life of the school. The child as a member of the group imbibes the attitudes, values and general behaviour of the group and continually tries to mould himself according to the group norm. Such adjustment to life constitutes his moral development. Value Education is a process of aiding the child in such adjustment. Such a view is contested on the ground that although children learn the rules of group living from the social life of the school, such learning does not constitute value education. For morality, it is pointed out, is not concerned so much with '*what is*' as

with '*what ought to be*' and '*what ought to be done*'.

Value Education, according to one more view, is essentially a matter of educating the feelings and emotions. It is the 'training of the heart' and consists in developing the right feelings and emotions. It does not involve any cognitive abilities that can be trained. Like poetry, it is 'caught' rather than taught. It is essentially a matter of creating the right atmosphere, imitation and learning by example communion with nature or modelling one self after an ideal. Such a view is countered by saying that mere imitation of a '*good*' person and modelling oneself after an ideal does not confer any morality on an individual. Morality is not a thing that simply '*radiates*' from one person to another. Moral development includes both thinking morally and behaving morally. Moral thinking is a distinct type of thinking characterised by the exercise of rational choice. A moral person is not only a person who does the '*right*' thing but also one who does the '*right*' thing for the '*right*' reason (Stephenson, J. et al., 1998).

DIMENSIONS andOBJECTIVES OF VALUE EDUCATION

Educational objectives refer to explicit formulations of the ways in which students are expected to be changed by the educative process. That is, the ways in which they will change in their thinking, their feelings and their actions. **Objectives** whether of value education or of any other curricular area depend on a variety of factors, psychological, sociological, epistemological.

Dimensions of value education in the modern context

Objectives, especially in value education, have a temporal dimension. Traditionally the objectives of value education were based on religion and philosophy. There was no secular value education and very little scope for the development of moral thinking and the capacity for independent moral decision. In the modern world there are varieties of social demands made on the people. A civilised individual must possess certain minimum social skills. He has to establish decent relationship with people with whom he may come across for a short while or for a long duration. He may have to transact business in his private or public capacity. He has to function as a citizen of his state, or his country and of the world, all at the same time playing appropriate roles in each of these contexts. There are also many other demands made on him that need not be enumerated. Value education should therefore, it is pointed out, prepare an

individual to meet these demands. That these cannot be accomplished in the form of a few do's and don'ts of the traditional form is quite evident.

The Working Group of NCF on value oriented education has identified five dimensions on value education, these being physical education, emotional education, mental development, aesthetic development and the moral and **spiritual** domain. The values to be pursued in the moral and spiritual realm, according to them are:

Sincerity, faithfulness, obedience to what one conceives to be the highest, gratitude, honesty, benevolence, generosity, cheerfulness, selflessness, freedom from egoism, equanimity in joy and suffering, in honour and dishonour, success and failure, pursuit of the deepest and the highest of the absolute and ultimate and the progressive expression of this pursuit in thought, feeling and action.

In many countries today the emphasis is on socio-economic reconstruction with the declared intention of a more equitable distribution of the benefits brought about by modernisation. Traditional cultural values have had little time to adjust to certain attributes of modernisation. Planners of value education curriculum then are faced with the problems of identifying values and character traits hat will best equip the individual to take to his place in modern society. The objectives of value education should be such that the curriculum should recognize the tensions that are brought about by the conflicts between tradition and change. The planned programme should aim at developing a critical value perspective in our pupils that will enable them to employ modern skills for the betterment of mankind while helping them renew their commitment to fundamental traditional values(ChilanaandDawan. 1998).

The Religious Dimension

In countries where strong **religious** education programmes are supported either by religious bodies or by the government, it is clearly desirable even where schools follow different religious programmes, to have a common value education programme agreeable to all bodies engaged in education.

Value education programmes for separate religious groups may lead to religious, cultural, social and political prejudice that in pluralist societies may disrupt national unity. In countries with a

secular education system, the government should consider the contribution which religions can make in developing an effective value education programme. It is believed that a good value education programme can be developed without relying on religion. This may be necessary in multi-religious societies and in those where the population is a mixed one of believers and non-believers. At the same time, common teachings of all religions can be used to reinforce values and also teach religious tolerance and understanding to children. For this purpose it is necessary to make a study of the common teachings of different religions and the religious phenomenon as a whole that might be conducive to the value development of children.

The Spatial Dimension

An important aspect of value education programmes in all countries relates to the development of the spirit of national identity and patriotism in children. This is necessary for the purpose of integrating and strengthening a nation, especially if it has won its freedom only recently or if its security is threatened in some form. But this concern for national identity may occasionally take the form of national chauvinism and the citizens of a country may develop a feeling that their country is always right.

It has been argued therefore that it should be an important objective of value education to make children aware of the fact that the whole world is now a community of interdependent nations that the survival and well-being of the people of the world depends on mutual cooperation. Children should be enabled to develop a world-view and appreciate the contributions made to the world's progress by different cultures and made to realize that in the case of various countries coming in conflict with one another, the world would be a very unsafe place to live in.

The Cognitive, Conative and Affective Dimensions of Value Education

To be educated in the real sense of the term is to be able to think right, to feel the right kind of emotions and to act in the desirable manner. Objectives of value education should therefore be concerned with all the three phases of personality development as they relate to the right kind of behaviour. As these phases are themselves inter related, it would be erroneous to think that value education is

exclusively concerned with knowledge, emotion or action alone. To say that 'morality is caught' is to do injustice to the cognitive abilities and training involved in it. Similarly to equate value education with making students observe certain do's and don'ts would amount to ignoring education of feelings and moral reasoning. The point of mentioning this here is only to draw attention to the multi-dimensional nature of the value education enterprise(Prem Singh, G.J. 2004).

STRATEGIES AND METHODS TO IMPARTVALUE EDUCATION: ITS CONTENT AND LEARNING RESOURCES

Value education cannot be circumscribed by textbook material but should be left to the initiative and inspriation of the teachers in finding the learning resources (Bajpai.A. 1991). However, there are a few ways in which value education can be imparted.

1. Social and ethical values, examples from day-to-day situations, extracts from sayings of great men, incidents and problems which develop value judgement among pupils, dramas, dialogues, simple poems (Kavya Vachana) and scriptures from world religions could form the major part of the content along with the biographies of great men.

2. Personal, neighbourly and community values should be taught in the classroom and thoroguhly discussed with the students.

3. A variety of learning resources can be used for value education ranging from biographies, scriptures, proverbs, hymns and sayings of great men to current social and political events, stories from religion and mythology, moral dilemmas and schools events.

4. Yoga and other activities that develop self-discipline among students could be included.

5. Group activities like cleaning the school camps, visiting slums, service campus, visits to hospitals, visits to places of worship of different faiths should form part of content in value education. Discourses on the lives of spiritual leaders can bring out values like self-sacrifice, collective happiness, love for truth and ultimate values of life for which the great leaders lived.

6. 'Personality Development Retreats' could be held to enable the students to develop self-control, punctuality, sharing and caring respect for other faiths, cooperation and the value of silence(inner peace).

7. Prayer, meditation and 'Shramadan' could form part of the content of value education. They can help the students cultivate inner poise and an attitudinal shift, and develop the quality of 'dignity of labour'.

8. Observing 'Jayanthis' ie., birthdays of great national and spiritual leaders and organizing youth organizations for character development like BalakaSangha and TarunaSangha can go a long way in the inculcation of values in students.

CONCLUSION

Conclusively, it may be said that it is high time for re-examination of the current model of education generally followed in schools, whichcontribute to the lop-sided personality development. It advocates reappraisalof the vision of education, purpose of schooling and the concern for quality education which is not only in terms of employabilityand economic progress but individual's holistic development as a human being so that he\she lives creatively and happily, and also contributes tothe welfare of the society. Concerns for peace and values need to beviewed as core component of quality and not merely as value premises.It makes a point that schools have to make conscious efforts to meet thegoal of providing complete education.

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ETHICS IN EDUCATION : A HISTORICAL PERSPECTIVE

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Albert Camus has rightly said, "A man without ethics is a wild beast loosed upon this earth."

Some years ago, sociologist Raymond Baumhart asked business people, "What do ethics mean to you?"Among their replies were the following:

"Ethics has to do with what my feelings tell me is right or wrong.

"Ethics has to do with my religious beliefs."

"Being ethical is doing what the law requires."

"Ethics consists of the standards of behavior our society accepts."

"I don't know what the word means."

These replies might be typical of our own. The meaning of "ethics" is hard to pin down, and the views many people have about ethics are shaky.

Like Baumhart's first respondent, many people tend to equate ethics with their feelings. But being ethical is clearly not a matter of following one's feelings. A person following his or her feelings may recoil from doing what is right. In fact, feelings frequently deviate from what is ethical.

Nor should one identify ethics with religion. Most religions, of course, advocate high ethical standards. Yet if ethics were confined to religion, then ethics would apply only to religious people. But ethics applies as much to the behavior of the atheist as to that of the devout religious person. Religion can set high ethical standards and can provide intense

motivations for ethical behavior. Ethics, however, cannot be confined to religion nor is it the same as religion.

Being ethical is also not the same as following the law. The law often incorporates ethical standards to which most citizens subscribe. But laws, like feelings, can deviate from what is ethical. Our own pre-Civil War slavery laws and the old apartheid laws of present-day South Africa are grotesquely obvious examples of laws that deviate from what is ethical.

Finally, being ethical is not the same as doing "whatever society accepts." In any society, most people accept standards that are, in fact, ethical. But standards of behavior in society can deviate from what is ethical. An entire society can become ethically corrupt. Nazi Germany is a good example of a morally corrupt society.

Moreover, if being ethical were doing "whatever society accepts," then to find out what is ethical, one would have to find out what society accepts. To decide what I should think about abortion, for example, I would have to take a survey of American society and then conform my beliefs to whatever society accepts. But no one ever tries to decide an ethical issue by doing a survey. Further, the lack of social consensus on many issues makes it impossible to equate ethics with whatever society accepts. Some people accept abortion but many others do not. If being ethical were doing whatever society accepts, one would have to find an agreement on issues which does not, in fact, exist.

What, then, is ethics? Ethics is two things. First, ethics refers to well-founded standards of right and wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness, or specific virtues. Ethics, for example, refers to those standards that impose the reasonable obligations to refrain from rape, stealing, murder, assault, slander, and fraud. Ethical standards also include those that enjoin virtues of honesty, compassion, and loyalty. And,

ethical standards include standards relating to rights, such as the right to life, the right to freedom from injury, and the right to privacy. Such standards are adequate standards of ethics because they are supported by consistent and well-founded reasons.

Secondly, ethics refers to the study and development of one's ethical standards. As mentioned above, feelings, laws, and social norms can deviate from what is ethical. So it is necessary to constantly examine one's standards to ensure that they are reasonable and well-founded. Ethics also means, then, the continuous effort of studying our own moral beliefs and our moral conduct, and striving to ensure that we, and the institutions we help to shape, live up to standards that are reasonable and solidly-based.

Statistics reveal that children from poor \ criminal \ abusive \ alcoholic families are prone to crime but of late we see even children from affluent families indulge in crime. There can be many reasons but the prime reason is that we are not imparting moral and ethical values to children right from their childhood. We are not equipping them with a positive and healthy frame of mind. Modern-day children are averse to reading good books which teach the 'lessons of life,' they are glued more to the idiot box and computer games. This is the crux of the problem. If books furnishing tales of Harshvardhana or Shivaji or Asoka are read at an early age, the young mind starts idolising those characters. They try and emulate the great men, who become role models for them.

The epics can dissuade them from aiding and abetting crime; it would encourage them to stand up for their beliefs and values. When the young ones don't have such heroes to worship and ape in real life, things go wrong and they don't know how to differentiate between right and wrong.

This lack of moral and ethical values has made us spineless as well. Consider the Mumbai molestation case: Are only the molesters to blame? The bystanders are to be blamed

as well because they let such a thing happen right under their nose, like cowards, without principles.

Parents are leaving their children behind because they are preoccupied with chasing their own dreams and lifestyle. The UNESCO International Commission on Education for the 21st century identified 'learning to be' and 'learning to live together' as two important bases of education. Education without value is an oxymoron. Our educational system is also at fault, affording, as it does, little scope for 'moral education.' Today's generation may be very 'environment and animal-friendly' but it lacks the basic values of life. We should be alert to their needs, before it is too late.

The Ramayana is not just an epic or a tale, but also an educational medium to demonstrate the importance of values such as loving and respecting our family, keeping our promises, protecting the weak and so on. By using the Magnum Opus of Hindu mythology, the Ramayana as a medium, we can teach our children many life-skills and ethics.

The Ramayana is one of the greatest epics of Hindu Mythology. Written by the Hindu sage Valmiki, the Ramayana is not just a story, but also an educational medium used by the ancient sages to promote the importance of doing your dharma (duty) in relationships. The Ramayana depicts characters that we should aspire to be like, such as the ideal father, ideal son, ideal brother, ideal leader, ideal wife, etc.

Important values and ethics can be taught to children by way of storytelling. The Ramayana and Mahabharata especially, preach a lot of values that we would want our children to imbibe. Not for nothing, are they the most commonly taught epics since ancient times.

Instead of simply telling children to respect elders, examples from these epics would teach them the same with more emphasis.

Now, parents, teachers and care givers can use one of

the greatest gems of Hindu Mythology, namely the Ramayana, to promote some of the most important moral values of life in children.

Differentiating between Good and Evil

Children can be inspired to choose right over wrong, even when wrong may feel more appropriate by giving them the example of Bharat, who was awarded the honour of ruling the mighty kingdom of Ayodhya. Bharat could have just ruled by becoming the king and thereby enjoying the absolute power and luxury that came with it, but his sense of justice would not permit him to do what most others would greedily do. Instead, upon learning that his mother Kaikeyi had unjustly managed to get Rama banished from Ayodhya, he immediately went into the forest to look for Rama and offer him his rightful position as the ruler of Ayodhya. So great was his devotion to his brother, and so strong was his desire to be fair and just, that when Rama refused to return to Ayodhya before completing his 14 years in exile, Bharat placed Rama's footwear on the throne and ruled Ayodhya in the name of Rama – as Rama's emissary until he returned to regain his rightful position.

This teaches our children that even if something is extremely desirable, it should only be accepted if attained in a right manner, without hurting or affecting anyone else in an unfair and unjust way.

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FORMAL EDUCATION- IMPORTANT MEASURES TO INCULCATE HUMAN VALUES IN STUDENTS

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INTRODUCTION

As living in harsh developing competition world, the cost of the development in many developed countries today is the deterioration of social values among the members of society especially younger generation. Developed nations such as Japan,US, (UK), South Korea and Singapore have reported high rates in social problems among the younger generations whom are expected to lead these developments. There are many reasons that can be stated and debated over this phenomena but one cannot deny the fact that, the system of education plays an integral part in creating human capital in the right character and conduct.

Education

Education is the process of facilitating learning, or the acquisition of knowledge, skill, values, beliefs and habits in a person. HUMAN -an animal which learnt to live in society. Society or traits to live in a Society make an animal a Human. Social traits like brotherhood, friendship, empathy, compassion, love, openness, listening, welcoming, acceptance, recognition, appreciation, honesty, fairness, loyalty, sharing, solidarity, civility, respect and consideration make him being a human.

First we must understand what is '**Values**". Values are those principles, which assists us for the betterment of the quality of life. It codifies the Do's and Don'ts of Behaviour. They form the basics of character formation and development of personality. The values that arises from within the core of the heart, like love, compassion, appreciation, empathy, patience, etc. lay the basis for the external practised values like honesty, discipline, regularity and loyalty.

Human values

Human values are the virtues\Values that guide us to take

into account the human element when one interacts with other human beings.. These human values have the effect of bonding, comforting, reassuring and procuring serenity. Human values are the foundation for any viable life within society; they build space for a drive, a movement towards one another, which leads to peace. Human values thus defined are universal, they are shared by all human beings, whatever their religion, their nationality, their culture, their personal history. By nature, they induce consideration for others.

Common human values are as under:

1. Brotherhood, friendship, empathy, compassion, and love.

2. Openness, listening, welcoming, acceptance, recognition, and appreciation.

3. Honesty, fairness, loyalty, sharing, and solidarity.

4. Civility, respect, and consideration.

As we all aware of the fast deterioration of values in our country, there is no denying the fact that the present society is facing human values crises. It is however unfortunate, that in today's world, there is a gradual erosion of these qualities. This loss of values alienate one individual from the other wearing away the mutual faith and trust, among fellowmen. In future Human society may not significantly sustain without human values. Hence, it is necessary to focus on the subject and bring about awareness of human values into the present world through educational institutions.

How Education and process of Inculcating Human values are connected

According to Makiguchi, a Japanese Philosopher "value arises from the interaction between humans and their surroundings and it is only in this sense that value can be created; truth cannot then be a component core of value".

It is well known that teaching positive values like respect, honesty, compassion, care, humility and responsibility etc. improves the quality of education in schools. An important reason for considering formal education system is the fact that most of the character building of a person is done in the schools.

How formal education system can help imparting\inculcating human values in students

There is a close contact between the teacher and children (student), which determine the personality of child. After Family School is the foundation on which values are built. Human values like truthfulness, happiness, peace, justice are instilled in children's thoughts, feelings and actions and they function as ideals and standards that govern their actions in their life. The value system practised in the school becomes automatic to the youngster if they are taught human values systematically. The school, shapes the child's attitude towards people and society, and helps in mental growth in the child and supports his ambitions and values.

In this ambitious world, man seems to have compromised with his values, integrity and character, to earn more and more wealth. For this, it is noticed the excessive corruption, unlawful activities, brutal behavior and immoral consumption, which is slowly breaking the backbone of our society, nation and the world. Therefore, there is an urgent need to work on imparting and inculcate human values. And in my views Educational Institutes (formal education) must be focussed to impart value based educational system dealing especially with human values and to do so following views can be considered.

A child's mind is soft clay which can be moulded to any desired shape. Thus, the early stage is the correct time to impart value inculcation into our system so that the right impressions formed in the child's mind will guide him throughout his life based on noble principles. Regular prayers, playing Team Games, Good thoughts, stories based on human values must be practised to the elementary students. At this age, it will be the easiest to impart values like, brotherhood, friendship, honesty, loyalty and sharing. A teacher must watch his own behaviour because kids observe the teacher deeply.

Re-Organization of our educational system

Present Education system puts exclusive focus on cognitive domain without giving focus on the affective domain which results alienation between head and heart. Students are nurtured in a spirit of enormous competition and are trained right from the beginning to relate to aggressive competition and facts detached from contexts. Learners hardly realize why they are in school. They hardly know how they should live their lives, commit themselves to the welfare

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of the country, care for the environment and other social and moral issues. They are not clear what they want to be after completion of their schooling. This should be change for leading a student to be happy in future and person who spreads happiness.

Setting up a Role Model

Students follow what they see. The teachers are the first role model to the student outside their family. When the student see the model showing concern for others, motivating them for their good deeds and cooperating and helpful with their academic issues, the student learn them by observing and imitate it with fellow peers. Exemplary Blissful and cheerful Learning atmosphere in the school will develop love, affection, tolerance, and generosity among students.

School is the social organization that provides the immediate proximity from which the kid can learn his behaviour. So teachers should serve as role model to students in institution. The teacher must act with human values in mind.

Discipline in institute

Disciplined atmosphere will also help young generation to imbibe human values and eradicate their negative mental tendencies. It teaches them what to do and what not to do, what is right and what is wrong in social context. Student identifies themselves with their teachers and fellow students and adopt them as their personal models for emulation and imitation. The behavioural problems are set correct only by the involvement of teacher in the child's life as they spend most of their time in adolescence in school.

At early stage children rapidly grasp what type of behavior are approved and which ones are not, which are likely to bring rewards and which might lead to punishment. They attach notions of good or bad, right and wrong to different acts and behaviors. Reward and punishment, approval and disapproval act as positive or negative reinforcers.

Group activities

Peers at Institution diffuse boldness about cheating, lying, stealing, and consideration for others. Though there are rules and regulations, the educational institutions infuse the value education

to the Students in an informal way. They play a major role in developing ethical behaviour in Student.

The Student should be encouraged to be accountable for their own actions and should learn to respect and treat others kindly. The student is taught basic morals and values in the institution. They should be taught by emphasizing the idea through many activities, stories and tales, which will encourage them to engage in more helping behaviours.

Use of appreciation

The lecturer should appreciate the student for developing pro-social behaviour, especially for any specific action they have done to help others. It is appraised that human values enhances person's life but in present scenario, these values are deteriorated in several countries.

shifting Focuss from Brain (cognitive) to the Heart (connective)

A strong educational process should not focus only on knowledge and information. Principles, values and ethics must permeate all human actions and education can not be different.

The Teaching strategy must emphasis on how to think about something, to reflect, critically evaluate, appreciate one's own values and those of others, develop better communication, better decision-making so that the concepts ultimately find their ways into behaviors and actions.

A learning process that has no principles, values and ethics usually produce distorted actions. In my opinion an educational process only makes sense to encourage new generations to think about the world we have and why things work the way we are accustomed. I think that only a reflective process (philosophical) centered on principles, values and ethics can produce an education focused more on the human being that knowledge itself, which should always be a means to an end.

Children arrive at school already possessing experience, knowledge and a capacity to learn. we should foster students' creativity and ability to consciously apply learned knowledge in ways that generated personal benefit and social good.

Experience and activity based learning

Attitudes and values are best imbibed through few experiential and participatory modes of learning. Due to complexity of the process of values development and the broad range of values to be nurtured, few experiential and reflective strategies as follows to be integrated with curricular and co-curricular activities in school.

Meditation

Sitting quietly for a few minutes with the attention turned inwards towards a peace-filled realm of limitless proportions is good for health. Silent sitting is also helpful in improving self confidence (Singh and Kaur, 2008), enhancing positive emotions, ability to get along with others and experiencing calmness and inspiration. Strengthening of self, consolidating information received, concentration and assimilation, clear thinking, memory and retaining are developed properly through meditation. So, teacher should spare two minutes before beginning of the lesson for meditation in every subject which may serve as a warm-up exercise especially for younger children.

Visual Perception

Visual perception is the ability to interpret the surrounding environment by processing different information. Symbols, images, drawings, charts, posters, graphs and auditory and kinesthetic experiences are concrete objects which are helpful in grasping the fact in comparison to verbal mode of instruction. It is also powerful tools for communication of attitudes and values and forming imagery at the early primary years of schooling.

Role Playing

Role-playing refers to the changing of individual's behavior to assume a role, either unconsciously to fill a social role, or consciously to act out an adopted role. In role playing emphasis is not given on the acting capabilities but on the projection of values and analysis of the same (Kotaiah, 2014). This analysis brings out why a person should or should not accept the value in question and act on all occasions upholding the same. Role playing helps in better understanding and reinforcing the importance of values. It can be conducted according to the age groups. The whole process of role playing involves (a) acting out the story (b) depicting certain values (c) miming (d) reporting involving the processes of Seeing, Judging, Acting and Internalizing. Reflection through which of attitude change

and growthin values takes places in reflecting is the crucial part of role playing. The art of conducting role plays and using them particularly for younger students requires orientation and practice (NCERT, 2000).

Story Telling

Educators should use story telling techniques through meaningful narratives which are rooted in ordinary life setting to promote understanding and insight to human behavior to influence practice.

The explanation ostories by elder persons may be parents or teachers can be most effective particularly in the junior classes. However, at the post elementary stage, students are allowed to study the lives of great religious and spiritual leaders to impart value within them.

Group Singing

The serenity of a song mentally prepares one to concentrate on the better human qualities like love, integrity and forgiveness which are gateway to value. So group singing at morning assembly should be done to promote values among the students.

Group Works

Many values can be learned concurrently through group work. Improvement of fundamental values of love, tolerance, cooperation, peaceful co-existence, mutual respect is important. By working in groups, students learn the value of each other's sincere efforts, joy of doing one's best for the good of the whole group. Group activity includes role playing, games, group discussion, group projects etc. could be used in teaching of subjects as well. Such activities are to be organized in such a way so that value can be inculcated value among the learners.

DISCUSSION

Discussion can serve as a means for other students to deliberate on certain social, political and moral issues.where values, as such, are not the focus of discussion in their own right but are underlying the topic. It is important to realize that discussions can help students become aware of the variety of ideas and view points, be tolerant to the different views, can help them clarify their own

views through the effort of having to get across to others, can help them resolve a dilemma or clarify their values. Often, it may enable students to arrive at an agreement. It makes the student aware that certain issues cannot be resolved to everyone's satisfaction. Any kind of organized discussion should be followed by reflective exercises like what did they learn from the discussion. Identification of value issues suitable for different age groups with potentials for discussion is important.

Reflective Practice

Reflective practice is a process by which individual think over a practice, consciously analyze the process of decision making and draw on theory and relate it to what to do in practice. If students are given opportunity and space for thinking back of their experiences, they can begin to see what is important, what mistakes are being made by them, where things can be modified and so on. In spite of the over packed school schedules, the school have to decide and

prioritize regarding reflective practice.

Parents-teacher Meeting

It can help by sharing school half with home half. By discussing child's behavour, better ways can be invented. Regular sharing of kids performance data, the kids teacher and parents can help inculcating human value.

CONCLUSION

To impart human value among the learners, quality education should always be given the prime focus. Now-a-day, it is unfortunate that teaching has become primary concern and values are now secondary. We must make efforts to improvise our formal education setup so Value implantation among students has potential to refocus the attention of teachers and their systems on the fundamental item of all effective teaching, namely the teacher her or himself, the quality of the teacher's knowledge, content and pedagogy and above all on the teacher's capacity to form the kinds of relationships with students which convey their commitment and care and which become the basis of forming personal character and tomorrow's citizenry. Human values inspire us to better put into practice our moral values, Especially in conflict situations, when we tend to put them aside and become confrontational. Educational Institutions play a very leading

role in imparting Human Values. We will dream for better tomorrow when value implantation will be chief goal of education.

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EDUCATIONAL IMPACT ON HAPPINESS

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INTRODUCTION

The quest for human happiness seems to be a fundamental part of the human experience. No matter what culture we may belong to, the need to be happy seems to be a fundamental need in the human psyche. Humans, throughout the millennia, have gone to great lengths to seek out and experience happiness. We find the search for happiness (among other things like meaning, wisdom, virtue, and spirituality) embedded in our myths, our folk tales, our legends, our religious doctrines, and in our histories. My answer is: It depends on how one defines and operationalizes the ideas of 'education', 'influences' and 'happiness'. More precisely, if one defines and operationalizes 'education' as highest level of formal education attained including primary, secondary and tertiary education leading to diplomas and degrees, 'happiness' as whatever is measured by standardized single-item or multi-item indexes of happiness or life satisfaction, and 'influences' as a direct and positive correlation between such measures of education and happiness, then the answers to the basic scientific and philosophic questions are well-known. Given these definitions, education has very little influence on happiness . Yet, at the same time, happiness seems to be elusive and indefinable in a concrete way. Perhaps this should come as no surprise since happiness can be viewed as a highly individual quest and, ultimately, must be experienced at an individual level, even though its attainment is highly dependent on the quality of our social relationships. There is no guarantee that as we journey through life that we will achieve sustaining happiness but yet something internal to our being seems to drive us to seek it out nonetheless.

Perhaps not since the days of the Greek philosophers have we seen such resurgence in the idea of human happiness and the role that education plays in it. What is the role and nature of happiness in the human experience? Those like Aristotle and Epicurus viewed human happiness as the highest goal and they have attempted to answer such fundamental questions such as: Can we define happiness? Is lasting happiness achievable? Should moral and justice considerations place constraints on happiness, and if so, what is the

nature of those considerations and what should be the limits of those constraints? (Bok, S., 2010). Should there be limits on one person's happiness if in pursuing that happiness those actions inhibit another person's happiness? In other words, is the pursuit of happiness an absolute right or a conditional right? These are presumably reasonable questions given the reality that human nature possesses a basic drive towards self-preservation and self-interested behavior. So, to what extent does a person have a right to pursue his own happiness even if that pursuit may come at the expense of another's happiness?

Perspective of Happiness

There are many different perspectives on the concept of happiness (e.g., psychological, philosophical, sociological, religious, poetic, artistic). Some writers take a wide-ranging inquiry into the topic and discuss such questions such as, what is relationship of happiness and virtue? Some authors take a comprehensive historical and philosophical study of the topic (e.g., Quennell, 1988) and others examine the aesthetic nature of happiness (e.g., McGill, 1967). And of course the popular literature (e.g., self-help books) is filled with many writers who offer prescriptions on attaining happiness. Heredity, culture, and luck also play a role in how people experience happiness and to what degree. But regardless of the various lens through which these varied authors view happiness and regardless of the means by which they choose to study happiness, the one similarity that is woven throughout them all is their attempt to answer the fundamental question somee xpressions of emotion such as joy and anger appear to be universal and show up regardless of culture (Darwin, 1998; Ekman and Davidson 1994). Yet, different languages connote different shades of and types of meanings (objectively and subjectively) to the idea (cognitive understanding) of happiness and the phenomenological experience of happiness, thus making it difficult to prescribe an exact, universal definition to the word (Duncan, 2007; Wierzbicka, 2004). So, by looking at a broad set of evidence, from survey data to narratives to philosophical inquiry to scientific data, we can perhaps gain a more comprehensive view and deeper insight into the complex phenomenon of happiness – how we think about it and perceive it, how we experience it emotionally and socially, and why we consider it as one of life's greatest pursuits.

Definitions and Degrees of Happiness-If one were to ask people the definition of happiness, one would likely get varied

responses since happiness is a highly individual phenomenon and since many factors influence its outcomes. Also, the degree of happiness will also likely depend on one's inherited temperament and the unique circumstances of one's upbringing and socialization (Bok, D., 2010). So, a universal concrete definition is elusive. Different philosophers, theologians, and writers throughout history have had different visions of what it means to be happy, viewing happiness from different perspectives (e.g., political, moral, humanistic). Nonetheless, based on their research, DienerSuh, and Oishi (1997, P. 25) define "happiness as a state of well-being where a person experiences life satisfaction and frequent joy, and only infrequently experiences unpleasant emotions such as sadness or anger."

Recent Empirical Evidence

As James (1890) noted in his seminal work, Principles of Psychology, one must also rely on personal reflection and introspection to understand the personal meaning of the human experience, including experiences of happiness. Thus, introspection, together with empirical evidence, can serve as a viable means to triangulate a deeper understanding of happiness. Presumably, people experience happiness in a variety of ways, from religious practices to ritualistic behavior to personal philosophies about how to lead a good life. Most thinking on happiness prior to the 20th Century was done by philosophical and moral inquiry and beliefs as well as by the examination others' personal experiences and narratives. However, in the modern era, with the advancement of social science and medical research methods, we can also rely on empirical research to aid our understanding of happiness.

And most of this empirical research on happiness is based on self-assessment surveys where individuals state their level of happiness in life (Bok, D., 2010. So, in addition to the writings of experts in the field, we can also examine the scientifically gathered responses of many people to help us understand the phenomenon of happiness much better – both its cognitive components and its psych-social components – and gain a much more nuanced view relative to a variety of factors (e.g., culture, ethnicity, race, gender, economic class, level of education).

However, one major difficulty in all these studies is to determine a cause-effect relationship. While studies may be able to

determine the linear correlations between variables, these correlations do not equate to cause-effect relationships. For instance, Deaton (2007) shows that average happiness within a country is highly correlated with per capita income and that this is true for nearly all countries. So, more economically developed countries tend to be happier on average compared to less developed countries. But more granular studies within the wealthy countries reveal that happiness does not change much as people in those countries advance through their careers over the course of their lives. This suggests that maybe wealthier people are happier to start with and therefore they may be more naturally inclined and motivated to pursue careers and life activities that lead to greater wealth, not because money (either its pursuit or its possession) makes people happier (Diener, Suh, Lucas, and Smith, 1999). It stands to reason that money, as a medium of exchange, provides people with the opportunity for greater freedom of choices but it does not follow that happiness will be the result. Given the great variety of research scenarios that may be constructed from our three essential variables, one should expect plenty of different answers to the basic political question of this session. What public policies one ought to adopt and implement regarding the influence of education on happiness depends minimally on which of the great variety of research scenarios one adopts and maximally on lots of other things as well, e.g., what is politically possible, financially possible, technically possible, morally possible, and so on. There are good reasons for people pursuing the first and last of the minimum eight scenarios. My personal preference is for the last, but I have done quite a bit of work with the first too. Compared to the last scenario, the first is far easier to manage. The last scenario costs a lot more in many ways than the first and, as usual, it costs more because it is worth more in the long run. It promises to deliver much more value in many more senses of this word (value) than the first, minimal research scenario. There is good evidence that most of the governments of most countries of the world perceive and have endorsed a political agenda that pretty clearly follows from those robust definitions.

Education as Learning

If the distinguishing feature of anything regarded as education is the fact that learning occurs, then it is a gross oversimplification to define 'education' as merely formal education leading to some kind of certification. Human beings must learn to

eat and what to eat, to grasp and what to grasp, to stand, walk and talk, to talk this language and\or that, wisely or foolishly, rudely or politely, loudly or softly, a lot or a little, at the right time and in the right way to successfully communicate. Quite generally, individuals and communities must learn many different kinds of things in a wide variety of circumstances, and there are a wide variety of teachers (Michalos, 2003). If the difference between knowledge and mere opinion or belief is that knowledge requires that one's opinions or beliefs must be true in the first place and well-warranted in the second place (Michalos, 2006), then probably much of what one learns formally, non-formally and informally as characterized earlier is not knowledge. For example, Hayward, Pannozzo and Colman (2005, p.118) reported that "A British study, cited in the Journal of Internal Medicine, found that 'much of the information patients receive about health and health care is misleading, outdated or biased".

Every individual and community has a lifelong learning project involving perhaps at a minimum learning to know, to do, to live together and to be, as the Canadian Council on Learning says, following one of the social indicators research pioneers, Jacques Delors. Marc Lachance will probably tell you more about this. I say "at a minimum" because a four-fold classification of reasons, motives, purposes or general goals for learning is only one of many classificatory schemes one might construct.

Happiness, The Quality of Life and Wellbeing

As some of you may have heard me say too many times already, in very broad strokes one may think of the quality of life or wellbeing of an individual or community as a function of the actual conditions of that life and what an individual or community makes of those conditions. What a person or community makes of those conditions is in turn a function of how the conditions are perceived, what is thought and felt about those conditions, what is done and, finally, what consequences follow from all these inputs. People's perceptions, thoughts, feelings and actions, then, have an impact on their own and others' living conditions. In other words, happier people may tend to already possess those traits that make them more likely to earn higher levels of income. The same argument could be made about college graduates. Many universities promote the idea that college graduates earn more money, on average, than non-college graduates. While this may be true, it does not mean that a college

degree, in and of itself, will automatically lead to (cause) a higher income after graduation. The explanation could be that people entering college already possess those traits (e.g., work ethic, ambition, perseverance, intellectual capacity) that may make them more likely to succeed in life and therefore they will be more likely to enroll in and succeed in college (Diene and Biswas-Diener, 2008). If this is true, then this type of person will likely succeed in life whether they attend college or not.

Of these factors, which ones are the most germane to the topic of education? The institutions of marriage and religious practice are perhaps too far outside the formal public education system to warrant addressing in this paper. The impact of education on perceived health and volunteerism is somewhat ambiguous so this paper shall not discuss those factors either, except where volunteerism is related to social relationships. To the extent that education prepares students to be well-functioning members of the work force and economic system, the employment factor is a relevant factor since it deals with the vocational aim of education. To the extent that education prepares students to live and participate in the political system, the quality of government factor is a relevant factor since it also deals with the vocational aim of education.

Education is a social institution and thus the social relationships factor is a relevant factor, especially the teacher-student relationship, since it deals with the teaching and learning aim of education. Thus, this paper will focus on employment, quality of government, and social relationships as factors important for educational institutions to consider in creating conditions that foster happiness. Of these factors, social relationships is the most important contributor to happiness (Bok, D., 2010).

Education and Happiness

There are several reasons why it is necessary for education to play an active role in facilitating the development of happiness in people. One reason is because education is, by definition, a social institution and as such it has an enculturation effect on teachers and students. Another salient reason is that one of the goals of educational institutions is to produce graduates who can function as part of the economic system, as part of the community and political system, and as part of the social structure. Therefore, it stands to reason that putting into place practices that foster happiness in teachers and

students is within the scope and purview of educational institutions and government policy makers. Since education consumes such a large part of our individual lives and such a large part of government resources, then educational institutions at all levels are the obvious choice to take on this responsibility of cultivating knowledge, attitudes and behaviors that lead to greater happiness (Bok, D., 2010).

Employment And Jobs

Preparing students for careers and jobs is one of the primary aims of education. Careers are important not only as a source of income but because a personally meaningful job provides an opportunity to develop satisfying social relationships and provides individuals with a means to gain self-respect and give meaning to their lives. But, as a source of happiness, it is not the job itself that is the most important element but rather the social relationships that are formed and the sense of belonging to a group or community and the development of self-esteem (Rain, Lane, and Steiner, 1991). This suggests that the main focus of education should not be purely vocational (as in training) but rather in nurturing interests, skills, and knowledge across a broad array of topics and activities that are personally meaningful and individualized to each student.

This means, as D. Bok (2010) notes, the mission of education should be to cultivate and prepare students broadly and holistically and not just within the narrow confines of learning the tasks and skills of a particular job or career field. This does not mean that learning procedural and technical knowledge and job specific tasks should not be taught but rather that education should not be limited to these skills and knowledge. More important is that students learn broad skills and diverse knowledge that can be transferred and applied in any life situation. In addition to developing critical and creative thinking skills is the ability to learn how to develop good social relationships and work well within a group. This also means exposing the student to a very broad set of topics and experiences so that his\her interests may be aroused and, as a consequence, he\she can become more self-motivated and take more responsibility and ownership of their own learning processes. In the process, the student will be more likely to discover what he\she is most interested in and what is personally meaningful to him\her.

The Quality of government

As discussed earlier, the quality of government has a large

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bearing on one's happiness. Specifically, researchers have identified several factors that contribute positively to individual happiness. The most important factor is living in a democratic type society with large degrees of economic, social, and political freedoms. The protection of human rights such as freedom of speech, freedom of religion, and freedom of the press are all very important. Also important is the right of self-determination - for instance, who we associate with, who we marry, what we do for a living, and where we reside within the country. So, the protection of personal liberties, protection of minority groups, the rule of law, low levels of corruptions, accountability of government, and responsiveness of government to the needs of its citizens, are all important in helping to create a happy society (Inglehart, Foa, Peterson and Welzel, 2008). An integrated political, economic, and social system based on liberal democratic ideals is usually associated with such qualities (e.g., freedom of choice, tolerance, protection of rights). In countries where these qualities exist, education can help foster these qualities and teach students how to take responsibility within such a system. Civic education not only can equip students with the knowledge about all these systems but it can help them learn how to get involved and participate in these systems in ways that is personally meaningful to them.

Community service and volunteer activities (e.g., service learning) can help foster attitudes of empathy and awareness about the plight of others in society. In these types of ways, education can be used as an authentic and experiential means to integrate real life problems and situations into the curricula and help create a more personalized learning environment that is personally meaningful to the students. This type of learning can also foster another way to develop critical and creative thinking and moral reasoning skills and allows them to better reflect on their responsibilities as citizens (Bok, D., 2010).

The Social relationships

Because we are social creatures and we live within social structures, social relationships define most of what we do and how we think. Whether it is within our lives as students or citizens or employees or any other role, social relationships are involved and determine to a large degree the nature and quality of those roles. Good social relationships involve developing good social skills and behaviors which, in turn, involves developing good social attitudes

like respect and tolerance for others. These attitudes are based on values that we, as a society, believe to be important and worthy of instilling in students at all levels of education. These are not personal morals or religious values but rather they are universal social values that define what it means to be human and what it means to live in a civilized society. So, in addition to some of those activities mentioned earlier such as service learning, schools could also embed social learning activities into the curricula (e.g., group-based learning, public speaking) as well as extra-curricular activities. These are activities that require the student to interact and work with others in order to achieve a goal, and in the process, they learn to varying degrees and kinds, important social skills and knowledge. What is important is to create authentic and personally meaningful learning activities that tend to be associated with a happier life so that students are more likely to find them interesting and more likely to be self-motivated to engage in the activities. Thus, in these ways, education can help foster learning that is more sustainable throughout the life of the student. In this brief paper, we reviewed some of the latest research findings on happiness and what factors are correlated with happiness. Based on these findings, together with certain notions and assumptions about what the role of education should be in society, this paper contends that the chief aim of education should be to help students grow into mature human beings who possess mature, integrated personalities (cognitively, affectively, and socially) who are capable of functioning in an increasingly complex and interconnected and interdependent world. Education can do a great deal to enrich students' lives and help create a more happy society. So, the key is not to add more course requirements on students that might impose an unnecessarily heavy burden on students to take more and more required courses but rather the key should be to make learning more authentic, more experiential, and more personally meaningful to students. To these ends, if designed properly and administered properly, education can play a vital role and serve as a valuable means to increase student happiness .

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EDUCATION AND HUMAN VALUES

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A good and comprehensive education system is expected to create the necessary human capacity and knowledge who will bring the country to greater heights. In this regard, a holistic education programme is needed which can equip students with both the hard and soft skills required as well as human values. However, the main emphasis in education today lies in acquiring large amounts of information, passing examinations and securing qualifications for future employment.

The stress of an ever-increasing workload, and a working environment dominated by social problems will continue to make a teacher's profession more difficult and less satisfying. The many behavioural problems in society are vividly mirrored in schools, through bullying, drug abuse, theft and vandalism and scores of criminal acts. With so many external influences, demands and constraints, it can be easy to lose hold of the values that make up a civilized society. This education in human values programme seeks to help teachers, parents and children to re-focus on the basic positive values that underlie all aspects of a moral society. This is done through what is called a "Triple Partnership for Education" between teachers, parents and students, meaning that all three groups play key role in reversing current trends, and in reaching towards the goal of truly successful value based education.

The Five Human Values

Human values make life worthwhile, noble, and excellent, and are those qualities that lie within the human personality, waiting to be drawn out and translated into action. Sathya Sai Education is based on five human values: Truth, Right Conduct, Peace, Love, and Non-violence. Drawing out these five inherent human values develops good character.
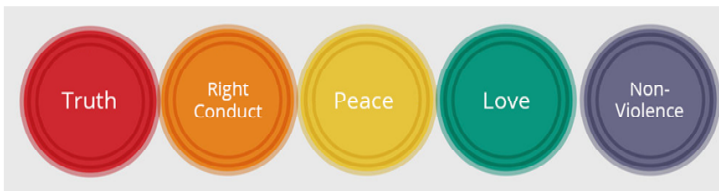
Human values are fundamental to human existence and are integral to any society. They are universal and are inherent in all human beings and are inter twined with the cultural and spiritual aspects of life. Human value-based education, therefore, is complimentary to value based education. Bringing out and nurturing of the human values in children during the formative years will result in caring and responsible adults in the future. Bringing out human values in adults is an internal motivator that reinforces good character, morality and ethics, resulting in caring and responsible citizens.

Human Value Education: How and Why?

There is a need for framing human value education model carefully and wisely aiming at the harmonious development of multiple dimensions of the human personality. Without a deep understanding of one's relationship with nature, fellow human beings, society, and a deep respect for all life, one is not really educated. The sense of equality, mutual respect, the philosophy of live and let live are the cherished results of human value education model in order to achieve peace, well-being and settled order of the human world which are desperately needed in the present context.

School education must revisit the concept of living together religiously, socially and environmentally. Human value education should concentrate on producing socially awareness, culturally sensitive and intellectually cosmopolitan students. Human values such as trust, respect, honesty, dignity, and courtesy are the building blocks of any free and advanced society. Human values centred courses, curricula, seminars, readership and scholarship are the future of school education in plural societies that are marked by differences which politically, economically, socially and culturally demand coexistence and hence inclusion.

Human values education in schools and its relevance and methodology highlighting Indian experiments and experiences. It focuses on cases ranging from the ancient Indian king Ashoka to contemporary episodes and exercises to inculcate human values of integration, sharing and inclusion as good practices worth emulating in school education.

Teaching of human values, ideal life led by teachers, and examples of extraordinary personalities cited from the epics, poetry, literature and history–all these are great help in this regard.

Developing actionable insights in the students for attaining a desirable personality is a challenge which is worth accepting.

Who Should Participate?

School principals and heads, educationists, curriculum planners, educators, and educational leaders, teacher-leaders, coordinators and promoters, sponsors and managers, decision makers, policy makers, members of educational regulating bodies, teachers of international schools, residential schools, government schools, Kendriya Vidyalayas and Missionary schools, educational consultants, educational researchers, members of governing bodies of schools, executive members of various educational boards concerned with schools such as CBSE, ICSE, State Boards, and Matriculation and Montessori boards, and all those interested in school education should participate.

The Human Values in Education

Human values cannot be taught, they have to be brought out from within the learner. It has been a mistake in the past, where teachers have been teaching morality, ethics, values, good character etc. as subjects. Learners can memorize them and can pass examinations, but they fail to put them into practice in their daily life. There seems to be a general decline in morality throughout the world. Transformation of the person cannot take place by mere teaching, but can be achieved through self- realization when the values come out from within the learner. In such cases, there is a direct experience of the human values in the life of the learner.

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EDUCATION AND HUMAN VALUES

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INTEGRITY

Integrity is defined as the unity of thought, word and deed (honesty) and open mindedness. It includes the capacity to communicate the factual information so that others can make well-informed decisions. It yields the person's peace of mind, and hence adds strength and consistency in character, decisions, and actions. This paves way to one's success. It is one of the self-direction virtues. It enthuse people not only to execute a job well but to achieve excellence in performance. It helps them to own the responsibility and earn self-respect and recognition by doing the job. Moral integrity is defined as a virtue, which reflects a consistency of one's attitudes, emotions, and conduct in relation to justified moral values. Integrity comes in many forms, but honesty and dependability are two traits that are expected in most workplace situations.

Without responsible behavior, distrust can make a work environment tense and uncomfortable. A strong work ethic shows co-workers and clients that you're reliable and take your responsibilities seriously. Polite communication, respectable behavior and fisccal responsibility also help you stand out as a trustworthy employee.

Follow Institution Policies

Abiding by institution policies is a powerful way to demonstrate integrity. Cutting corners and neglecting to follow workplace regulations can lead to mistakes, problems and even dangerous situations. Your willingness to properly record financial transactions, safely dispense of hazardous or toxic materials, follow Institute protocol for dealing with stake holders, perform clean-up or set-up procedures and properly maintain equipment shows others that you're not just looking for the easy way out. Establishing yourself as a trustworthy worker who submits to Institute policies shows your principal and co-employees and students that you'll faithfully carry out your duties.

The prime objective of the Professional Ethics is to develop

ability to deal effectively with moral complexity in students of B.S. A Crescent Institute of Science and Technology as follows

TO IMPROVE THE COGNITIVE SKILLS

➢ Moral awareness (proficiency in recognizing moral problems in management)

➢ convincing moral reasoning (comprehending, assessing different views)

➢ Moral coherence (forming consistent viewpoints based on facts)

➢ Moral imagination (searching beyond obvious the alternative responses to issues and being receptive to creative solutions)

➢ Moral communication, to express and support one's views to others.

TO ACT IN MORALLY DESIRABLE WAYS

➢ Moral reasonableness i.e., willing and able to be morally responsible.

➢ Respect for persons, which means showing concern for the well-being of others, besides oneself.

➢ Tolerance of diversity i.e., respect for ethnic and religious differences, and acceptance of reasonable differences in moral perspectives.

➢ Moral hope i.e., believes in using rational dialogue for resolving moral conflicts.

Follow Institution Policies

Abiding by institution policies is a powerful way to demonstrate integrity. Cutting corners and neglecting to follow workplace regulations can lead to mistakes, problems and even dangerous situations. Your willingness to properly record financial transactions, safely dispense of hazardous or toxic materials, follow Institute protocol for dealing with stake holders, perform clean-up or set-up procedures and properly maintain equipment shows others that you're not just looking for the easy way out. Establishing yourself as a trustworthy worker who submits to Institute policies shows your principal and co-employees and students that you'll faithfully carry out your duties.

Examples of Integrity at workplace

Work When You're on the Clock: Attending and working diligently when you're on the clock is a clear example of workplace integrity. Socializing, surfing the Internet, making personal phone calls, texting and frequent snacking are activities that detract from work time. Saving those activities for break time will show your boss, co-workers and customers that you work hard when you're on the clock. The career website Calibrate Coaching recommends honoring your work hours by not stealing time from your employer. Even if you don't actually clock in and out with a time card, focusing on your work responsibilities while you're at your desk, work station or production area will showcase your strong work habits.

Service Learning

Service-learning seeks to engage individuals in activities that combine both community service and academic learning. Because service-learning programs are typically rooted in formal course, the service activities are usually based on particular curricular concepts that are being taught. Servicelearning is a teaching method which combines community service with academic instruction as it focuses on critical, reflective thinking and civic responsibility. Service-learning programs involve students in organized community service that addresses local needs, while developing their academic skills, sense of civic responsibility, and commitment to the community.

A Service-Learning Program Provides Educational Experiences

Under which students learn and develop through active participation in thoughtfully organized service experiences that meet actual community needs and that are coordinated in collaboration with school and community; That are integrated into the students' academic curriculum or provide structured time for a student to think, talk, or write about what the student did and saw during the actual service activity; That provides students with opportunities to use newly-acquired skills and knowledge in real-life situations in their own communities; and That enhance what is taught by extending student learning beyond the classroom and into the community and helps to foster the development of a sense of caring for others.

RESPECT FOR OTHERS

This is a basic requirement for nurturing friendship, team

work, and for the synergy it promotes and sustains. The principles enunciated in this regard are:

➤ Recognize and accept the existence of other persons as human beings, because they have a right to live, just as you have.

➤ Respect others 'ideas (decisions), words, and labour (actions). One need not accept or approve or award them, but shall listen to them first. One can correct or warn, if they commit mistakes. Some people may wait and watch as fun, if one falls, claiming that they know others' mistake before and that they will fall!

➤ Appreciate colleagues and subordinates on their positive actions. Criticize constructively and encourage them. They are bound to improve their performance, by learning properly and by putting more efforts

➤ Show goodwill 'on others. Love others. Allow others to grow. Basically, the goodwill reflects on the originator and multiplies itself on everybody. This will facilitate collinearity, focus, coherence, and strength to achieve the goals.

LIVING PEACEFULLY

➤ To live peacefully, one should start install peace within (self). Charity begins at home. Then one can spread peace to family, organization where one works, and then to the world, including the environment. Only who are at peace can spread peace. You can't gift an article which you do not possess. The essence of oriental philosophy is that one should not fight for peace. It is oxymoron. War or peace can be won only by peace, and not by wars!

➤ One should adopt the following means to live peacefully, in the world

Nature

➤ Order in one's life (self-regulation, discipline, and duty).

➤ Pure thoughts in one's soul (loving others, blessing others, friendly, and not criticizing or hurting others by thought, word ordeed).

➤ Creativity in one's head (useful and constructive).

➤ Beauty in one's heart (love, service, happiness, and peace).

Get

➢ Good health/body (Physical strength for service to enjoy the academic environment in the institution)

Act

➢ Help the needy with head, heart, and hands (charity). Service to the poor is considered holier than the service to God. Not hurting and torturing others physically, verbally, or mentally.

Common Morality

Common morality is the set of moral beliefs shared by all Management students. It is the basis for the other types of morality. In ethics, we usually think of such principles as Non Violence (no harm physically or mentally to or killing others or even suicides), Trust (no lies and break of promises), Contentment (no greed, cheating or stealing) etc. We don't question these principles. Three characteristics of common morality are identified as follows:

➢ Many of the principles of common morality are negative. The common morality is designed primarily to protect individuals from different types of violations or invasions of their personhood by others, such as killing, lying or stealing.

➢ Although the common morality is basically negative, it certainly contains positive or aspirational features in principles such as, Prevent killing, Prevent deceit and prevent cheating'. Further it includes even more positive principles, such as Help the needy, Promote human happiness, and protect the environment'. This distinction between the positive and negative aspects of common morality will be important in discussing professional ethics.

➢ The common morality makes a distinction between an evaluation of a person's actions and of his intentions. An evaluation of action is based on moral principles considered, but an evaluation of the person himself is based on one's intention. For example, if a driver kills a pedestrian with his vehicle accidentally, he may be booked for manslaughter but not murder. The pedestrian is just as dead as if he had been murdered, but the driver's intention was not to kill him. The law treats the driver differently, as long as one was not reckless. The end result maybe the same, but the intent is different. He may be morally responsible but not legally for the death. Similarly, if you convey false

information to another person with the intent to deceive, you are lying. If you convey the same false information because you do not know any better, you are not lying and not usually as morally culpable. Again, the result is the same (misleading the person), but the intent is different.

Personal Morality

Personal ethics or personal morality is the set of moral beliefs that a person holds. Our personal moral beliefs mostly and closely run parallel to the principles of common morality. But our personal moral beliefs may differ from common morality in some areas, especially where common morality appears to be unclear or in a state of change. Thus, we may oppose abortion, even though common morality may not be clear on the issue.

Professional Ethics

Professional Ethics is the set of standards adopted by professionals. Every profession has its professional ethics: medicine, law, pharmacy etc. Management ethics is the set of ethical standards that applies to the management profession. Some of the important characteristics of professional ethics are:

Formal code

Unlike common morality and personal morality, professional ethics is usually stated in a formal code. Many such codes are promulgated by various components of the profession.

Focus

The professional codes of ethics of a given profession focus on the issues that are important in that profession. Professional codes in the legal profession concern themselves with questions such as perjury of clients and the unauthorized practice of law.

Precedence

In a professional relationship, professional ethics takes precedence over personal morality. This characteristic has an advantage, but it can also produce complications. The advantage is that a client can justifiably have some expectations of a professional, even if the client has no knowledge of the personal morality of the professional.

Restriction

The professional ethics sometimes differs from personal morality in its degree of restriction of personal conduct. Sometimes professional ethics is more restrictive than personal morality, and sometimes it is less restrictive.

➢ Linking theory to practice Deepening understanding of course materials

➢ Enhancing the sense of civic responsibility through civic engagement

➢ Allowing students to explore possible career paths

➢ Stressing the importance of improving the human condition

➢ Developing relevant career-related skills

➢ Providing experience in group work and interpersonal communication

➢ Promoting interaction with people from diverse backgrounds

➢ Instilling a sense of empowerment that enhances self-esteem

➢ Providing exciting new ways to teach familiar material Offering professional development challenges.

➢ Engaging faculty in meaningful interactions with the community at large.

➢ Encouraging faculty to form close, interactive, mentoring relationships with students

➢ Reminding faculty of the direct consequences of their teaching for society.

➢ Connecting faculty across academic disciplines through a shared approach to teaching and learning process.

Civic virtues are the moral duties and rights, as a citizen of the village or the country or an integral part of the society and environment. An individual may exhibit civic virtues by voting, volunteering, and organizing welfare groups and meetings.

The duties are

➢ To pay taxes to the local government and state, in time.

- To keep the surroundings clean and green

- Not to pollute the water, land, and air by following hygiene and proper garbage disposal. For example, not to burn wood, tyres, plastic materials, spit in the open, even not to smoke in the open, and not to cause nuisance to the public, are some of the civic (duties) virtues.

  To follow the road safety rules.

On the other hand the rights are

- To vote the local or state government.

- To contest in the elections to the local or state government.

- To seek a public welfare facility such as a school, hospital or a community hall or transport or communication facility, for the residents.

- To establish a green and safe environment, pollution free, corruption free, and to follow ethical principles. People are said to have the right to breathe in fresh air, by not allowing smoking in public.

- People have inalienable right to accept or reject a project in their area. One has the right to seek legal remedy, in this respect, through public interest petition.

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EDUCATION AND HUMAN VALUE

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INTRODUCTION

The growing concern over the erosion of value in public life has brought to focus the need to critically examine the various aspects of value education at the school stage. A new orientation has to be given to education to bring it in tune with the emerging needs and aspirations. The curriculum, instructional materials and technology methods should be directed to inculcate values of humanism socialism, national integration as well as ethical and moral values in general education. Life long learning should aim at the pursuit of excellence and the attainment of quality life. Therefore value- oriented education is essential for balance personality and harmonious society. It helps a person in unfolding his personality by bringing it forth and revealing the potentials and qualities in him.

Children as White Marbles

Children's minds are innocent and pure. Each child is a white marble for the teacher and the parents to mould into an image of God. To instill in the minds of the children the values of truthfulness, humarables for the teacher and the children the value of truthfulness, humanity, goodness and loving service to others- the homes where they grow, have to be the first schools. It is a known and universally accepted fact that the first and foremost teacher of a child is his mother, so have the parents put in their child what we call, Sanskars. The child is a product of heredity and environment factors as child learns what he sees at home and around. So our actions should be proper so that it does not leave bad impressions on their minds.

Today, the child has I.Q. (Intelligent Quotient) more than that of previous generation. We have to recognize the great potentials of the child and help him to let him grow in an open environment. The objective of education should be imprinted on the children's minds.

Parents Role in shaping the child

Ninety percent of blame for spoiling the behavior and

character of children go to the parents because they show unnecessary affection and give too indiscriminate freedom to them. The endearing nature of parents is fading out rapily in a mist of affected nature. Most of the parents pay no head to the anxieties of the growing child. It is not all to shift the responsibility by admitting the child in a "Top school" and washing their hands off the child. The problems faced by children affect the smooth running of school-life what is learnt at school turns out to be quite contrary to what actually happens at home. Whatever parents have to do, cannot be overdone at school however, responsible teachers may be. Knowledge can be given by the teachers however, the discipline, the rigorous control of the sense and behavior must be administrated by the parents so that the later also practice the human values and reform their children. Then the children become sacred souls and holy individuals.

Role of a Teacher

The role of a teacher is very vital for he/she has the greatest share in moulding the future of a country. Off all profession, he is the noblest, the most different and the most important. He has to cultivate in himself humanity, compassion and the spirit of loving service, much more than those belonging to other profession, for he is an ideal and an example to his pupils. But if a teacher has a vice, thousands are polluted. A school should not be considered to be just a common place arrangement designed for teaching and learning. It is a place where consciousness is aroused and illumined, purified and strengthened, the place where the seeds of discipline, duty and devotion are planted and fostered into fruition. A constructive companionship between teachers and students must be developed. Gurus like Parshuram. Bhishma and Drona influenced their students by practicing what they preached.

Teachers as a Role Model

A teacher in real sense is he who practices himself the human value. He should quote such example in class which leave everlasting impression. Once a lady with her child went to Ramkrishan Paramhansa and requested the Guru to make her child leave the habit of eating molasses. Ram Krishan Paramahansa asked the lady to come after one week. After that period the lady went to him Paramhans said to the child, "Beta leave this habit." The lady was astonished to hear it said that you could have told me all this on that very day why did you take one week to tell this sentences? Ramkrishan Pramahansa

said, "Because I had also the same habit and I took one week to leave this habit so I could now ask the child to do so. It means a teacher himself should be the example.

System of Education Required

The solution lies in the type of educational system having five elements:

(a) Knowledge: Truth which intellectually apprehended

(b) Skill of various kinds.

(c) Righteous conduct in personal behavior

(d) Equipoise: Balanced intellect controversies and Reconciliation of opposites.

(e) Understanding: Awareness of cognitive tendency towards action.

These qualities are intimately connected with the faculties of man and his soul. These come from intellect, will and heart which combine to produce understanding in a joint response to environment. Such understanding is called "Felt Thought." To develop this a teacher must understand the child fully and gauge his intelligence by holding discussions and debates, etc. in the class.

A teacher must love his students as a mother loves her child. He should teach like a Guru and behave like a friend.

Man Making - The True Aim of Education

The substance of education should lead to the creation of a complete man in the sense of having a person capable of positive interaction with the environment. The latent resources and potential energies dwelling deep within the people should be evoked through operational, scientific and rational organization. "Man Making" as Swami Vivekananda call it, should be the aim of education.

Each child should have the opportunity, under competent guidance to develop fully and richly as an individual and as a cooperating member of an inter-dependent society, full of manifold social religious, economic, Community and governmental agencies.

CONCLUSION

The academic education of today is shallow and useless because it has no value orientation bringing no transformation in them. If children of today are fortunate enough to have ideal teacher along with ideal parents, their progress towards development is smoothened. Teachers and parents ought to keep in touch and exchange views. The teacher should established contacts with parents for welfare of children Periodic meetings should be there, they should realize that mere cribbing and shifting blames will have its heavy toll on the young ones. There ought to be healthy rapport between teacher, parents and children.

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EDUCATION AND HUMAN VALUES

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According to Mahatma Gandhi 'Your beliefs become your thoughts, your thoughts become your words, your words become your action, your actions become your habits,your habits become your values and your values become your destiny'.

A good and comprehensive education system is expected to create the necessary human capital and knowledge workers who will bring the country to greater hights. however the main emphasis in education today lies in acquiring amounts of information, passing exams, and getting qualification for future employment.But now we are realizing the need of Human Values in our education system. Majority of crimes are committed by the students whether they are from school or colleges. There is a significant lapse on the concept of human development and nation building process. The main behavioral problems in the society are vividly mirrored in schools, through bullying, taking drugs, abusing, theft and other sex issues. With so many external influences, demands and constraints, it can be easy to lose hold of the values that make up a civilized society.So it is required to identify the major causes of this decline in ethical values i.e. corruption, bribery, rape, scam etc. The best way to address this issues is to impart value based ethical education incorporated in the academic curriculum, just the way it was being practised in the ancient time.Where the education system was value based then education would help in the improvement of human character and recognition of their inner purity. In this paper I am focusing uponthe education with human values programmers which will help teachers, parents and children to re-focus on the basic positive values that underlie all aspects of a moral society. That idea is called-Triple Partnership for Education.

Key words-EHV-Education in human values,human values, ethical values, human development, TPE-Tripple partnership for education.

Introduction-The globalization impact in education has been a worrying process, precisely by the fast way that is change.The economic development and growth had been thanks to the education. Education is very important for the development of the whole

mankind and a weapon for accelerating the well being and prosperity of the world in all directions. It is the process of facilitating learning or the acquisition of knowledge, skills, values, beliefs and habits. Its a process and tool for total development of a man. Therefore, we cannot take step back from this act of development. The great defiance in the education in this millennium is without doubt, to give special emphasis in man dignity and values,with a special vision that conceives him creator who does not limit only to watch the established order. The main emphasis in education today lies in acquiring large amounts of information, passing examinations and securing qualification for future employment children in many parts of the world are under tremendous pressure to succeed academically (Burrows, 1997). As a result of this, children are being robbed of their childhood and have to row up too quickly. The jewels of childhood such as imagination and creativity are being swept aside. Instead of playing make-believe games, young children are sitting in front of computer screens and videos. Burrows (1997), family believes that, there should be a balance between modern technology and the holistic development of the child.

Schools often have to face a dichotomy between the goals of quantitative achievements in academic standards and fostering the all important needs of the child in a holistic way where the environment nurtures self-confidence, integrity, love, and other moral values required to tackle problem such as poor discipline, bullying and vandalism. Thus, the creation of a learning environment through an appropriate methodology for the school has become very important (Ritchie, 1998).

Education System in India–In India education system is managed and controlled by government well, providing education to all without any discrimination. It is completely blessed with various hypes of schools, colleges, Universities and other institutes.

However the system has many issues for concern as management problems relevance, lack of values. Ethics and the quality of mankind all relate our life with education. And we are the society. Education is the stepping stone for high flying Career. Education system in India is of dates back where the children's were taught in Gurukuls and the Guru-Shishya system was the means of education. Indian education system was improved when universities like Nalanda, Takshashila, Ujjain and Vikramshila came into existence.

Indian constitution has committed to provide free and compulsory education to the children's upto the age of fourteen. Right to education is the fundamental right of the citizen where education is mandatory for the all children's of age group 6-14 years.

As per the world bank report in India there are more than 7,40,000 formal schools; more than 3.6 million teachers are working on full time basis; there are more than 175 Universities offering under graduate level and post graduate courses and about 6000 colleges affiliated to these universities. Universities and other institutions in India which are providing quality education to the students. From the past several years India is producing many talent professional who are best in the world and working hard for the nations growth and are in great demand. This shows the strength of Indian education system.

EHV – Education in Human Values– Today we have a society that the only practices are profits, earns, commerce and the great hares in which man is only an object for this reason education development must essentialy contributes to the knowledge and significance of man as a person not as an object.

According to this scenario, what is education in human values? And what are the benefits to the teachers and pupils?

They are two types of education one type is worldly given in Schools, Colleges while second type is to Educate that can fill person with knowledge and enable a man to earn livelihood. The first one is for name and fame and the second one is for earning name, fame livelihood, human values. These values are love peace, truth. Right conduct and non-violence.The importance of the human values in education gets lost in globalization, because it only stimulated the educational system by the economic point of view and there is no other reference. The educational relationships are guide only by the mayor power of insensible and irrational use and abuse of human kind. The critic to the actual education system is located principally, in the social unconcern in the ignorance of the social function as generator, guidance and formatter of the human values. On the other hand, analysis that pretends to cover the concept of education in the globalize environment must concede the primacy to persons, above things. Such study would not obtain any results, when we turn people into things.

The actual education must control the misery, poverty and

inequity problems with success, but overall, it has necessarily made a deep emphasis in human values, whire it recognizes person as an individual and gain the harmonic and respectful integration of the bases of justice, solidarity and subsidiary. By this way, education will be oriented in an upright humanist thought, which will be for the benefit of all.

Causes of discrimination human values in Education–

1) **Lack of positive attitude–** At present education institute are unable to provide such positive atmosphere because the administration of these institutes are not properly directed. They have go for go then their moral responsibility of providing education by enhancing.

2) **New challenges–** The future growth of any country depends on its youth. But unfortunately, Youth in India is getting increasing by inclined towards violence, social evils and lack of respect towards elders and teacher.

3) **Globalization–** The major cause of ethical deterioration in education system is rapidly spreading corruption and globalization.

4) **Lack of value education in curriculum:** value education is included in the primary education but at the adult stage which are the most sensitive stages to build the character of the youth. The curriculum finds no space to value education.

5) **Discriminition of Teachers Students bonding:** there are many more things to discuss between students and teachers two. A Guru always must be selfless. These days the bonding between Guru Shishya is going away. There is no respect for Gurus and no affection for the Shishya.

Concept of Values and Education–

1. **What are human values:–**Human values have been employed in so distinctively different ways in human discourse. Basically– "It is a concept explicit of implicit, distinctive of an individual or characteristics

of a group of those desirable traits which influence the selection from available modes and ends of action."

We can say that these are the virtues that guide us to take into account the human element when we interact with other human beings as– respect, acceptance, affection, empathy, love towards other human beings etc. Human values are an integral part of all subjects and all activities in the school and in the home in fact, human values are an integral part of our life. Human values can not be taught, they have to be brought out from within the learner. It has been a mistake in the past, where teachers have been teaching morality, ethics, values, good character etc. as subjects. Learners can memorize them and can pass examinations, but they fail to put them into practice in their daily life. There seems to be a general decline in morality throughout the world. Transformation of the person cannot take place by more teaching, but can be achieved through self realization when the values come out from within the learner, in such cases, there is a direct experience of the human values in the life of the learner.

What is education – Education is the process of facilitating, skills, values, beliefs, and habits etc It's the most valuable key to success. The power of education is not only in the academic knowledge but also finding your place in the world and acquiring life experience. It plays an important role in shaping in individuals career tool, as well as it helps to develop healthy surroundings. Every object that a mankind creates is based over the knowledge that he/she attains through education. There are two types of education. One type is worldly education and the second type is what is referred to as "Educare" Education will equip a person with knowledge that will enable him/her to earn a living. Education can help that person to become great with name and fame. However "Educare" will bring out the latent human values from within and will transform the person into a good person with character. Education is related to educating the head whereas Educare is related to education of the Heart Both Education and Educare are necessary.

Tripple partnership for education: Teachers, Students and Parents

This statements means they should be triple partnership between teacher, students and parents as they must have to play their key roles in reversing current trends and in reaching towards the goal of truly successful value based education. Only one party can't

complete this task each and every person must participate and practised these values and get a new change in our society.

How to solve the problem?

Role of family and society to strengthen: There is a strong bonding between the parents and children which determines the personality of a child. The value system practised in the family. It has a great responsibility to pass on to the children many truths and values to accomplish their place in life, whatever in the society, culture or times.

Role of educational institutions is inculcating values: Many reports signify that the aim of educational institutions should not only be to teach education alone but should also be to inculcate values and improving skills of children and leaners.

Pears at school diffuse confidence about cheating, lying, stealing and consideration for others. Though there are rules and regulations, the educational institutions pervade the value education to the children in an informal way.

In real life, everything is inter-related. Thus, a good learning experience is to have an integrated approach. In our daily life, we do not just have one value throughout the day. For example, right conduct can not be there alone but it is found that all the five human values are inter-related and exist at the same time. In the same way, Mathematics should not be taught as a separate subject as in real life, Mathematics exist along side all the subjects. Human values integrated instruction gives the learner the ability to solve problems from various perspectives by giving varied inter-related experiences. Human values integrated instruction opens up a wider world view for both the teacher and learner making the learning process much more interesting.

CONCLUSION

The human values integrated learning concept obtained through institutions has gained wide acceptance around the world. The students and teachers have benefited greatly from this unique method of teaching and learning experience.

The nation needs heroes who can bring their country to greater heights. In most education system, individuals are treated

merely as action agents unable to bring out the divine potential within a child. By adopting the human values approach with the right teaching techniques, it has been proven that it is possible to create education system with the education in human values can make it a reality. The education in human values is a multi-cultural, multi-faith self-development programme designed for children and young people all over the world. It is a simple educational tool designed to help develop positive values in the young so that children and young adults become fit for life and not just for earning a 'good' living.

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ROLE OF VALUE EDUCATION IN TEACHER EDUCATION

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INTRODUCTION

"No great moralist was made so in neither a day nor any one of them was a born moralist". "Education without vision is waste, Education without value is crime, Education without mission is life burden." A nation with atomic power is not a strong nation but a nation with people with strong character is indeed a strong nation. For the sustainable human development as well as for the social grown, there is a need of value based education. Spiritual education, ethical education, as well as need based education. Teacher plays a very important role in transmitting cultural values in the hands of the students by organizing various activities. Values are the guiding principles of life that contribute to the all round development of individual. They give a direction to life. Value brings joy, satisfactions and peace. It adds quality in life value system is the backbone of the society. It may vary from one society to another and from time to time. But every society abides by certain moral values.

Value education is a process of education. It is a process of inducing learning, process of absorption. It involves thinker reflecting, questioning, feeling, doing, caring, experiencing. Value education, accordingly is not a process of authoritarian indoctrination of dogmas, exportation or propaganda, nor is it the claret inculcation of a body of predetermined 'right' values in the learners through didactic approaches. The goal is not to promote passive conformity and blind obedience to whatever values are passed on, but to encourage critical and reflective thinking, rational choice and responsible behavior, respect the autonomy of the learner, when we are value educating, them to think to reason, to question, to reflect, to care, to feel concern, to out. The essence of value education is to enable children to be aware, to think and to reflect, to question and to criticize, to case and feel concern, to will and act on one's convictions on all that critically concern the welfare of human kinds. A teacher plays an important role in affective education for teachers as carers, subject specialists, deliverers of special programmes,

counselors and manages for students. Teachers are models of growing human beings, in that children unconsciously learn the ways that teachers behave and the values that teacher hold. In this sense, teacher should hold positive values towards life and the world.

What is Value?:

The meaning of value seems to be somewhat vague and it is similar to attitudes. Attitudes are indeed affective in character values are the principles in our life informing judgments as what is morally good or bad values can be thought of as a belief or conviction that something is good, desirable or preferable values are instantiated in every word we choose and speak, as well as everything we do. Although we can control our behavior, we cannot act in any productive way beyond the limits of our values.

Value Education:

The phrase value education as used in the area of education refers to the study of development of essential values in pupils and the practices suggested for the promotion of the same. It include developing the appropriate sensibilities – moral, cultural, spiritual and the ability to make proper value judgment and interlize them in one's life. It is an education for becoming and involves the total personality of the individual. It is essentially man making and character building.

What Values:

Quite often the question is asked, what values are to be emphasized in education? Identification of values and their classification has become an obsession and a great deal of time is spent on this aspect alone. The model of values to be adopted in teacher education should be derived from our national goals and aspirations, universal perceptions and ethical considerations bearing on character building.

Why Value?:

Before independence, we taught against the mighty British Empire with the weapons like truth and non-violence by adopting noble means for the noble cause. We held our heads high and have, given sermons and character and moral values to all the nations. The need of value education can be summarized through the following

points.

      (a) To bring quality of life and sustainable development in the society.

      (b) To guide the human beings in the right path,

      (c) To give direction and firmness to life and bring joy satisfaction and peace of life.

      (d) To preserve our culture and heritage.

      (e) To develop morality and character.

      (f) To promote the peace and harmony in the individual and in the society through education.

Pupil Teachers to be Trained

The pupil teacher have to be trained to function as an agent who stimulate, provoke, in form and sensitive the learners with reference to vale situations in life. Through involving the learners actively in discussion, dialog and practical activities, the teacher should make then think and reflect on human actions and events. The teacher should also expose students to works of art, beauty in nature, and human relationships and actions of moral worth, and develop their moral sensibilities. Students acquire sensitivity to values and ideals by living in and coming into contact with the teaching – learning atmosphere. Such as atmosphere is not created by teachers or pupils alone. It needs the sustained, collective efforts of all concerned with education-teachers, parents, community and students. Teachers have a major role in making an atmosphere of love, trust, cooperation and security in the process of teaching and learning.

Presents Scenario

Various kinds of programmes, are being conducted for orientation and training of teachers in value education both in pre-service and in-service. Focus is giving on personal development of the subjects through mind improvement techniques, prayer, yoga-meditation and relief from stress. The emphasis is giving on to inspire the student to live a life of peace, moral purity and spiritual development. Teachers and teacher educators are to be prepared as value educators with reference to the concrete realities in which they has to function programmes of teachers training in value education

should be rooted in the realities of school and teachers' education, with greater emphasis on values like justice, equality, compassion, cooperation and human rights.

To cope with the increasing demands on teachers, teacher education in India has become more professional, characterized by universities qualifications and a scientific orientation.

Need Curriculum reconstruction

If value education is planned as education action aimed at the development of the learners personality the most obvious may of implementing it would be to look into the processes of education itself – its aims, curriculum and methods – instead of searching for solutions from outside.

Role of Teachers

Teacher can play an importance role for uplifting and upgrading value education among student-teachers in teacher education programmes. We live in a time when our understanding of the role of the teacher and the power of value education are coalescing value based education. Teaching is not a job, it is an attitude. Teacher is a source of information, a guide, a mentor, a surrogate parent, a motivator, all at the same time. Teaching is the only one profession which always deals with the future.

The role of a teacher in the changing social scenario is becoming very challenging. According to Confucius only a person who is always a source of love, morally upright and whose behavior not only in personal but also in the institutional life is impeccable is worthy of being a teacher. Role of teachers can be summarized in three perspectives: three T's Transfusion, Transaction, Transformation.

Challenges for Value Education

The biggest challenge before our education system is to meet the crisis of social and moral values and character of individual. The impact of western values has adversely affected the mindset of people which can be rectified only by imbibing our value orients of education system. There is a great degradation and devaluation with respect to values among people in general and teachers in particular. The teachers play a very important role in the society and they are

considered as nation builders, personality development, guides etc. There are number of factors which are responsible for degradation of the status of teachers for their poor performance and for the declare in teaching values such as changing social attitude, professionalism, poor quality of teaching, non responsiveness, low level of accountability, political intervention in teachers etc.

Strategic Plan for Value Education

To face the challenges and demands to emphasis the value education in teacher training programmes the following strategies should be followed:

a) Telling

b) Inculcating

c) Persuading

d) Modeling

e) Role playing

f) Simulating

g) Problem solving

h) Discussing situations, stories, Pictures

i) Studying biographies of great men

j) Moralizing

CONCLUSION

Indian pupil teachers undergo change in their value development, which can be observed in their attitudes towards people and the environment around them. Their values are mainly individual and about self-enhancement, focusing on teaching competence. The student teachers will take a very important role in affective education in future, which focuses on value and programmes should not be regulated. Hidden curriculum like mentors and teacher educators in the teacher education programmes should be aware that they also play a very important role in shaping the values of the student teacher. Teacher educators are the real leaders of the nation. The destiny of nation is shaped in its educational institutions. As education is the key to human progress and social change greatness of a nation is

witnessed through its educational system.

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THE GLOBAL NEED OF EDUCATION: MORAL VALUES

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INTRODUCTION

In the ancient India, students used to undergo rigorous character training and value education during their stay in Gurukulas. They were required to lead a life of strict discipline, austerity, and observe strict code of moral conduct. Character training and value education have been ignored altogether in our present educational system. As a consequence, there has been gradual erosion of values and widespread corruption an all walks of life . This erosion of values is casing havoc in our society. In view of the present scenario in the country, there is an urgent need to inculate values among our students studying at different stages of education. Various Commissions and Committees in the post-independence India have stressed for value-oriented education in the country. Values need to be inculcated among students at different levels of education. Ourancient scriptures are an important source of value. The Rigveda and the Atharva Veda emphasize inculcation of the value-cooperation. The Taittriya Upanishad requires every student to treat his/her teacher as equal to God. Swami Vivekananda emphasized selflessness and sacrifice to be our national values. Shri Sathya Sai Baba mentions five Universal Human Values-Satya, Dharma, Shanti, Prema and Ahimsa. Baba emphasizes that these five values are the life-breaths of every human being. The National Policy on Education (1986), as amended in 1992, and the National Curriculum Framework for School Education(2000) also highlight the values to be imbibed by students. Situation analysis approach is one the promising approaches for inculcating values among learners.

In ancient societies all over the world, religion had a dominating influence in every sphere of human activity. In India particularly the word dharma meant duties, code of conduct, art of living together, etc. which was beyond the sphere of worship and ways of worship. Dharma also meant religion which was more comprehensive term. As a consequence, the content of education was more or less religious education. A study of the ancient scriptures reveals that the development of character of learners was a significant

aspect of the educational system in India in the Vedic, post-Vedic and Buddhist period. Learners used to undergo rigorous character training and value education during their stay in Gurukulas/Ashrams/Viharas. They were required to lead a life of strict discipline, austerity and observe strict code of moral conduct. A great deal of emphasis was laid on their spiritual development. Education was primarily value-oriented.

NEED FOR EDUCATION IN VALUES

Should we allow these happenings to take place? Should we allow things to drift the way they are drifting? The obvious answer to these questions would be that we need to check the trend and rather reverse it in order to live at peace and harmony. Without values, one floats like a piece of drift-wood in the swirling waters of a river. The whole world cannot be a place worth living if there are no values to be realized.

The happenings cited above can hardly be checked effectively through coercive measures by the government. There is no doubt that coercive measures may put a check on these happenings but it would be very difficult to reduce them to a significant level. The most suitable intervention to remedy the situation would be to inculcate values among our people. This process of inculcating values needs to start right from the primary education level. In other words, 'Education in Human Values' need to be incorporated as an integral component of the entire educational system. This aspect had gained the attention of various high powered Commissions and Committees in the post-independence period. Secondary Education Commission (1952-53) observed, '' Religious and moral instructions do play an important role in the growth of character''. Education Commission (1964-66) recommended that '' conscious and organized attempts of the ethical teachings of great religious''. The National Plicy on Education (NPE), 1986 felt the need to make education a forceful tool for the cultivation of social and moral values.

The National Plicy on Education (NPE), 1986 further observed that at the stage of secondary education, ''students should be provided a sense of history and national perspective and give them opportunities to understand their constitutional duties and rights as citizens. Conscious internalization of healthy work ethos and values of a humane and composite culture should be brought about through appropriately formulated curricula''. Acharya Ram Murti Committee

reviewed NPE, 1986 and stressed that education must provide a climate for the nature of values. The Parliamentary Standing Committee on Human Resource Development (1999) observed, '' It is disappointing that well concerted efforts made during the last four decades have failed to achieve the desired results. Well chalked out plans and straregies for making our education value-oriented still remain on paper''.

VALUES TO BE INCULCATED

A retrospect of the Indian thought though the ages reveals that there was four-fold aim of human life which consists of kama (pleasure), artha (wealth), dharma (morality and righteousness) and moksha are recongnized as intrinsic values and artha and dharma as instrumental values. While an intrinsic values is good in itself, instrumental value is an aid in gaining some intrinsic value.

Further, kama and artha are regarded as basic values whereas dharma and moksha are regarded as spiritual values. There is no doubt that kama gives pleasure, but it is momentary and may bring pain later. Kama is, therefore, regarded as lower value. Since moksha provides joy and peace, it is regarded as the highest value.

Human beings naturally want to seek wealth (artha) and pleasure (kama). Though these values are recognized as lower values, they were not despised by Indian thinkers. This is because these are primary values and form the very basis of most of the activities of human beings.

The value of cooperation has been emphasizes in our ancient scriptures Rigveda and Atharva Veda. This is evident form the following verses.

''Oh human beings, all of you should
Live together with mutual cooperation,
Converse with each other in a friendly manner,
Acquire knowledge having common ideals of life.''

Let there be oneness in your resolution, hearts and minds. Let the strength to live with mutual cooperation be firm in you all. ''(Rigveda-Mandala-10, Sukta-191, Mantra-4).

The Taittriya Upanishad in Shikshavali (Chapter on Education) requires every student to treat his teacher (Acharya) as equal to God. The following verse which the students were required to recite while

commencing study reflects the value 'respect; of the teacher.

'' My obeisance to Guru who is Brahma (the creator). Guru is Vishnu (the protector), Guru is Lord parameshwara (the sustainer himself).''

The following verse forme the Mahavharatha amply manifests the values to be imbibed by an individual in Indian culture.

'' Truth fullness, to be free from anger, sharing wealth with other (Samvibhaga), forgiveness, procreation of children

From one's wife along (sexual morality), purity, absence of enmity, straightforwardness, maintaining persons dependent on oneself are the nine rules of Dhrama of persons belonging to all the Varnas''.

Swami Vivekananda mentions another appropriate selflessness and sacrifice to be our national values in the following words.

''The national ideals of India are renunciation and servive. Intensify her in those channels, and the rest will take care of itself'' (India and Her problems, p.10).

Sri Sathya Sai Baba mentioned five Universal Human Values-Satya (Truth), Dharma (Righteous Conduct), Shanti (Peace), Prema (Love), Ahimsa (Non-violence). He beautifully emphasized the significance of these five human in the following words: ''Truth, Righteous Conduct, Non-violence, Peace and Love are the five life breaths of every human being. Among these five life breaths of a human being, Love has a unique place. Therefore, establish love firmly in your'' Baba also gave a fresh meaning to Three H's, by interpreting it as head moderated by heart and acted upon by hands.His emphasis on ''moderation by heart'' brings out succinctly the importance of all pervasive love.

Gandhiji advised the inmetes of Sabarmati Ashram on the practice of the following values in their day-to-day life: Ahimsa, Non-stealing, Non-possession, Swadeshi, Manual Work, Fearlessness, Truth, Chastity, Equality of religion, Removel of untouchablity and Control of palate.

The Preamble to the Indian Constitution laid emphasis on the following four universal values:

Justice, Social, Economic and Political,

Liberty of thought, expression, belif, faith and worshop:

Equality of ststus and of opportunity: and to promote among them all: and

Fraternity assuring the dignity of the individual and the unity and integrity of the Nation.

The National Policy of Education, 1986 emphasized the promotion of the following values:

- India's common cultural heritage;

- The Constitutional obligations;

- Content essential to nurture national identity;

- Egalitarianism, Democracy and Secularism;

- The History of India's freedom movement;

- Observance of small family norms;

- Protection of the environment;

- Inculaction of the scientific temper; and

- Removal of social barriers

- Equality of the sexes.

The National Curriculum Framework for School Education-A Discussion Document (2000), highlights that the following values need to be added to the list of values:

1- Human Rights including Rights of the child and those of the girl child.

2- Inculcation of personal and social values such as cleanliness, compassion, truthfulness, integrity, responsibility, justice, respect for law and order, courage and the values, cherished for the functioning of democracy.

Our modern socity is influenced by the home, by school through the conduct and behavior of teachers and by public or community. Teachers are the architects of young minds. Students

learn from their words, voice, actions, which last for a long time. Therefore time demamds joining hands of teachers with the parents to make the child grow up to be trustworthy, Co-operative and creative successful and confident. In order to give the real education to the students it is necessary ti give them vakue education and moral education to meet the challenges of modern society and to keep them happy and prosperous.

1. The Nature Of Values

Health, wealth, happiness, purity, peace, prosperity, truth, well-being, beauty, freedom, love bliss and respect are the goals of life. Liberation from vices and all forms of pain is the aim of much human activity. To achieve this aim our thoughts, speech and actions must promote the peace and prosperity, health and inner happiness of others also. In the well-being of all lies our own well-being. The laws governing the result of human action show that if we cause disturbance or obstruct others from seeking health, wealth, happiness, purity, peace and honorable prosperity, them we suffer as a result. This is the simple law of karma.

Conduct and behavior, thought, speech and action of this quality are called moral or ethical. They are called good or right because they enable a person to achieve inner beauty, bliss, happiness, health, purity, truth, beauty, freedom and bliss. They do not snatch the peace of other nor do they deprive others of their right or opportunity to achieve them. Such thoughts, words and action benefit the greatest number over the greatest ares for doer to a achieve high and valued goals and are called moral or ethical values. These values enhance the worth of human actions because they produce rich inner and other rewards.

2. Need of Moral values and morality

Today, there is a dire need of the hour to adopt the moral values and moral ethics to reform the modern Indian society. Right education can havr the foundation of morality in save the modern society from darkness to light then only the democratic qualities like liberty, ewuality and fraternity can be established, Modern educationists emphasized that need of moral education is devoid of these values which will lead the youth to selfishness, false vanity hatred and insensitivity whichfurther degenerate into into chaos and violence. Form my point of view moral values and ethics are:

(a) Helpful in character Building

Gandhi ji was of the view that education must aim at building up of character. No progress can be imagined without character. Therefore, all educationists stressed upon the need of development of character through education.

(b) Moral values and ethics help in development of Democratic Qualities:

Educatiol of moral values and ethics will help man in developing democratic qualities like liberty, equality and paternity.

(c) Moral values and ethics help to remove undesired elements in Modern Education:

Our modern education in infested with indiscipline, corruption, violence etc. These can be removed with the help of moral education.

(d) Moral values and ethics helpful is all-round development of personality.

Moral education aims at all-round development of personality. All round development inclides physical, mental, emotional social, moral and spiritual development. Moral education give stress on physical and intellectual development and no need is being paid to moral and spiritual development in this modern society. Gandhiji-said about education i.e. it is the drawing best out of man-body, mind and spirit. Thus moral education is essential for all round development of personality. It may be concluded that moral education is very much important not only for one individual but also for the development of nation.

3. Views of Gandhii:

(a)   All educational institutions should start work with a few minutes for silent meditations.

(b)   In the first year of degree courses, levels of the great religious leaders like Gautam, the Budha, Socrates, jesus, Ramaiya Mohammad Kabir, Nanak Gandhi be taught.

(c)   In the second year, selections of a univesalist character from the sculptures of world be studied.

(d)   In the third years, the general problem of philosophy of religion should be studied.

4**.   Specific Provisions for moral and spiritual values**:

There must be specific provisions by stste governments and certain limitation for teaching of moral and spiritual values.

5-   **Content of moral and spiritual values:**

A comparative and sympathetic study of the lives and teachings of great religious leaders and at later stages their ethical systems and philosophers, should be selected for the study. The inclusion og good manners, social service and true patriotism should continuously be in the curriculum.

6-   **Silent Meditation and Prayer:**

Before starting everyday work in all educational institutions, silent meditation either in the classroom or in a common hall should be organized. There should be some sort of prayer community singing of inspiring songs and hymns can be most effective at the school stage meditation.

To day various prediction centers have been opened to give relief to psychiatric patients, who are suffering from mental agony, depression, stress and tension.

7-   **Provision of periods of moral values and ethics in time table of students.**

Some periods should be set apart in the time table for this purpose. The classes of moral education should be taken not by specially recruited teacher but by general teachers from different communities.

Today, various meditation centers have opened to give relief to the psychiatric patients, who are suffering from mental depression, pension and mental disorders etc.

CONCLUSION

Today, the disposition of modernization is in full swing. It is not bad as well. It is because; it is not a healthy disposition to ignore the power of continuous development of Science and Technology and its resultant comforts and prosperity. But it is definitely very bad to renounce moral, social and spiritual values in

the quest of modernization. Today, Technology has become so terrible that God alone can save the word. There is a need of balancing of Science and Technology with moral values. The education of moral, social and spiritual values should be provided both directly and indirectly i.e. through references, debates and studies, workshops, meditations etc. Moral value education can directly be given including it in school curriculum. Moral value education can indirectly be given through religious institutions, seminar, conferences, workshops, debates and discussion through various social welfare programme and oganisation of holy events festivals, cultural programmes, meditation, prayer etc. No doubt, sometimes, various difficulties arise in the way of organizing moral and spiritual values but whatsoever has been done to expand the moral and spiritual values should have the approval of home, school and society. No doubt, we have to become modern in the developing scenario but should be remembered that modernization is devoid of moral values which would become the cause of social and spiritual disintegration of humanity, So far becoming a good human being the way of moral values and ethics is the right path of prosperity and progress of humanity.

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VALUES AND IMPORTANCE IN MODERN LIFE

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The term values was borrowed from economics by philosophers notably **Herman Lotze.** Thereafter, it transformed as a distinct term within sociology around 1920 largely through the work of **Florian Witold Znaniecki** (15 January 1882 – 23 March 1958). His definition of sociology has been described as that of "a cultural science whose function is to study systems of social interaction based upon patterns of values and norms of behaviour, through the use of the humanistic coefficient". The term Values later on introduced in psychology around 1930 by renowned psychologists **Gordon W. Allport and L.L.Thurston**. Allport and Vernon (1931) were the first to introduce values as a construct to describe individual persons. They defined values as individuals' basic convictions or philosophy about what is and is not important in life. The Allport and Vernon (1931) conception of values combined two psychological meanings: (1) values as interests with motivational power to initiate and maintain behaviors, and (2) values as evaluative attitudes that influence perceptions and evaluations of people and things. **Eduard Spranger** (27 June 1882 – 17 September 1963) evaluated personalities in terms of six ideals or value orientations; theoretical, economic, aesthetic, social political and religious "types" of personality traits. Spranger contributed to the pedagogy of personality theory; in his book *Types of Men*. His **value attitudes** were:

- **The Theoretical**, whose dominant interest is the **discovery of truth**

- **The Economic**, who is interested in **what is useful**

- **The Aesthetic**, whose highest value is **form and harmony**

- **The Social**, whose highest value is **love of people**

- **The Political**, whose interest is primarily in **power**

- **The Religious**, whose highest value is **unity**

Milton Rokeach (1973) defined values as "enduring beliefs that a specific mode of conduct or end state of existence is personally or socially preferable to an opposite or converse mode of conduct or end state of existence." This definition makes belief the defining or central feature of values. For Rokeach, values provide standards to guide actions and to justify judgments and behaviors. He saw values as a key component of a functionally integrated system of beliefs, attitudes, values, and self-concepts that together constitute one's personality. Rokeach suggested two main types of values: terminal and instrumental. He defined terminal values as the most important, trans-situational human goals or desirable end states of existence, and instrumental values as preferred modes of behavior.

Schwartz (1992, 2006a) identified five characteristics of values that were implicit or explicit in the preceding models and in most previous psychological models: Values (1) are beliefs linked to emotions, (2) refer to desirable goals that motivate action, (3) transcend specific actions and situations, (4) serve as standards for evaluating actions, policies, people, and events, and (5) form a relatively enduring hierarchical system ordered by importance. Schwartz added two features to this list: (6) the impact of values on everyday decisions is rarely conscious, and (7) it is the relative importance of multiple, competing values that guides any action or attitude, that is, the trade-offs among relevant values. Taking these common features into account, Schwartz (1992) defined values as trans-situational goals, varying in importance, that serve as guiding principles in the life of a person or group.

Eminent sociologist **Prof. R. K. Mukerjee** defined that Values are socially approved desires and goals that are internalised through the process of conditioning, learning or socialisation and aspirations." According to **Shav**er, "Values are standards and principles of judging worth. They are a criteria by which we judge things — people, objects, actions, ideas and situations — to be good, worthwhile, desirable or on the other hand, worthless, despicable, undesirable or somewhere in between these two extremes".

Characteristics of Values:

After going through a number of definition and theoretical framework of values, a number of characteristics of values can be deduced.

1. Values are **enduring belief** which remains consistent across situation and time. Honesty ,for example, can be treated as a value of one's personality, if he behaves honestly across all situations and time.

2. Values are **traits** that are socially desirable and accepted by the society to be internalized by its citizens.

3. Democratic values such as liberty, fraternity, justice are cherished by democratic society. Societies having faith in communist ideology need not cherish the democratic values. Hence, values in this context can be termed as **culture specific concept.**

4. Values are the **basis of our judgement**. They guide a person in making important decisions in one's life. Values guide a person as to what is right or wrong.

5. Values are **motivational power** to guide human behaviour. They motivate person to pursue desirable goal .

6. Values internalization takes place through the interplay of **learning and socialiasation**.

7. Values serves as **standard to evaluation** of behaviour of oneself and of others.

Types of Values:

Milton Rockeach proposed two types of values-

1. **Terminal Values-** refer to desirable end-states of existence. These are the goals that a person would like to achieve during his or her lifetime. These values vary among different groups of people in different cultures.

2. **Instrumental Values** refer to preferable modes of behavior. These are preferable modes of behavior, or means of achieving the terminal values.

Terminal Values	Instrumental Values
1. True Friendship	1. Cheerfulness
2. Mature Love	2. Ambition
3. Self-Respect	3. Love

4. Happiness	4. Cleanliness
5. Inner Harmony	5. Self-Control
6. Equality	6. Capability
7. Freedom	7. Courage
8. Pleasure	8. Politeness
9. Social Recognition	9. Honesty
10. Wisdom	10. Imagination
11. Salvation	11. Independence
12. Family Security	12. Intellect
13. National Security	13. Broad-Mindedness
14. A Sense of Accomplishment	14. Logic
15. A World of Beauty	15. Obedience
16. A World at Peace	16. Helpfulness
17. A Comfortable Life	17. Responsibility
18. An Exciting Life	18. Forgiveness

3. **Aesthetic Values**- Values that reflect one's feeling about what has beauty in nature. They reflect the appreciation for the things they look, smell, sound and taste. Beauty in nature, sculpture, paintings are some examples of aesthetic values.

4. **Universal Values**- Universal values are those values which are regarded as important and cherished across all cultures. Equality, justice, mercy, compassion, brotherhood etc are regarded as universal values.

5. **Moral Values**- these are our beliefs about what is wrong or right. One acts according to his conviction about what in his opinion is right or wrong.

Importance of Values in Modern Life:

1. **Assimilation of modernity and traditional Values-** Now a days development is taking place very rapidly due to technological advancement in information and communication technology and modern means of transportation. In this context, a dilemma arises before the youngsters to select modern or traditional values. It therefore becomes important that citizens must have a positive attitude

towards modernity and a sense of respect for their traditional values. A successful assimilation of modern values with traditional values will ensure the progressive society along with retaining it distinct identity. For achieving this, an attitude of responding to modernity as well as retain the distinct identity of culture must be developed.

2. **Creating a Global Human Society-** Globalization after industrial revolution have radically transformed the societies across the whole globe. Societies are now becoming more and more diverse. This diversity of societies requires that citizens must be tuned to live in harmony with the citizens of different society. Such adaptation is possible, if we are able to develop the value of peaceful coexistence, tolerance, harmony and a feeling of global citizenship.

3. **Interfaith and Inter cultural Understanding-**Growing communalization and hatred within society necessitates that there is an urgent need to remove the prejudices and stereotypes from the minds of citizens. People must be moved from exclusive religious loyalty to broad minded attitude towards others' religion and faith. For developing a broad minded attitude towards others' faith, values of tolerance, interfaith understanding and appreciation of others' culture must be developed.

4. **Creating an Inclusive Society-** Due to globalization and rapid means of transportation, societies are now becoming more and more diverse in terms of language, religion, region and socio-economic status. A long term peace and prosperity of such a diverse society demands that every section of society must get equal opportunity and be included in the developmental processes. Such a task of inclusion demands that values of justice, equality, fraternity must be promoted within the society.

5. **Sustainable Development-** Rapid exploitation of environment is causing global ,regional and local environmental concerns such as global warming, ozone depletion, biodiversity loss, polar melting, soil erosion are taking place. Therefore, protection of environment from reckless exploitation is the need of time. It is imperative that values of care and concern for the environmental

resources, feeling of appreciation for beauty of nature must be developed for the preservation of environment.

6. **Ethical use of Science and Technology-** Ethical use of science and technology has been a topic of hot debate since the invention of nuclear weapons. Inventions of science and technology can be used for the welfare as well as for the destruction of human civilization. Application of science and technology in a rationale way involves the moral and ethical responsibility. Use of science and technology in a constructive, fair and good manner needs critical thinking and high degree of morality.

To conclude, the welfare of human civilisation depends on the adherence of moral values. Values provide the pathways and vision to the society and individuals to move forward for the advancement in such a manner as to ensure the holistic and inclusive progress of humanity. A modern human civilization which is becoming more global, diverse and technologically advanced, internalization of values by citizens is becoming an eminent necessity.

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EDUCATION AND HUMAN VALUES

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ABSTRACT

Human values are the virtues that guide us to take in to account the human element when we interact with other human beings. Human values are for example respect, acceptance consideration, appreciation, listening, openness, affection, empathy and love towards other human beings.

This means that values education can take place at home as well as n school colleges university offender institutions and voluntary youth organizations, there are two main approaches to value education value education also leads to success. it has values of hard work how nobody is useless and loving studies.

A good and comprehensive education system is expected to create the necessary human capital and knowledge weakness who will bring the country to greater heights. in this regards a holistic education programmer is needed which can equip students with both the hard and soft skills required as well as human values however the main emphasis in education today lies to acquiring large amount of information passing examination and securing the ring qualifications for future employment.

The five human values and child development

1. Human vale are an integral part of all students and all activates in the school and in the home in fact human values are an integral part of our life.

2. The five human values of truth right conduct be separated it one value disappears then all the values will disappear. the person does not think of others first but has became more self centered. the person will not fell peace when there is no love.

3. Human values cannot be taught they love to be brought out from with in the learner it has been a mistake in the part where teachers have been teaching morality ethics values good character etc. as subjects learners can memorize them and can pass examination but they fail

to put them in to fraction in their daily life. there seems to be a general decline in morality though out the world

4. In real life everything is inter related. thus a good learning experience is to have an inter grated approach in our daily life we do not just have one value throughout the day. for example right conduct can not be their alone but it is found that all the five human values are inter related exist at the same day.

5. Human values integrated intuition gives the leaver the ability to solve problems from various perspectives by giving varied inter related experiences. human values integrated institution opens up a wide world view for both the teachers and learner making the learning process much more interesting.

CONCLUSION

The human values integrated learning concept obtained though institution has gained wide acceptance around the world. the students and teachers have benefited greatly from this unique method of teaching and learning experience. the nation needs heroes who can being their country to greater heights. what we witness today is that current approaches to education only addresses at most one or two aspects of personality in the teachings. in most education system individuals are treated merely as action agents unable to being out the divine potential with in a child. by adopting the human values approach with the right teaching techniques. it has been proud that it is possible to create a balanced individual and society. a good education system with the education i human values can make it a reality.

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EDUCATION AND HUMAN VALUES

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INTRODUCTION

Human values are necessity in today's society and business world. Human values are the features that guide people to take into account the human element when one interacts with other human. They have many positive characters that create bonds of humanity between people and thus have value for all human beings. They are strong positive feelings for the human essence of the other. These human values have the effect of bonding, comforting, reassuring and procuring serenity. Human values are the basis for any practical life within society. They build space for a drive, a movement towards one another, which leads to peace. In simple term, human values are described as universal and are shared by all human beings, whatever their religion, their nationality, their culture, and their personal history. By nature, they persuade consideration for others.

Human Values are the integral part of our life. Education is based on five human values Truth, Right, Peace, Conduct. Love and Nonviolence. According to Gandhi ji when our conduct informed and governed by Satya and Ahimsa, it becomes dharmic conduct, which would respect the unity of life and exclude all exploitation. From the tradition of Indian thought Gandhi ji derived the cognitive-evaluative principles of Satya and ahimsa which he says should inform our political, economic, sociological, scientific and technological activities. Human values cannot be taught, they have to be brought out from within the learner. In real life everything is interrelated. Thus a good learner experience is to have and integrated approach. Common human values considering the basic education are Brotherhood, friendship, empathy, compassion, and love. Openness, listening, welcoming, acceptance, recognition, and appreciation. Honesty, fairness, loyalty, sharing, and solidarity. Civility, respect, and consideration.The function of these basic values enable every human to realize or maintain highest or human value for establishing relations of peace and yet it remains indefinable. Its understanding varies according to age (child, teen, adult), to one's education and surrounding culture.

Need of human values with basic education:

Value education is always essential to shape one's life and to give one an opportunity of performing on the global stage. The need for value education among the parents, children, teachers etc., is constantly increasing as we continue to witness increasing violent activities, behavioural disorders and lack of unity in the society etc. Value education enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfilment. It also helps remove our confusions and contradictions and enables us to rightly utilize the technological innovations.Families values helps the child to stand strong on his views regardless of others efforts to break through with opposing views. A child has a strong sense of what is right and wrong and are less likely to become sufferers of deviant influences.

There are different views that call urgent need to inculcate human values in Indian society. Numerous traditional values which have been inherited from past remain valid and true to be adapted by future citizens but many fresh values to match confronting problems in emerging Indian culture. Presently, negative human values are in upper side. It may be because of neglect of value education which created vagueness and indiscipline in the mind of people.The teachers are the first role model to the children outside their family. When the children see the model showing concern for others, motivating them for their good deeds and cooperating and helpful with their academic issues, the children learn them by observing and imitate it with fellow peers. Helping: The children are taught basic morals and values in school. They should be taught by emphasizing the idea through many activities, stories and tales, which will encourage them to engage in more helping behaviours

Role of family and society in educating human values:

There is a need for framing human values education model carefully and wisely aiming at the harmonious development of multiple dimensions of the human personality. Without a deep understanding of one's relationships with nature, fellow human beings, society, and a deep respect for all life, one is not really educated.The sense of equality, mutual respect, the philosophy of live and let live are the cherished results of human values education model in order to achieve peace, well-being and settled order of the

human world which are desperately needed in the present context. As being witnessed today, a world evolved through narrow, exclusive and intolerant thought tradition is full of conflicts, full of violence, full of inner tensions and war. Therefore, there is a need for a world evolved through harmony, tolerance, peace, and human concern for achieving human sustenance.

Value education is important to help everyone in improving the value system that he/she holds and puts it to use. Once, one has understood his/ her values in life he/she can examine and control the various choices he/she makes in his/ her life. Many reports signify that the aim of educational institutions should not only be to teach education alone but should also be to inculcate values and improving skills of children and teens.In school, children are affiliates of a small society that exerts a great influence on their moral development. Teachers serve as role model to students in school. They play a major role in inculcating their ethical behaviour. Peers at school diffuse confidence about cheating, lying, stealing, and consideration for others. Though there are rules and regulations, the educational institutions pervade the value education to the children in an informal way. They play a key role in developing ethical behaviour in children.

CONCLUSION

School education must revisit the concept of living together religiously, socially and environmentally. Human values education should concentrate on producing socially aware, culturally sensitive and intellectually cosmopolitan students. Human values such as trust, respect, honesty, dignity, and courtesy are the building blocks of any free and advanced society. Human values centred courses, curricula, seminars, readership and scholarship are the future of school education in plural societies that are marked by differences which politically, economically, socially and culturally demand coexistence and hence inclusion.To summarize, values are bridge between individual and social. Individual holds value but others influence the formation of those values. In philosophical frameworks, values are those standards or code for conduct conditioned by one's cultural doctrines and guided by conscience, according to which human being is supposed to conduct himself and shape his life patterns by integrating his beliefs, ideas and attitudes to realize cherished ideas and aims of life. Families, groups and societies tend to share common values.

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EDUCATION IN HUMAN VALUES

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INTRODUCTION

We have failed to give due stress while observing, almost in all areas of development, even after more than 70 years of nation's independence, and infact, remained undeveloped nation. It is because education on national scale, self-discipline, hard and cooperative work culture and humanistic impulse- 'the means of development' could not be implemented as required and stress on fundamental rights have so far been emphasized till date.

In order to achieve the motives of value based education for total human orientation, we will have to keep aside the western philosophy and methods concentrating on Arth (Wealth) only, and therefore, have to identify and introduce further the missing link of our religion and interpersonal situations in the system of education as are described in Bhagwad – Gita in its theory of Kama, Artha, Dharma and Moksha which are full of values and virtues based on the knowledge of our own philosophy of life and culture.

Education In Human Value

Education is the process by which the people of any country acquire certain habits and skills as well as knowledge of various subjects. It also the process through which they cultivate human values and attitude. Education in human values is not the exclusive responsibility of the education sectors. Value education has to be integrated with other activities so that everybody contributes to it. The parents and media also have important role to play in this process.

Value Education means a positive effort to bring about a synthesis of physical, intellectual, emotional, aesthetic, moral and spiritual values in the human beings. Value-clarification process will enable the students to live by conviction rather than by convenience. A knowledge of human values will lead them to an awareness to self and others, thus making their interactions and response more fruitful. If education has relationship with the meaning of life, a proper value-orientation of education becomes imperative. Hence, it can be said the educational in human values should become and integral part of

the whole educational system. If has to be stressed from the early stage of education so that it has a lasting effect on the future conduct and the way of life of the adult.

Need of Value Based Education

All the Nation of world admire the excellence of Indian education the prevailed in Vedic Age. Education in India during those days was principally based on character building of student and upliftment of society giving a sense of spiritualsim and salvation. The teacher used to focus his attention on each and every student. With the aggression of foreign nations on India, the Indian masses got inclined towards the glamour of western countries and tried to get rid of the bindings of religion. The Pupil wanted to fulfil their passion as a shortcut to enjoy life. This had resulted into the deterioration of value based Indian education system and the teacher no more remained the model for students and the teacher taught relationship was devoid of emotion. The teacher no longer concentrated on individual and believed in group teaching. The prominence of religion for salvation and spiritualism proved to be the main bottleneck of education system during Vedic times. To bring back the past glory of Indian education systems, we have to get rid of the eroding effect of present education system. Combining the education with spiritualism without giving thrust on religion, we can inculcate the character building and compassion in youths.

The National Policy of Education 1986 has justified the value education as follows:-

"In our culturally plural society education should foster universal and eternal   values oriented towards the unity and integration of our people. Such value oriented education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism"

Role of Human Values in Educational Institutions

'Education in Human Values needs to be incorporated as an integral component of the entire educational system. It is in the educational circles that the action has to be planned and executed to provide opportunity to all for living effectively in a multi-cultural environment. The educational system and educationists are being fully aware of their role in regard of transmission of the value, cherished in their culture. There is no doubt that the school play

pivotal role for the inculcation of values. Schools through their various activities can make a deliberate attempt for propagating the desired and cherished values for the holistic development of an individual.

Through developing human values we should develop the attitude towards cultural and natural heritage of India. Education for pace should be covered in all institution form primary to university levels. The human values can be inculcated through the morning assembly, celebration of festivals, national days and birthdays of great men, function and teaching of selected sermons from scriptures, yoga and meditation, the hole atmosphere is vibrant with values and the students imbibe the values from it unconsciously.

Role of Human Values in Family in Society

The family and society is important in developing the moral values of student. There is a close contact between the parent and children with determine the personality of child. Family is the foundation on which value are built.

The family, shapes the child's attitude towards people and society and helps in mental growth in the child and supports his ambitions and values. Blissful and cheerful atmosphere in the family will develop the love, affection, tolerance and generosity. A child learns his behaviour by modelling what he sees around him.

CONCLUSION

The human values integrated learning concept obtained through institution has gained vide acceptance around the world. By adopting the human values approach with the right teaching techniques. It has been proven that it is possible to create a balanced individual and society. A good education system with the education in human value can make it a reality.

Human Values may be treated as keys to the solution of the global problems already some universities prescribed human values and moral values syllabus for improved the humanity of students.

It's a great achievement to present and next society and educational institution.

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EDUCATION AND PROFESSIONAL ETHICS

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INTRODUCTION

Management have an ethical and social responsibility to themselves, their clients and society. Practically (although there is much debate about this), engineering ethics is about balancing cost, schedule, and risk. Management ethics is a means to increase the ability of concerned engineers, managers, citizens and others to responsibly confront moral issues raised by technological activities. The awareness of moral issues and decisions confronting individuals and organizations are involved in Management andTechnology.

DIFFERENCE IN MORALITY and ETHICS

Morality	Ethics
More general and prescriptive based on customs and traditions.	Specific and descriptive. It is a critical reflection on morals.
More concerned with the results of wrong action, when done.	More concerned with the results of a right action, when not done.
Thrust is on judgment and punishment, in the name of God or by laws.	Thrust is on influence, education, training through codes, guidelines, and correction.
In case of conflict between the two, morality is given top priority, because the damage is more. It is more common and basic.	Less serious, hence second priority only. Less common. But relevant today, because of complex interactions in the modern society.
Example: Character flaw, corruption, extortion, and crime.	Example: Notions or beliefs about manners, tastes, customs, and towards laws

Common morality is the set of moral beliefs shared by all Management students. It is the basis for the other types of morality. In ethics, we usually think of such principles as Non Violence (no harm physically or mentally to or killing others or even suicides),

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Trust (no lies and break of promises), Contentment (no greed, cheating or stealing) etc. We don't question these principles. Three characteristics of common morality are identified as follows:

➢ Many of the principles of common morality are negative. The common morality is designed primarily to protect individuals from different types of violations or invasions of their personhood by others, such as killing, lying or stealing.

➢ Although the common morality is basically negative, it certainly contains positive or aspirational features in principles such as, Prevent killing, Prevent deceit and prevent cheating'. Further it includes even more positive principles, such as Help the needy, Promote human happiness, and protect the environment'. This distinction between the positive and negative aspects of common morality will be important in discussing professional ethics.

➢ The common morality makes a distinction between an evaluation of a person's actions and of his intentions. An evaluation of action is based on moral principles considered, but an evaluation of the person himself is based on one's intention. For example, if a driver kills a pedestrian with his vehicle accidentally, he may be booked for manslaughter but not murder. The pedestrian is just as dead as if he had been murdered, but the driver's intention was not to kill him. The law treats the driver differently, as long as one was not reckless. The end result maybe the same, but the intent is different. He may be morally responsible but not legally for the death. Similarly, if you convey false information to another person with the intent to deceive, you are lying. If you convey the same false information because you do not know any better, you are not lying and not usually as morally culpable. Again, the result is the same (misleading the person), but the intent is different.

Professional ethics is the set of standards adopted by professionals. Every profession has its professional ethics: medicine, law, pharmacy etc. Management ethics is the set of ethical standards that applies to the management profession. Some of the important characteristics of professional ethics are:

Formal Code

Unlike common morality and personal morality, professional ethics is usually stated in a formal code. Many such codes are

promulgated by various components of the profession.

Focus

The professional codes of ethics of a given profession focus on the issues that are important in that profession. Professional codes in the legal profession concern themselves with questions such as perjury of clients and the unauthorized practice of law.

Precedence

In a professional relationship, professional ethics takes precedence over personal morality. This characteristic has an advantage, but it can also produce complications. The advantage is that a client can justifiably have some expectations of a professional, even if the client has no knowledge of the personal morality of the professional.

Restriction

The professional ethics sometimes differs from personal morality in its degree of restriction of personal conduct. Sometimes professional ethics is more restrictive than personal morality, and sometimes it is less restrictive.

It is understood that an engineer has to play many roles while exercising his professional obligations. Some of the professional roles or models are given below:

Managers as Saviours

It is believed that manager hold the key for any improvements in society through technological developments. Thus some people consider manager as a savior because they redeem society from poverty, inefficiency, waste and the hardships drudgery of manual labor.

Managers as Guardians

Managers know the direction in which technology should develop and the speed at which it should move. Thus many people agree the role of managers as guardians, as managers guard the best interests of society.

Managers as Bureaucratic Servants

The manager's role in the management is to be the servant

who receives and translates the directives of management into solid accomplishments. Thus the managers act as a bureaucratic servants i.e., loyal organizations set by the management.

Managers Social Servants

As we know, managers have to play the role of social servants to receive society's directives and to satisfy society's desires.

Managers as Social Enablers and Catalysts

Besides merely practicing the management's directives, the managers have to play a role of creating a better society. Also they should act as catalysts for making social changes. Sometimes managers have to help the management and the society to understand their needs and to make decisions about desirable technological development.

Managers as Game Players

In actual practice, engineers are neither servants nor masters of anyone. In fact, they play the economic game rules, which may be effective at a given time. The managers aim is also to play successfully within the organization and moving ahead in a competitive world.

Utilitarianism is the moral philosophy putting that at the centre of things. It concentrates upon general well-wishing or benevolence, or solidarity or identification with the pleasure and pain or welfare of people as a whole. The good is identified with the greatest happiness of the greatest number, and the aim of action is to advance the good (this is known as the principle of Utility). We should always do whatever will produce the greatest possible balance of happiness over unhappiness for everyone who will be affected by our action. Utilitarianism is often summed up as doing the greatest good for the greatest number. Theories of Rights Action are philosophical concepts concerned with human nature and their rights and duties to lead the life with ethical values. The concepts mainly focus on individual person's actions and their consequences. There are different versions of rights action introduced by difference ethicists during the eighteen-century Enlightenment Era: utilitarianism; rights ethics and duty.

Training In Preventive Ethics

➢ Stimulating the moral imagination

- ➤ Recognizing ethical issues
- ➤ Developing analytical skills
- ➤ Eliciting a sense of responsibility
- ➤ Tolerating disagreement and ambiguity

Obstruction to Responsibility

- ➤ Self Interest
- ➤ Fear
- ➤ Self-deception
- ➤ Ignorance
- ➤ Egocentric tendencies
- ➤ Microscopic vision
- ➤ Groupthink

Clearly Wrong Engineering Practices

- ➤ Lying
- ➤ Withholding information
- ➤ Failing to adequately promote the dissemination of information
- ➤ Failure to seek out the truth
- ➤ Revealing confidential or proprietary information
- ➤ Allowing one's judgment to be corrupted.

Questionable Management Practices

- ➤ Trimming – smoothing of irregularities to make data look extremely accurate and precise.
- ➤ Cooking – retaining only those results that fit the theory and discarding others.
- ➤ Forging – inventing some or all of the research data
- ➤ Plagiarism – misappropriating intellectual property.
- ➤ Conflicts of interest (such as accepting gifts.) Actual, Potential,

Apparent.

Senses of Expression of Management Ethics

➤ Ethics is an activity and area of inquiry. It is the activity of understanding moral values, resolving moral issues and the area of study resulting from that activity.

➤ When we speak of ethical problems, issues and controversies, we mean to distinguish them from non-moral problems.

➤ Ethics is used to refer to the particular set of beliefs, attitudes and habits that a person or group displays concerning moralities.

➤ Ethics and its grammatical variants can be used as synonyms for morally correct.

Morals are the welfare principles enunciated by the wise people, based on their experience and wisdom. They were edited or changed rulers according with the development of knowledge in Higher Education and technology time to time. Morality is concerned with principles and practices of morals such as: What ought or ought not to be done in a given situation? What is right or wrong about the handling of a situation? And what is good or bad about the people, policies, and ideals involved?

Humans have the unique ability to define their identity, choose their values and establish their beliefs. All three of these directly influence a person's behavior. People have gone to great lengths to demonstrate the validity of their beliefs, including war and sacrificing their own life! Conversely, people are not motivated to support or validate the beliefs of another, when those beliefs are contrary to their own. People will act congruent with their personal values or what they deem to be important. Personal values are defined as: ―Emotional beliefs in principles regarded as particularly favorable or important for the individual. Our values associate emotions to our experiences and guide our choices, decisions and actions.

Integrity is defined as the unity of thought, word and deed (honesty) and open mindedness. It includes the capacity to communicate the factual information so that others can make well-informed decisions. It yields the person's peace of mind, and hence adds strength and consistency in character, decisions, and actions.

This paves way to one's success. It is one of the self-direction virtues. It enthuse people not only to execute a job well but to achieve excellence in performance. It helps them to own the responsibility and earn self-respect and recognition by doing the job. Moral integrity is defined as a virtue, which reflects a consistency of one's attitudes, emotions, and conduct in relation to justified moral values. Integrity comes in many forms, but honesty and dependability are two traits that are expected in most workplace situations.

Without responsible behavior, distrust can make a work environment tense and uncomfortable. A strong work ethic shows co-workers and clients that you're reliable and take your responsibilities seriously. Polite communication, respectable behavior and fiscal responsibility also help you stand out as a trustworthy employee.

WORK ETHICS

Work ethics is defined as a set of attitudes concerned with the value of work, which forms the motivational orientation. It is a set of values based on hard work and diligence. It is also a belief in the moral benefit of work and its ability to enhance character. A work ethic may include being reliable, having initiative, or pursuing new skills. The work ethics is aimed at ensuring the economy (get job, create wealth, earn salary), productivity (wealth, profit), safety (in workplace), health and hygiene (working conditions), privacy (raise family), security (permanence against contractual, pension, and retirement benefits), cultural and social development (leisure, hobby, and happiness), welfare (social work), environment (antipollution activities), and offer opportunities for all, according to their abilities, but without discrimination. Workers exhibiting a good work ethic in theory should be selected for better positions, more responsibility and ultimately promotion. Workers who fail to exhibit a good work ethic may be regarded as failing to provide fair value for the wage the employer is paying them and should not be promoted or placed in positions of greater responsibility. Work ethic is not just hard work but also a set of accompanying virtues, whose crucial role in the development and sustaining of free markets.

SENSES OF MANAGEMENT ETHICS

The word ethics has different meanings but they are correspondingly related to each other. In connection with that, Management ethics has also various senses which are related to one

another. Comparison of the senses of Ethics and Management Ethics:

Ethics

Ethics is an activity which concerns with making investigations and knowing about moral values, finding solutions to moral issues and justifying moral issues and justifying moral judgments.

Management Ethics

Like the ethics, management ethics also aims at Knowing moral values related to management, finding accurate solutions to the moral problems in management and justifying moral judgments of management.

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TEACHER AND PROFESSIONAL ETHICS: HISTORICAL PERSPECTIVE AND PRESENT STATUS

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INTRODUCTION

Every profession is expected to evolve a set of ethical principles to guide the conduct and behaviour of its members. The ethical principles provide the basis to differentiate between desirable and undesirable professional conduct or behaviour. Ethics deals with moral principles, which are usually accepted voluntarily by an individual or a group. The code of professional ethics may be defined as a set of self-imposed professional ideals and principles necessary for the attainment of professional excellence and self-satisfaction. A code of professional ethics is generally based on two principles-professional integrity and ideals of service to the society.

HISTORICAL PERSPECTIVE

In ancient India, the teacher enjoyed a very high status and position in the society. The following hymn shows that the teacher was identified with the trinity of gods for his intellectual and spiritual qualities:

Gurur Brahma gurur vishnu gurur deva Maheshwara,

Gururdeva param Brahma tasmay Shri gurve namah

The teacher is essentially a spiritual being who receives salutations generally reserved for Brahma, Vishnu and Shiva as he is verily the supreme Brahman and the embodiment of the Bliss.

During the ancient period, there was no formal written code of conduct in India specifically for the teachers but their duties and responsibilities are reflected in many ancient texts. Six duties of the Brahmin (Shikshak) described in the Manu-

Smriti are-

1. To study Vedas,

2. To teach Vedas,

3. To perform Yajna,

4. To guide others to perform Yajna,

5. To offer Charity and

6. To accept Charity.

It also states that Brahmin is superior among all the varnas (castes) because of the excellence of his behaviour, conduct and good Samskaras. The teacher taught the students by precept and by setting personal example- humility and simplicity were his greatest virtues.

Mundaka Upanishad requires the teacher to be well versed in the sacred lore (Srotriya). He must have a conviction based upon realisation of the unity on which he is to enlighten his pupils; otherwise it would be like a blind person leading another blind person. *Taittiriya Aranyaka* states that the teacher must put his heart and soul in the act of teaching. According to the *Satapatha Brahmana*, the teacher was bound to reveal every thing to his pupil who at any rate lived with him. *Katha Upanishad* lays special stress on the indispensability of the teacher who was expected to be in possession of essential qualities, viz., profundity of learning, clairvoyant vision and intellectual regeneration. He was regarded as the builder, guide and leader of the society. After the initiation ceremony, the preceptor treated the pupil like his own son and considered it his sacred duty to impart intellectual and spiritual education of a high order to his disciples. To command his pupils' respect he put forth before them the ideal of higher learning and excellent moral character.

teacher of medieval India, both in *Madrasas* and *Pathshalas* continued to enjoy high social status and commanded respect from his pupils by virtue of vast knowledge

of the religious texts and noble character. Later on, during the British period, the position of the teacher gradually declined due to indifferent attitude and defective educational policy of the East India Company and the British Crown towards education of Indians. The teacher was considered a low paid government employee and, therefore, was not provided respectable service and working conditions.

A number of thinkers and educationists in modem India have expressed their views concerning the roles and responsibilities of the teacher. According to Swami Vivekananda, "The only true teacher is he who can immediately come down to the level of the students, and transfer his soul to the student's soul and see through the student's eyes and hear through his ears and understand through his mind. Such a teacher, and none else can really teach.' A teacher's work should be guided primarily by love and not by any selfish motive, such as money or name and fame. The teacher should impart man-making and character-building education to his students through his good conduct and ideal behaviour.

Tagore says, 'A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to an end of his subject, who has no living traffic with his students, can only load their minds; he cannot quicken them.' Mahatma Gandhi, (Young India, 24 January 1925) emphasised that 'the teacher himself must possess the virtues that he wants to inculcate in the students. This means that the teacher must practise these virtues himself, otherwise his words will have no effect. He further highlighted (Young India April 1929) that the teacher should be able to establish a heart to heart contact with the students......' The teacher and the taught should be in constant communication with each other. In fact, the teachers have to fashion the heart of the students rather than their brains. About the ethical duties of the teacher Sri Aurobindo says, 'The teacher is not an instructor or task master, he is a helper and guide. His business is to suggest and not to impose........He does not impart knowledge

to him, he shows him how to acquire knowledge for himself. He does not call forth the knowledge that is within, he only shows him where it lies and how it can be habituated to rise to the surface.'

PRESENT STATUS

An occupation attains the status of a profession if it has a wide body of knowledge and requires its members to undergo a sufficiently long period of preparation. A profession is self regulatory with internal locus of control. A profession evolves a set of guiding principles, which serve as the reference points for regulating the work and conduct of its members.

Over the past few decades, consensus has emerged that teaching in India is on the way to becoming a profession. A teacher is required to acquire a vast body of knowledge relating to the content and pedagogy of his subject and ordinarily he requires a long period of education followed by professional training and then continuously requires upgradation and updating of his knowledge and skills throughout his life. The need for making the profession self-regulatory by evolving a code of professional ethics for teachers has been articulated time and again by various commissions and committees on education.

In pursuance of the recommendations of the National Policy on Education (1986,1992) a Code of Professional Ethics for Teachers was jointly developed by the NCERT and All India Federation of Primary and Secondary School Teachers' Organisations. The preamble to the code reiterates the resolve of the country's teachers to uphold their professional integrity, strive to enhance the dignity of the profession and to take suitable measures to curb professional misconduct. The professional obligations of a teacher relating to the following are included in the code:

(1) Teacher in relation to pupils,

(2) Teacher in relation to parents and guardians

(3) Teacher in relation to the society and the nation,

(4) Teacher in relation to profession, colleagues and professional organisations, and

(5) Teacher in relation to management and administration.

Thirty principles related to these areas of a teacher's work serve guidelines for teachers' conduct. The primary source of these principles is the spirit of the Constitution of our Republic. However, the obligations of a teacher enunciated in the scriptures of ancient and medieval times, the views of educational thinkers and thinking of various educational commissions and committees have guided the content of the code.

The code highlights that a teacher is not only a purveyor of knowledge for the cognitive development of pupils but is also a democratic and socialising agent responsible for helping children to gain social and emotional maturity and become useful and self-supporting citizens. He is expected to teach the students after making a thorough preparation and refrain from accepting remuneration for coaching or tutoring his own students. He should be just and impartial to all his students irrespective of their caste, creed, sex, status, religion, language and place of birth, set a standard of dress, speech and behaviour worthy of example to the students; establish cordial relations with parents and guardians of pupils; cooperate with the head of the institution and with the management to ensure smooth running of the institution in accordance with the prescribed norms; avoid making derogatory statements about colleagues, children and their parents; and refrain from taking part in activities which spread feeling of hatred or disaffection among different communities, religious or linguistic groups.

National Policy on Education (1986, 1992) had also envisaged that the teacher organisations would also evolve a suitable mechanism for the observance of the code by the

teachers. There are reports that the code has been discussed extensively in the meetings, seminars, workshops organised by the teacher organisations and has been formally adopted by them. But suitable mechanism for its observance is yet to be evolved for which the National Council for Educational Research and Training (NCERT) is providing professional assistance and logistic support to the teacher organisations.

University Grants Commission (UGC) in collaboration with AIFUCTO (ALl India Federation of University and College Teacher Organisation) formed task force which has prepared a code of professional ethics for university and college teachers (UGC, 1989). The report of the Task Force adopted by the Commission has been sent to all the University Vice Chancellors and College Principal for its implementation. The preamble to the code reiterates that the goal of higher education in our country is to produce leaders of society and economy in all areas of manifold activities with a commitment to the ideals of patriotism, democracy, secularism, socialism and peace. Higher education should strive for academic excellence and progress of arts and science. In view of this, rights and responsibilities of teachers are indicated in the code. The professional obligations of a teacher in higher education institutions are enlisted in seven parts-

(i) Teachers and their responsibilities;

(ii) Teachers and the students;

(ii) Teachers and colleagues;

(iv) Teachers and authorities;

(v) Teachers and non-teaching staff;

(vi) Teachers and guardians, and

(vii) Teachers and society.

Thirty-eight ideals related to these areas of a teacher's work serve as guidelines for teachers professional behaviour. The professional ethics prepared for the school as well as

university and college teachers are crystallised expectations of the Indian society from the teaching community. Professional behaviour is expected of teachers to do justice to their roles and responsibilities and to get protection from the unfair and unjust treatment of the authorities, management and the society.

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SIGNIFICANCE OF PROFESSIONAL ETHICS FOR TEACHERS

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INTRODUCTION

At its simplest, ethics is a system of moral principles. They affect how people make decisions and lead their lives. Ethics refers to society's sense of the right way of living our daily lives. It does this by establishing rules, principles, and values on which we can base our conduct. The concepts most directly associated with ethics are truth, honesty, fairness, and equity .Ethics is concerned with what is good for individuals and society and is also described as moral philosophy.

Ethics cannot be shaped or sustained in isolation .Ethical behavior is partly a matter of civilized legacy, family inheritance a fall out of personal philosophy but is certainly a social imperative if the society is to have equilibrium conducive to social cohesiveness and good life. Ethics covers the following dilemmas:

- how to live a good life

- our rights and responsibilities

- the language of right and wrong

- moral decisions - what is good and bad

Professional ethics is like a guide, which facilitates the **teacher** to provide quality education and inculcate good values among the learners. It also helps the **teachers** to understand their profession as a **teacher**. Their role is not just to become supreme and authoritarian in front of their students and colleagues.

Teaching is regarded as a noble profession as the teacher has to teach morality to his\her wards. Many institutions are facing lack of professional ethics within their teachers, besides having ample of degrees, achievements, medals, extra qualifications and content knowledge. Since, teaching is not just about imparting the content and subject-matter, it is just beyond that. Since, teaching is not just

about imparting the content and subject-matter, the professional code of ethics for teachers is purposely designed to protect the rights of the students, all the students. It becomes crucial and important for the teachers to understand their work ethics and values before entering in teaching profession. As a teacher, they have a huge role to play in the entire teaching learning process. They should be active in the educational process. It is granted that technology has opened the door of new learning and has also changed the course of education. But a good teacher has the power to change our life, ignite us in the most perfect way.

"Education is the manifestation of perfection already in a human being" – Swami Vivekananda.

The ancient education was very different from the modern system. It was thought that knowledge is so sacred that no man ought to sell it. To support the teachers, wealthy families helped in turn the Guru as well as their disciples. The modern education has become highly commercial, materialistic and competitive and reinforce the students be converted into active learners by using different strategies-and techniques. It is also important for teachers to understand the individual differences, intellectual level, interest and aptitudes of the learners like all other professions

Teaching profession has to abide by ethics or a code of conduct derived from a spectrum of values. To make character education successful, we need well-trained teachers. Again, teachers are role models. Teachers play important role in children's character.

Role of teachers: The main role of a teacher is to encourage others to want to learn. If they are able to create that desire, the next thing is to teach the student what the teacher has good reason to believe he\she knows about the particular subject.

"We want that the education by which character is formed, strength of the mind is increased the intellect is expanded, and by which one can stand on one's own feet"- Swami Vivekananda.

The preaching's of Vivekananda, which were done over one and a half-century ago are still relevant in today's context. In the present situation, teachers are required to get updated quickly to the latest in their respective fields, unlearn the old or outdated concepts and be punctual to ensure that the Students are satisfied. Teachers are expected to maintain enthusiasm and invoke creative instincts

among the students through projects and assignments. Teachers have to go beyond the class room and practical teachings, to give inputs of significance.

By considering the variety of background to which different students belong, the teachers have to strike a balance even to satisfy their emotional needs. Impartiality and non favoritism should be visible in every action. The teaching learning process should even help the academically poor Students to get motivated and develop their self-confidence.

For the teacher to play the role of a mentor following qualities are expected.

- Unconditional knowledge sharing
- Impartial and prudent action
- Motivation and encourage participation
- Walk the talk\ practice what is preached?
- Wisdom

"Teachers make a living by what they get
They make a life by what they give"

Fig 1: Role model of a Teacher

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                    ┌───────────────┐
                    │   Knowledge   │
                    └───────┬───────┘
                            │
┌──────────────┐           ▼           ┌──────────────┐
│  Discipline  │──┐   ┌─────────┐   ┌──│   Motivator  │
└──────────────┘  └──▶│ Ethics in│◀──┘  └──────────────┘
┌──────────────┐      │Professional│     ┌──────────────┐
│   Optimism   │─────▶│          │◀─────│   Creative   │
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│   Impartial  │───┘   │   │   └───────│    Honest    │
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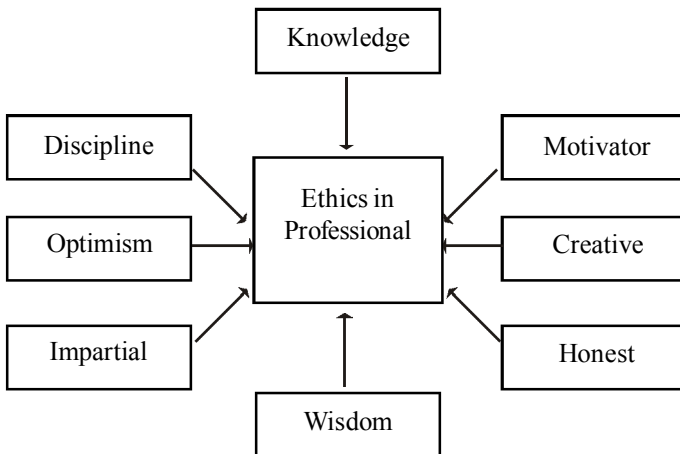
Code of professional ethics:

Obligations to the students: in fulfilling their obligations to the

students, educators shall act as follows; A Teacher

- act all students with love and affection.

- respect the right and dignity of the students in expressing his\her opinion.

- encourage students to improve their attainment, develop their personalities and at the same time contribute to community welfare.

- pay attention to only the attainment of the students in assessment of merit.

- present subject matter for which they bear responsibility without deliberate suppression.

- aid students to develop an understanding of our national goals.

- refrain from inciting students against other students against other students, colleagues or administrator.

- maintain professional relationship with students in a manner free of vindictiveness and harassment.

- pay attention the attainment of the students in assessment of merit.

- must protect students' privacy.

Obligations to the public: in fulfilling their obligations to the public, educators shall act as follows;

A Teacher

- take precautions to distinguish between their personal views and those of the local school district or governing board.

- not exploit the local school district or governing board for private gain.

- accept no gratuities, gifts, or favor that might impair professional judgment, nor offer any favor, service, or thing of value to obtain special advantage.

- refrain from raising questions of caste, creed, religion,

races or sex in their professional endeavor.

- be aware of social problems and should take part in such activities as would be conducive to the progress of society and hence country as a whole.

- refrain from taking part in or subscribing to or assisting in any way activity which tends to promote feeling of hatred or enmity among different communities, religions or linguistic groups and activity work for National Integration.

Obligations to the profession: in fulfilling their obligations to the profession, educator shall act as follows: A Teacher

- treat other members of profession in the same manner as they themselves wish to be treated.

- speak respectfully of other teachers and render assistance for professional betterment

- maintain confidently of professional acquired about colleagues in the course employment, unless disclosure serves professional purposes.

- refrain from lodging secret complains against colleagues to higher authorities.

Teacher's obligation to Authority: in fulfilling their obligations to the Authority, educator shall act as follows: A Teacher

- discharge their professional responsibilities according to existing rules.

- co-operate in formulation of policies of the institution by accepting various offices and discharge responsibilities which such office may demand.

- should adhere to the conditions of contract.

- give and expect due notice before a change of position is made.

- refrain from availing themselves of leave except on unavoidable grounds and far as practicable with prior intimation keeping in view their particular

responsibility for completion of academic schedule.

Significance of Professional Ethics for teachers:

The school is considered miniature of society. The school is that formal agency which provides education to students? It has a major role in bringing development- in the society. The teaching and teacher is an important key element in the schools. Without it the educational process cannot function properly. The teachers play a crucial and significant role in the educational process to impart education and bring about desirable changes in the behavior of the students. As having- massive responsibility upon his shoulder, the teacher should realize and understand his profession. To fulfill the aims and objectives of teaching is solely dependent upon his ability, teaching aptitude, content knowledge, pedagogy and most important is the professional ethics. Aristotle (1980) states that treating people fairly implies treating equals equally and unequal's unequally. The teacher should be unbiased while teaching and evaluating students. Since, communication is a key element in the teaching learning process, teachers must emphasize on creating reverential relationship with students. The teachers should be the role model, inspiration, motivator and leader for the students. It is a fact that the students follow the footsteps of their teachers directly or indirectly. The teacher should possess a good behavior and positive attitude towards their profession and students. The fundamental role of the teacher is to solve the problems, issues and barriers of students that come along in their developmental process. The teachers must have a clear cut vision to foster the potentialities of the students. Many of teachers in practical situations face the problem of adjustment in schools. There could be many factors and reasons associated with it like – interest, aptitude, values, ethics and discipline which eventually makes them uncomfortable at the workplace or school. The first and fore-most important quality that the teacher should posses is the professional ethics. If they fails to understand and implement it, then they might not be satisfied with their profession and plus it will hamper the performance of students. To make character education successful, we need well-trained teachers. Again, teachers are role models. Teachers play important role in children's character formation. Teachers provide children with a basic but essential moral education. So, teachers should focus on providing the right path and guidance to students to make them well behaved individuals, and inculcate good attitude within them.

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Therefore, the teacher must inculcate the fundamental professional ethics and values within them before entering into teaching profession.

CONCLUSION

Ethics lies at the core of the teaching profession. Teachers, as professionals are engaged in one of the most ethically demanding jobs, the education of young people. Thus it is that teachers need to constantly reflect on the ethics of their activities to ensure that in their work they exhibit the best example possible to those they are morally educating.

Every teacher should show an equal level of dignity to every person as an individual starting with their first common lesson. Teachers' respect towards the dignity of their students should also be manifested through how they fulfill their professional obligations; one of which is to clarify to the students, at the very beginning, the details of their study, the criteria of evaluation, the dates of their sessions, etc. Each lecture or seminar should start on time, and provide students with help or advice if necessary. Teachers at all levels of education should ensure the cognitive, intellectual and moral progress of their students and show them appropriate respect and appreciation. Keeping the set rules and requirements for fulfilling students' obligations and making sure that they do not change in the course of the term or school year merely through the teacher's willful decisions is also a way of showing respect for the human dignity of students on the part of the teacher.

Accordingly, an effective approach to the ethics of teaching profession must focus not only on specific rules or regulations, but also on raising collective and individual consciousness of the potential ethical issues that may be encountered. Ethics protects and nurtures humanity of our existence, both in ourselves and in others. Thus there is a need to explore and develop effective educational strategies that can be specifically scaffold into cooperative education programs, bearing in mind the challenges of positional power, differences between the student and professionals in the workplace, and should be reviewed with respect to the goals of professional ethics education. Therefore for successful teaching, the knowledge of professional ethics and its implementation is very essential for teachers.

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http\\www.ethics in professional education.com

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TEACHER AND PROFESSIONAL ETHICS

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INTRODUCTION

In the world of science and technology, it is education that determines the level of prosperity, welfare and security of the people. This in not a mere statement of faith in education as expressed by the education commission (1964-66) but a very well proven truth as well. While education of acceptable quality depends on many factors including curriculum, infrastructure, teaching-learning material and methods, education technology etc. Yet the most important among these who is directly responsible to operationalize the process of education, establish intimate contact with learners and motivate and train them in various aspects of their personality in a manner that they are successfully initiated into the society as its young, promising productive and responsible members who are capable to face the challenges of life effectively. Like many other professionals, a teacher also needs initial education and training of reasonable length and quality which has to be followed by regular lifelong professional development equipment sharp and useful in the ever changing contexts. While emphasizing the need to revamp the initial preparation of teachers, the programme of action (POA 1986) and revised POA(1992) had also stressed that to meet the challenges of the 21st century the quality of education will have to be enhancement which would only be possible through continuous professional development of working teachers at school and higher education level.In this world of globalization and competition, we are witnessing diverse changes in our education system. Since, changes are inevitable the aims and objectives of education is changing according to the need, interests and requirements of the learners, society and nation as a whole. Now, the concept of teacher and teaching also is changing day to day.

If one is attempting to live a just and therefore ethical life then it follows that their actions should be virtuous in their vocation as well as their personal life. This is the beginning of professional ethics. The professional ethics will enlighten the teachers that they have a major role in bringing desirable changes in the behaviour of the student. It also helps the teachers to understand their profession as a teacher. Their role is not just to become supreme and authoritarian in front of their students and colleagues. But then they have a wider and meaningful role to play. Teacher having the sense of professional ethics will treat their learners with love, care, affection and commitment. In addition to that, they would always ensure to make specific contribution from their angle.

IMPORTANCE AND NEED OF PROFESSIONAL ETHICS FOR A TEACHER

A teacher is considered to be an embodiment of Knowledge restraint, sympathy, culture, goodness, faith and trust. The extent to which one goes in this direction would be indicative of the extent of his professional ethics. As a matter of fact, morality cannot be fragmented, it is totality of disposition and action. A teacher's social and professional status has seen lot of changes in the developing Indian society. There was a time that the entire education process was centred around the personality of a teacher as he was the apostle of knowledge and trust and not merely a professional. Education today is child centred and a teacher's excellence lies in coordinated manipulation of instructional interventions. Even in this changed role, a teacher must remain fair and just without fear and favour impartial to all, partial to none; his\her knowledge must be correct and up to date and he\she should be able to put it across in a balanced and socially acceptable context; should have socially and professionally desirable attitude and manner to inspire his wards to accept them as a role model. As such, a teacher should be developed in a manner that he cultivated necessary skills, dispositions and attitudes be positive and responsive to the demands and needs of society

as he is the sheet anchor of any worthwhile social change, progress and development. Therefore, we can say that professional ethics are needed in teachers to make them aware to do their duties and abiding by truth, hard work and honesty. It help a teacher to act as a role model for students by behaving in ethical manner to one and all. Professional ethics are needed in a teacher to change the conduct and behaviour of teachers in such a way behind which there must be social acceptance and approval.

Teachers are entrusted with the role of providing a quality education to all students in the classroom. As a part of ethics, they cannot exhibit favouritism towards any particular student or even show discrimination against any of them. He\she ought to interact with the pupils in an appropriate manner without taking any advantage, they must keep minimum contact with students outside the school premises, and if need arises, it must be related to some school event or function. Apart from making the learners understand the basics of different subjects, it is the teacher's responsibility to ensure student's safety by gaining their trust. Anyone who work as a teacher must represent accurate information about their qualifications, certifications of undertaken courses or workshops and required licenses. The teachers should report the progress of students and be fair in giving grades for assessments.

CONCLUSION

At the end, I want to conclude this topic by saying that professional ethics enable every teacher for becoming a real one in truest sense of the term by moulding his\her personality, to bring improvement in professional environment to make it more conductive, favourable and appropriate for effective working. Punctuality, respect for the profession, honesty, truthfulness, motivational attitude, positive attitude, proper use of authority, dutifulness, loyalty towards duty, lifelong learning etc. are some of the ethical codes of teaching profession. A teacher should try to create, sustain and maintain

a reciprocal relationship between school and society. Teachers are regarded as a guiding light as they play an important role in shaping the life of many individuals.

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TEACHER AND PROFESSIONAL ETHICS: IN PRESENT PERSPECTIVE

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INTRODUCTION

Professional ethics is becoming the need of everyday. Many Institutions are facing lack of Professional ethics with in their teachers, beside having bunch of degrees and extra qualifications, content knowledge. Education has always been viewed as strongest medium to express and promotes unique socio-cultural identity. Teacher is an live agency, which served to realize the aim of Education at social, national and global agency. There are three main feature of any Educational System:

Student - Who acquire Knowledge\Skill

Teacher - A mean of giving Knowledge\Skill

School - A place where both giver and receiver gathered

There are clear the concept of Educational System.

What - Education

Why - To fulfill the demand of society

Where - At the School

When - Life long process

By Whom - Teacher\Educator

$$\boxed{\text{Teacher}} \longrightarrow \boxed{\text{Student}} \longrightarrow \boxed{\text{Society}}$$
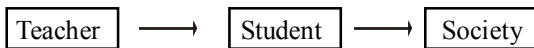
Previously Teaching is not a profession but with the passage of time it take a form of profession. So, gradually Teaching bounded by some professional Ethics as like other occupation.

Meaning of Ethics : Ethics or moral is a branch of Philosophy that in values systematizing, defending, and recommending concept of right and wrong conduct. There are three type of ethics-Meta Ethics, Narmative Ethics, Applied Ethics.

Professional ethics are principles that govern the behaviour of a person or group in Business environment like value of professional ethics provide rules on how a person should act towards other people and institutions in such as environment.

Professional ethics are having various component these components are :

- Honesty
- Transpareny
- Confidentiality
- Respect

- Integrity
- Accountability
- Objectivity
- Obedience to the law

Professional ethics of Teacher :

Professional code of Ethics for the teachers help student learn the academics basics, but they also teach value of life, valuable life lesson by setting a positive example as role models. Teacher must follow a professional code of ethics. This ensures that students
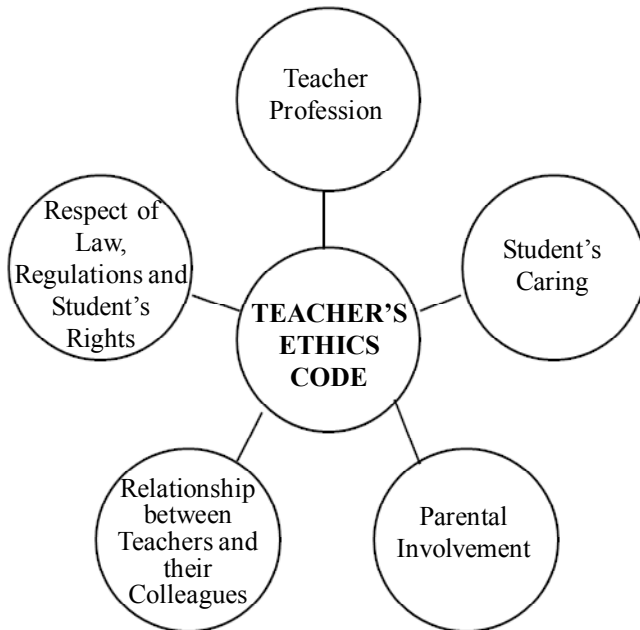
Source : Teacher code of ethics : ETICO UNESCOIIIEP – UNESCO

receive a fair, honest and skillful education. Teachers main responsibility to their student to provide such as education which is useful for students life and define their role in students learning life. Above all teachers must demostrate integrity, impartiality and ethical behaviour in classroom.

- **Students Build-up:** Teacher must be model of strong character traits such as honesty, respect, lawfulness, patience, fairness, responsibility and unity. As a teacher be must treat every student with kindness, equality and respect, without showing favouritism, prejudice or partiality. Teachers must be maintain confidentiality unless a situation warrants involvement from parents, school administration or law enforcement and never use relationship with students for personal gain.

- **Commitment to the Job:** Teacher must wholly commit to the teaching profession. Every classroom should be promote safety, security and acceptance, always avoiding any form of bulying hostility, dishonesty, neglect or offensive conduct. Teachers should be must accurately describe their qualification, eligibility be a teacher prove before the school board or affiliation body of that institute in which you desired to pay his service, it is teachers responsibility to design a lesson plan or outline of a lecture to meet state standard and create a well rounded education plan that appeal to a wide range of learner.

- **Keep Learning:** A professional Code of conduct demands attentiveness to continuing education requirement and career development. Teachers must research new teacher method style attend classes to maintain their dignity and teaching-learning environment consult colleagues for professional advice, participate in curriculum improvements and stay up to date technical advancements for the classroom. It is teachers duty to ensure that their Teaching method and Strategy fresh relevant and comprehensive. Teachers must be engage in educational researches or action researches during the teaching time.

- **Healthy Relationship:** To create a healthy teaching-learning environment, it is more required that healthy relationship with student, teachers should be build strong relationship with parents, school staff, faculty members. Part of code of ethics require teachers co-operate with fellow teachers, parents and administrations to create an atmosphere that conductive to

learning. Teachers might be called upon to train student teacher as they prepare to serve as educators, so a positive attitude and a team centred mindset can make all the difference.

- **Dignity:** Dignity means respect for humanity teacher must respect every person, regardless of gender, sexual discrimination, gender diversity, appearance, age, religion, social standing, ability, etc.

- **Truthfulness:** Truthfulness is one of the care value in teachers basic task, which involve steering learning in navigating life and their environment honesty with oneself and others a mutual respect in all communication is a basic aspect of teacher work.

- **Fairness:** Fairness is important both when encountering individual learners and groups but also in work community fairness involve in particular promoting quality and non-discrimination and avoiding favouritism.

Teacher are entitled to their own values but in their work, teachers responsibility is tied to their basic task and its standard such as legislation and curriculum.

Importance of Professional ethics for Teachers:

The School is Considered miniature of society. The school is that formal agency which provides education to student. In a school through the curriculum teacher play role as a social reformer. The responsibility of Teachers to cultivate such as quality in their pupile that are socially approved. Only teacher is a mean who can modify desirable behaviour as the aim of society. Teacher Perform such as role-model, motivator and as a leader to their students. It is a responsibility of a teacher that they inculcate such as qualities – honesty, lawfulness, Punctual, Sympathy, Empathy, Kind heard, Patriotism but before it Teachers have such these qualities in theirselves.

Thus We can say that Professional ethics have much importance in Teachers life. Ethics have similar importance for teachers as well as students. Ethics have a inner passion for every person to diside right or wrong with the sence of social reform or a socially good conduct. Indian ethics have a global recognestion as its classical culture.

Factors Affecting Ethical Standard in Education :

Some of the immoral practices being followed by teachers and educational institutions and their sketch holders that damage the ethical standard are being listed below:

1. **Corruption:** The major cause for decline in ethical standard in education system is due to rapid increase in corruption. Initially, corruption was observed only in Government Offices, Private Institution, Police Stations, etc. but now a day it spread in education. The corrupion in Education is defined as "The systematic use of public office for private benefits whose impact is significant on the availability and quality of educational goods and services." Corruption in Education can be include bribes and illegal fees for admission and examination, academic fund, with holding teachers salaries, charging students for 'tutoring' session to cover the curriculum needed to pass mandatory examination which should have been taught in classroom.

2. **Privatization of Education:** Privatization is one of the cause of decline ethial profession values beause every self finane college has been started with the purposse of self profit not for the enhancement of educational quality. These college run without basic infrastructure and qualified failities. Appointed Teachers are very low paid with no job security and are far away from require teahing standard.

3. **Political Interference:** The political interference is higly responsible for miss use of human resource management in education. Every Political Party leader open their own institute and teacher use such as party worker. Those teacher who are very close to political leader use such a weapon to be corrupt educational system, favourtisim, partiality and bribes are major type of misconduct in teacher appointment, placement and transfer. So, the moral and ethical commitment of teacher has gradually decreased over the year due to political interferences.

4. **Unfair Assessment\Evaluation:** It is now an emerging problem in field of Education where many institute and universities do the assessment and selection of up-coming teachers by taking illegal practices. Course assignment of student learning must be objective vailed and fair but at present there are many factors that may affect fairness in grading teachers should avoid letting unrelated factors or person biases known as 'hello effect' affect the grading assignment.

5. **New Developing Student-Teacher Relationship:** Communication, Cultural, Emotional and relationship boundaries is the most silent issued in teacher students relationship but in present a ditch became into both due to unfair means and non attending situation of student. Student-Teacher relationship, in previously alike son and father but now develop alike receiver and giver as on market value.

Lack of Ethical Education in Teacher Training Programmes:

The major problem in teacher education programmes in India is the un relatedness of the theoritical discourse at the training college and classroom realities. No need to start a new paper or book in every step of training course as an ethical education or ethics in Teacher Education but try to develop ethical issue of Teacher profession in every Training Programme because each subject has its one ethical value try to prepare a teacher with humanity not to a machine.

CONCLUSION

Every profession has its own ethical value. So, teacher is its own value but ethics code of Teacher become a neccessary for the society because school is the miniature of society. Teachers are accepted as the backbone and greatest resource of education system of any country as they are interface of the transmission of knowledge skill and values various problems like corruption, privatization, unfair assessment, political interference. The only way to stop this decline is to provide ethical or value orientation in Indian Educational System. Thus, there is an urgent need to reintroduce value based education ethical education, which increased in human value, rational thinking, learning, research and moral development.

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TEACHER AND PROFESSIONAL ETHICS

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INTRODUCTION

Ethics: is basically a system of moral principles. The origin of the term ethics is derived from a Greek word 'ethos' which means custom, habit, character or disposition. Ethics decide how people make decisions and lead their lives. The philosophy of ethics is concerned with individuals and social good (David Carr, 2000).

Professional Ethics

Professional ethics is a term that encompasses the organizational and personal standards of behavior a professional individual is expected to possess. Professional ethics are guidelines of morality which a teacher has to follow during teaching learning process. The ethical principles are the foundation to differentiate between desirable and undesirable behavior. To sum-up we can say thatprofessionalethics are valuable tactics that are enforced by teachers in relation to the students, colleagues and community (David Carr, 2000).

Professional Code of Ethics

A code of ethics is the standard that sets adequate behaviors for a given group of people. Professional ethics as a reference point for decision making can be utilized to make an outline for the frame work for discipline. Code of ethics groups out five essential principles which affiliates must apply: integrity, objectivity, professional competence and due care, confidentiality and professionalbehavior.

Teaching a NobleProfession

The word 'teaching' can be defined as communication between the teacher and the taught as far as it is related to conveying of the knowledge and guidance to the learners, to cover almost every aspect of education which the students are expected to learn from a teacher and which the teacher will teach them using all the teaching techniques and aids available to teach. This includes motivation, encouragement and character building of the students. A good teacher must understand each and every trait of each of his\her students to

deal them accordingly (Detlef R. Prozesky,2000).

Skilled ethics can be said to those things that help us reach academics supervising the works while communicating each level of related relations. Our works should be more relevant, full of objectives and meaning. The promotion of identifying between good and bad should be our aim in skilled ethics. Some are as follows-

1. It promotes a sense of responsibility, honesty and integrity.

2. It enables the students to distinguish good and bad.

3. It makes the profession effective by continuous evaluation.

4. It enables the teacher to know and to develop the students' capacities.

5. It gives the students a conducive environment to learn.

Teachers asProfessionals:

A professional educational qualification does not make teacher a professional. Teaching as a profession is very hard because it encompasses many roles to be done well. The certificatedteacheristhevitalcomponentinthedeliveryofinstruction to students, regardless of the mode of instruction. A teacher has professional knowledge and skills gained through proper preparation and practice. Teachers provide special caring service to students by analyzing their needs and by planning, choosing and using means and evaluation procedures designed to encourage learning. The process of a good teaching includes action-reaction, querry-response, need and instruction strategies chain that effectively creates a path to make the students learn by continuous evaluation. These processes must be free of discriminatory practices and should contribute to the all-round development of students who are actively engaged, accountable and contributing members of a self-governing society. The educational interests of students are best served by teachers who practice under conditions that enable them to exercise professional judgment. There are many professional functions which the teacher has to follow in his teaching profession. Some of them areas:

1. Acquiring ability to evolve and adapt methods and techniques suited to different situations and to evaluate

theireffectiveness.

2. Acquiring ability to improvise and use audio visual aids suited to different classroomsituations.

3. Developing positive attitude towards teaching asaprofession and create self-confidence as ateacher.

4. Understanding the developmental needs of students at various stages of theirgrowth.

5. A cquiring appropriate professionalbehavior.

Professional Standards in TeachingProfession

It includes-

1. A good interaction amongst experts, companions and students.

2. Having deep knowledge while teaching duty is being performed.

3. Use of proper technical equipments effectively.

4. Overall evaluation giving a new spectrum of information.

5. Full concentration and total dedication while teaching.

6. Improving the behavior with good values.

Ethical Standards in TeachingProfession

For a good and effective teaching profession, some ethical standards are-

1. **Care:** To develop interest, insight, potential and compassion. Teachers should inculcate the good learning through positive influence following empathy in practice

2. **Trust:** The relation of a teacher and a taught is actually based on the trust. This embodies goodness, openness and honesty.

3. **Respect:** We should always honor the human dignity including emotional and wellness and cognitive

developments.

4. **Integrity:**Ethical standards include moral deeds, honesty and reliability.

Importance of ProfessionalEthics

Some professional ethics as following-

1. **Accountability:** Humans always keep thinking and these thinking keeps changing with the time. Sometimes, some unethical tendencies also can be seen in our family, society and in profession. Skilled ethics makes us correct showing the true path.

2. **For self satisfaction:** thoughts that come within our hearts are an example of self satisfaction method. This gives us a happy and a respectable life. Those who follow ethical principles are always honored.

3. **To guide the conduct and behavior:** Our behavior and conduct both are affected by the teachings of teachers. An important fact viz. professional ethics tells the teacher as how to inculcate good moral values into the minds of the students.

4. **Balanced personality:** A balanced behavior is demanded by the society from the teachers that is also a part of profession like teaching. This gives the power to the society to boost more and more.

5. **To become role model:** If a teacher is disciplined and punctual, this would really leave a long lasting impact on the students and encourage them to follow more good morality and positive manners from their teachers continuously.

6. **Development of society:** An institution and a society both share some common traits as they are influenced by each other. A teacher can make a society great by imparting good knowledge in the students to shape a society better.

7. **The skilled excellence:** Different disciplines follow different rule and regulations to perform a specific task.

If they help one another, it would produce good outcomes.

8. **To boost skilled setting:** if our ethics and values are good, we have the immense respect for the professional work culture. One should always heed to these ethical codes.

9. **To follow norms and principles of the profession:** Rule and regulations guide a discipline and make necessary laws to work properly in any group. It is important that these goals should have some ethics which would help to achieve the target later.

Professional Obligation of theTeachers

We should be accountable to ourselves. This is what obligation is called, that makeframeworks that are inter-related with students, society and parents. Teachers are accountable for their respected fields. Free and Compulsory Education Act, 2009 gives some responsibilities to all the teachers to follow while executing their performance in the respected fields viz. teaching etc.

1. Obligation towardsStudents

Students and teachers play a pivotal role in education system. Some steps of obligation towards children by the teachers are as follows:

a) Effective teaching

Teachers' duty is to inculcate and to impart good teachings and lessons into the minds of each child. This should be done with the help of good resources and audio-visual aids.

b) Emotional development

Some students are emotional. So, teachers should pay special attention to them. Our resolution will make the students stronger refining their values and demeanor. Teachers should cater their every need.

c) Maintaining discipline

While teaching students teachers may come across some habits that are not acceptable and create hindrance in the class. So, a

teacher has the responsibility to bring them out maintaining the discipline in the class and in society both.

d) Inculcating decision making ability

Our success and failures both are responsible for our abilities of decision making. Good morale, encouragement, inspiration and teachings with deep knowledge make us successful while despair, depression, anxiety bring failures.

e) Improving leadership qualities

The quality in students to lead is a unique feature. Teachers should cultivate this quality in them too.

2. Obligation towardsParents

There are several duties of teachers that they fulfill by imparting timely information to children. This helps us deciding the future of the students. Some are as following:

a) Providing information: Teachers should make the parents aware of the progress children are going through while they are as taught. This is their right to know about the overall progress made by their children

b) Helping parents decide:- scope and success nowadays depends upon the right selection and exposing the ones potential. Teachers should inform children's parents in this regard which would help him in decision making as a career

c) Share findings about the aptitude:- Teachers have all round knowledge of all the students all about their capacities and capabilities which they should share with their parents.

d) Improve the environment at home:- If any time any student come across certain problem which he finds difficult to solve teacher can tell his parents how to solve that by him at home.

e) Create a relationship between parents and school:- Teachers duty is to inform the parents informed all about the school functions,progress, comforts, activities and change and syllabus.

3) Obligation towards society

Teacher has to play a great role in shipping up society, which

encourages all citizens to think about nation building etc.

a) Making the students aware about the social norms:-There are so many rules and regulations in any society. So, a teacher has to play an important role so that everyone follow the same norm and keep the society in order.

b) Help students understand their rights and duties:-A teacher plays his role as a guide that make the people aware all about their right that they should have .

c) Impart ethical values :- Ethical values keep a society in order and help it run smoothly so this should be teachers duty to impart good knowledge and values to all students.

d) Teach tolerance :-Teachers should make the students learn to respect all the sects and relations. The country we are living in is diverse so this will help in ensuring the peace and prosperity of the society. They should learn living in tolerated community.

e) Help promote nation integration:- A country prospens, if all it citizens are working for nation building. Those who are divided and have no unity, can't prosper at all. we should promote harmony, peace, unity in diversity.

4) Obligation towards profession

Teaching is supposed to be a good profession. Which is noblest in all the professions some obligations are given below -?

a) Enhance the professional apparatus:- Since teaching is considered one of the noblest professions, one should always stick to following the code of conduct exhibiting professional behavior and tendencies .

b) Honor the profession :- Teachers should have a complete dedication and righteousness towards the profession and the institution as well.

c) Help the profession grows:- Teachers should conduct research frequently reading out all from everywhere and get them published in the various journals and in magazines etc.

d) Improve the work culture:-Teachers should create a conducive environment maintaining friendly relationships with the companions in the Institution. Formulation of policies and participation in

meetings should always be the part of work culture.

e) Maintain confidentiality:-Teachers should follow the confidentiality with regard to records written or unwritten. They must not share them with anyone. They should not perform such things which bring harm to them and to their Institutions individually.

CONCLUSION

Teachers should focus on imparting quality education. It is the main duty of the teacher to bring maximum development of their students. Teachers' should show an equal level of dignity to his profession, institution, students, colleagues and parents. Teachers' should specially stress on developing the professional ethics within them. Teachers should take the indebtedness of teaching profession seriously and perform their duties efficiently. Therefore, for successful teaching, the knowledge of professional ethics and its implementation is very essential for teachers.

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THE TEACHERS AND PROFESSIONAL ETHICS

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INTRODUCTION

Teachers help students to learn the academic basics, but they also teach valuable life lesion by setting a positive example. As role models, teachers must follow a professional code of ethics. This insures that students receive a fair honest and uncompromising education. A professional ethics outlines teacher's main responsibilities to their students and defines their role in student's lives. Above all teacher must demonstrate integrity, impartiality and ethical behavior in the classroom and in their conduct with parents and society.

Profession- A profession involves specific orientation and training, as it a specialized occupation.

According to the Dictionary (Oxford, 1970) the word "Profession" means "a religious order, vocation, calling especially one that involves some branch of learning or science". A profession is that a calling or a vocation, but implies acquisition of a quantum of knowledge and skills that are utilized for the service of the mankind.

American Psychological Association (APA) Dictionary of Psychology (2018) states: Profession as an occupation requiring specialized training and skills that meet the established qualifications for entrance into the profession and that match subsequent performance criterion. Among other requirements is adherence to the professions rules of Conduct governing general business practices and ethical relations between members of the profession and their colleagues and clients.

Ethics – The English word ethics is derived from the Ancient Greek word ethos, meaning "relating to one's character".

Rush worth kidder states that "standards definitions of ethics have typically included such phrases as 'the science of the ideal human character' or 'the science of moral duty."

Herrick, 2003 remarks the social nature of human creates

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the need for morality, not from a good but from the nature of human self-responsibility and social inter-relations.

Professional ethics is a set of beliefs that a teacher accepts concerning relationship with students, colleagues, employers, and parents, all of whom are stakeholders in the life of the teacher. Professional ethics is partly of what a professional should or should not do in the work place. It also encompasses a much greater part of the professional's life.

Professional ethics for teachers- Developed by the NCERT jointly with All India Primary Teacher's Federation, All India Secondary Teacher's Federation, and All India of Educational Association. There are five major areas of professional activities which encompass the work of a teacher. For each of these areas certain principles have been identified to serve as guidelines for teacher's conduct.

Teacher in relation to student - The teachers shall,

- always be punctual in attending to duties in the school;

- always teach the curriculum after making through preparation for the lesion to be taught;

- treat all students with love and affection and be just and impartial to all irrespective of caste, creed, sex, status, religion, language and place of birth;

- guide the students in their physical, social, intellectual, emotional, moral and spiritual development;

- take notice of the individual needs and differences among students in their socio-cultural background and adapt his/her teaching accordingly;

- refrain from accepting remuneration for coaching or tutoring his/her own students except for remedial teaching under an approved scheme;

- refrain from divulging confidential information about students except to those who are legitimately entitled to it;

- refrain from inciting students against other students, teachers or administration;

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- set a standards of dress, speech and behavior worthy of example to the students; and

- respect basic human dignity of children while maintain disciple in the school.

Teacher in relation to parents/guardians - The teachers shall,

- seek to establish cordial relationship with parents/ guardians;

- provide information regularly to parents regarding the attainments and shortfalls of the wards; and

- refrain from doing anything which may undermine students confidence in their parents or guardians.

Teacher in relation to society and the nation - The teacher shall

- strive to develop the educational institution as a community and human resource development centre providing knowledge and information and developing skills and attitudes needed for such development;

- strive to understand the social problems and take part in such activity as would be conductive to meet the challenges passed by the problems;

- retrain from taking part in activities having potential to spread feeling of hatred or enmity among different communities, religious or linguistic groups;

- work actively to strengthen national integration and spirit to togetherness and oneness;

- respect Indian culture and develop positive attitudes towards it among students; and

- respect and be loyal to the school, community, state and nation.

Teacher in Relation to Profession, colleagues and other Professional Organizations -

A. Teacher in relation to Colleagues and Profession - The teacher shall,

- treat other members of the profession in the same

manner as he/ she himself/herself wishes to be treated;

- refrain from lodging unsubstantiated allegations against colleagues or higher authorities;

- participate in programmes of professional growth like in-service education and training, seminars, symposia workshops, conferences, self study etc;

- avoid making derogatory statements about colleagues especially in the presence of pupils, other teachers, official or parents;

- cooperate with the head of the institution and colleagues in and outside the institution in both curricular and co-curricular activities; and

- accept as a professional the individual responsibility of reporting to the concerned authorities in an appropriate manner all matters that are considered to be prejudicial to the interests of the students and the development of the institution.

B. Teacher in Relation to Professional Organizations - The teacher shall,

- take membership of professional organizations treating it as a professional responsibility;

- participate as a matter of right in the formulation of policies and programmes of professional organizations and contribute to their strength, unity and solidarity; and

- always function within the framework of the Constitution of the organization concerned.

Teacher in Relation to Management/ Administration - The teacher shall,

- recognize the management as the prime source of his sustainable development; and;

- develop mutual respect and trust through his professional activities and outputs.

Need of professional ethics-

For self satisfaction- Self satisfaction is more related to our inner self, our feelings and through process. When we follow the ethical code of society and professional we are regarded as hard working, honest, dutiful, righteous etc..,. All this makes us more respectable and more prominent than others, whenever anyone is acknowledged for a right job, he starts governing respect and liking, all this gives self satisfaction professional ethics enable a person to judge himself and decide and not accept what others decide for him.

To guide the conduct and behavior- The behavior of students is molded by the teacher and the teacher's behavior by professional ethics in education is supported by philosophy and psychology of teaching. By following professional ethics, the teachers conduct and behavior becomes respectable and socially acceptable.

To shape the personality -Teacher keeps developing his personality by adding to his knowledge and by refining his actions. Emphasize the teacher to follow Pre established norms in his thought and in actions, even in one's dressing up, speaking, etiquettes, etc.., by following similar ethics, the personality of an individual is reshaped and he became a teacher in real sense.

To set up ideals for students- students come to school not just to study the subjects and books but also to learn to behave and polish their personality. Everyday students come in contact with different teachers and are influenced by them. If a teacher is behaving in a very positive and appropriate manner, the students follow him and want to become like him. Hence by behaving in ethical manner teacher becomes ideal for students.

Improvement of human relation- Professional ethics guide us to keep in mind the social betterment, respect for others, and sense of brotherhood, tolerance, co-operation etc., Individual guided by professional ethics helps other to the maximum, by doing so there develops positive feeling. Positive feelings improve human relations. When human relations improve the school becomes the best place for teacher, students and parents to work and coordinate. All this ultimately gives better result and improve are all standards.

Development of society -School is the outcome of social necessity, the society makes the school then the school makes the society. It is a cycle when grouse bigger and bigger with time. If the professional ethics are forgotten the individual as well as the society starts moving in wrong direction. By following professional ethics

teacher takes the society in right direction and makes it a better place to live in.

The professional excellence- Every profession has a unique work culture and work climate. The work culture is strengthened when the professional of the profession act and interact in professional ethical manner. All this develops a smooth co-ordination and effective functioning there by bringing professional excellence.

To improve the professional environment- Professional environment includes the people, infrastructure, working conditions and working hours. Professional ethics ensure that due place and respect to given to the seniors to the higher authorities responsibility and working hours when we follow such ethical codes of a professional then environment remains calm, congenial and relaxed for effective working.

Importance of Professional Ethics for teachers- The school is considered miniature of society. The school is that formal agency which provides education to students. It has a major role in bringing development in the society. Teachers play a huge role in student's lives, and form a major influencing factor for them right from the childhood. They, with the help of chalk and board, can help students develop imagination that will help them to paint their own world. Regarded as the noblest profession of all, these educators can lay the foundation of your life. Apart from imparting academic knowledge, these mentors are also responsible for inculcating invaluable life lessons in their students. To set a positive example; teachers must follow an ethical code of conduct to show professionalism. Those ethics ensure that these educational guides remain unbiased while doing their job and fulfill their objective of providing uncompromising education. Aristotle (1980) states that treating people fairly implies treating equals equally and unequal unequally. The teachers should be unbiased while teaching and evaluating students. Buber (1970) suggests that teacher-student relationships ought to be characterized by a principle of reciprocity. Since, communication is a key element in the teaching learning process, teachers must emphasize on creating reverential relationship with students.

The absence of professional ethics in teachers will impact the development of students. The teachers should be the role model, inspiration, motivator and leader for the students. It is a fact that the students follow the footsteps of their teachers directly or indirectly. The

teacher should possess a good behavior and positive attitude towards their profession and students. The fundamental role of the teacher is to solve the problems, issues and barriers of students that come along in their developmental process. The teachers must have a clear cut vision to foster the potentialities of the students. Many of teachers in practical situations face the problem of adjustment in schools. There could be many factors and reasons associated with it like – Interest, Aptitude, Values, Ethics and Discipline which eventually makes them uncomfortable at the workplace or school. The first and foremost important quality that the teacher should posses is the professional ethics. If they fails to understand and implement it, then they might not be satisfied with their profession and plus it will hamper the performance of students. To make character education successful, we need well-trained teachers. Again, teachers are role models. Teachers play important role in children's character formation. Teachers provide children with a basic but essential moral education. So, teachers should focus on providing the path and guidance to students to make them well behaved individuals, and inculcate good attitude within them (Benninga, 2003).

Therefore, the teacher must inculcate the fundamental professional ethics and values within them before entering into teaching profession. Let us discuss some significant professional code of ethics for teachers that will assist the teachers to educate the students efficiently and effectively-

- A teacher's job is to provide a quality education to all students. A professional code of ethics must address this fact, stating that teachers must not show favoritism or discriminate against students. Teachers also must interact with students appropriately, not taking advantage of students in any way, bullying students or putting them down. Contact with students outside of the classroom or school building must be kept to a minimum and must focus on school-related activities and events.

- In addition to a teacher's job to help all students learn, a professional code of ethics also addresses a teacher's responsibility to keep students safe. Teachers must abide by all school and classroom safety procedures to ensure student safety. It's also a teacher's responsibility to report instances of bullying and harassment. If teacher suspects cases of abuse or

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neglect, or a student confides in a teacher in cases of abuse or neglect, the teacher is required to report it to the proper authorities, even if the student requests otherwise.

- Teachers must maintain ethical behavior in professional practice by accurately representing and maintaining certifications, licenses and other qualifications. Applying for a teaching certificate with false information or lying about meeting the requirements to renew the certificate can lead to a loss of teaching privileges. In addition to qualifications, teachers must practice ethical behavior when it comes to reporting grades and handling assessments. Misrepresenting grades or altering student responses on assessments can lead to criminal charges and the loss of a job.

- In a school, teachers must collaborate with administrators, fellow teachers and other employees in order to provide a safe and positive learning experience for students. A teacher must follow the direction of administrators, even if rules or expectations seem unreasonable, in order to avoid undermining an administrator's authority and to set a positive example for students. When disagreements arise between teachers, they must handle the disagreements in private and refrain from talking negatively about colleagues in front of students. In addition, teachers must engage in appropriate relationships with colleagues, keeping personal feelings and adult behaviors out of the school.

- Aside from colleagues, teachers have a responsibility to interact positively with parents and other stakeholders in a child's education. Contact with parents must be kept professional, free from arguments and physical contact. If a teacher has an issue with a parent, another teacher or administrator must be present during all meetings. Teachers also must avoid being unduly influenced by parents and other stakeholders when it comes to students' grades or other school-related matters.

- Teachers should always stay away from conflict between their professional work and private interests because it could plausibly be crash unenthusiastically on pupils/students. It could demoralize the students and affects their perception towards school and teachers.

- The teachers should not be biased while imparting and evaluating the students' performance related with academic and co- curricular activities. They must respect all the students and treat them uniformly irrespective of caste, creed, gender, civil status, family status, sexual orientation, religion, age, disability, race, ethnicity, region, community and socio-economic status.

Theses following equality will motivate and reinforce the students to perform well in their academics and curricular activities. It will boost the morale and confidence of students. Inferiority complex starts reducing, if the teachers follow the principles of equality in the educational process.

Strategies to Promote Ethical Standards among Teaching Community- The professional interaction of Teachers is governed by four fundamental principles.

- Encourage Teachers to be professionally competent and ethically conscious.

- Training programmes on dealing with moral dilemmas, moral code of conduct, ethical values should be conducted for teachers to highlight the significance of professional ethics since teachers serve as role models to students.

- Workshops and orientation programmes on importance and inculcation of work ethics like commitment, self-discipline, loyalty, and work value should be conducted for teachers in collaboration of well established spiritual centers.

- Bringing down individual relativism and sorting out issues of superiority and inferiority through mutual dialogue.

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- A senior member of the institution who can receive anonymous or confidential information about ethical problems that have emerged in their part of organization be made available beyond working hours, to resolve ethical dilemmas.

- Ethics consultant offices should be set up as a part of Internal Quality Assessment in each institution and a renunciate of any spiritual organisation of repute be a visiting faculty. All teachers would be informed that these people will be available to give advice on a confidential basis.

CONCLUSION

Teachers at all levels of education should focus on imparting quality education. It is the prime duty of the teacher to bring optimum development among the students. Teachers' should show an equal level of dignity to his profession, institution, students, colleagues and parents. Teachers' should specially stress on developing the professional ethics within them. Teachers should take the liability of teaching profession seriously and perform their duties efficiently. Therefore, for successful teaching, the knowledge of professional ethics and its implementation is very essential for teachers.

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TEACHERS PROFESSIONAL ETHICS

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INTRODUCTION

The subject of teacher's professional ethics is gaining ground both in terms of the volume of research devoted to it, and in terms of its ascendency into the academic curricula. So my attempt in this paper will be to clarify some very fundamental issues in the field of teacher's professional ethics. Firstly, I will discuss the relationship between teacher's professional ethics and general or fundamental ethics. My claim is that teacher's professional ethics must be rooted in fundamental ethics in spite of the trends towards compartmentalization of human life. Secondly, I will present various approaches to teacher's professional ethics resulting from different classical philosophical perspectives, centered on duty, virtue, value and the person. Finally, I will argue for an integrated approach to the subject, providing a solid ground in the cultural context of fluid modernity.

1. Rooting teachers' professional ethics in fundamental ethics

The first question dealt with in this paper is: What is the relationship between teacher's professional ethics and fundamental or general ethics? The answer depends largely a) on the role we assign to the profession in individual and social life, as well as b) on whether teaching is understood as a profession.

a) The role of professional work in human life

Regarding the role of professional work in human life, I would like to refer to Dietrich von Hildebrand's book *The Catholic Professional Ethos.* He pointed out that *der primäre Beruf* (the primary, that is human and Christian calling) is the necessary foundation on which *der secundäre Beruf* (the secondary calling, that is profession) can only be developed. A crucial point is seeing a human being as a spiritual person and focusing first on her being, rather than on achieving. Therefore, Hildebrand decries the limiting of what is serious in life to the sphere of professional work at the expense of religion, marriage or friendship[1].

The phenomenon of overemphasizing professional work can

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be traced back to the secularizing impact of Protestant work ethics. The inherent danger of depersonalization and alienation of the human person results from the neglect of being and narrow focus on performance. Of course, this tendency has only gathered momentum since the 1930's, when *Das katholische Berufsethos* was published. Instead of the integration of the human person – the increasing compartmentalization of human life into separate spheres has taken place. Therefore the postulate of the integration of the human person, of her private and public self, and, consequently, of her various ethical aspects, not only remains valid, but is all the more urgent.

On the other hand, Alasdair MacIntyre claims that we gain perception of what the good as such is only by pursuing the good qua doctors, dancers or diplomats, in other words by participating in practices in MacIntyre's sense[2]. This perspective urges us to focus on the specific issues of the practice of teaching as a field of human flourishing[3].

The particular character of teaching has been encapsulated by John Passmore in the concept of a triadic relation, involving a teacher, a student, and a subject matter. The educational triad gives rise to two chief questions: Does the teacher know the subject he teaches? Does he care to transmit this knowledge to the students? Therefore, the teacher's knowledge of the subject and caring for the students appear to be the key factors in his teaching practice. They are necessary to inspire interest in the students and transfer the knowledge to them[4]. Such a conceptual framework enables us to discuss the particulars of the teacher's professional ethics.

b) Is teaching a profession?

Apart from the question of whether teaching is a practice in the sense of MacIntyre, another important one is whether teaching is a profession. There exists a substantial body of literature corroborating the affirmative answer, although some doubts have been raised too. I will refer to an authoritative analysis provided by David Carr[5]. He singles out five criteria of professionalism: „(i) professions provide an important public service; (ii) they involve a theoretically as well as practically grounded expertise; (iii) they have a distinct ethical dimension which calls for expression in a code of practice; (iv) they require organization and regulation for purposes of recruitment and discipline; and (v) professional practitioners require a high degree of individual autonomy—independence of

judgment—for effective practice"[6].

According to Carr, teaching ranks high on the first criterion as it serves to combat ignorance, which is an evil comparable to disease and injustice. The score on the remaining criteria may not be equally obvious, but altogether, the case for the teacher's professionalism seems robust enough. Elizabeth Campbell goes even further, asserting that teaching is „the core profession (...) in today's knowledge society[7].

Piotr Kostyło, drawing on David Carr's *Professionalism and Ethics in Teaching*, presents two models of teaching, namely, teaching as a calling, and teaching as a profession[8]. The first model presupposes a greater continuity between private and professional life, it is usually associated with a lower income, compensated by a greater job satisfaction. It implies the view on education as a transmission of culture. On this view, teacher is seen as a model of virtues. This model is still present in contemporary theory, although the professional model seems to be dominant. In the latter model, professional life is separated from private life, personal deficiencies are considered to be irrelevant to the exercise of the profession. What counts is meeting professional standards and norms as set by the rule of bureaucracy.

The two above-mentioned model seem contradictory. However, I would argue for treating them not as mutually exclusive options, but as the complementary dimensions of the teacher's role, which presupposes being an integral person in various social contexts, as well as securing a certain space for private life. That means assuming a certain interplay between the statement that 'each person has one self'' and the statement of the difference between the private individual and public professional[9].

This conclusion brings us to the question of ethics implicated in practicing the teaching profession. According to a literature review by Elizabeth Campbell „educational scholars in the early and middle decades of the last century tended to address the moral nature of teaching and schooling, almost exclusively within the curricular context of the moral education of the young, rather than as an element of the teacher's ethical role, responsibilities, and practices". A proliferation of studies in the field of teacher's professional ethics can only be observed starting from the year 1990[10]. From that time onwards, the ethicists have progressively focused on the teachers

themselves, not just on transmitting moral values to the students, although of course these two dimensions cannot be separated from each other.

2. Approaches to teacher's professional ethics

While studying subject literature on teacher's professional ethics, one notices lack of consistency in the use of basic terms, such as "value" or "virtue". For example, some authors treat hope as a virtue, while others call it a value[11]. The understanding of value or virtue also differs greatly from one theoretical stance to another. Therefore, I will present five major ethical perspectives, focusing on their versions which seem to have a more solid theoretical background, and which are particularly relevant to the field of teacher's ethics. The main positions considered will be the following: a) deontological – ethics of duty, b) consequentialist – result-based ethics, c) aretological – ethics of virtue, d) axiological – ethics of value, e) personalistic – ethics of the person.

a) Deontological approach – ethics of duty

Deontological approach follows Kant's idea of categorical imperative, "Act only according to that maxim whereby you can at the same time will that it should become a universal law without contradiction"[12]. So it rests on respecting norms, principles and contracts. It focuses on actions, rather than on persons[13]. It is more attuned to the concept of teaching as a profession, and can more naturally be expressed in the codes of ethics or codes of conduct. To give some concrete examples, these rules may pertain to grading, to punishing for cheating or cases of plagiarism. Written codes, however, cannot comprise the entire richness of the moral sphere, as most scholars in the field agree[14]. Neutral and impartial attitude of the teacher towards the students is definitely not sufficient[15]. At least, such is the evaluation of teacher's deontology by the scholars representing virtue ethics.

b) Consequentialist approach – result-based ethics

Consequentialist ethical theories determine the moral value of an action on the basis of its outcome. They are often expressed in the principle of benefit maximization, which hold that the best action is the one that brings the greatest benefit to the largest number of people[16]. The application of this principle to education would be that student results are the best indicators of good teachers and good

schools. Now, on the one hand, it is hard to deny that this is a reasonable statement. After all, 'By their fruits you will know them'[17]. On the other hand, the entire educational system seems to be obsessed with the results, operationalized in terms of either exam performance or of alumni careers. The attitude of maximizing educational benefits is inculcated in us to such an extent that some other factors, mostly of personal and interpersonal nature, are left out of the picture.

c) Aretological approach – ethics of virtue

The classical ethics of virtue goes back to Aristotle and Saint Thomas Aquinas. Contemporary revival of virtue ethics is credited to G.E.M. Anscombe[18], and its further development to Alasdair MacIntyre, Charles Taylor, and Martha Nussbaum, among others. Modern virtue ethics has emerged from the critical stance towards the deontology and utilitarianism and sees itself as an agent-centered ethics[19]. When it comes to the field of teacher's ethics, a theoretical version of virtue ethics is represented by a British philosopher of education David Carr. He adopts George Sher's broad definition of virtue as a desirable character trait[20]. Following Aristotle, he perceives the foundation of practical virtues in *phronesis,* i.e. practical moral wisdom (as opposed to *techne* - technical skills)[21]. The centrality of character in this line of ethical reasoning means that embodying virtues and being a role-model lies at the core of the teacher's ethics[22]. Chris Higgins and Hugh Sockett should also be mentioned as contributors to teacher virtue ethics focusing on the practitioner's flourishing (*eudaimonia*) through character development[23].

A Canadian educationalist Elizabeth Campbell presents the ethics of virtue in a more applied version, embedded in everyday teaching practices. As virtues particularly relevant to the role of the teacher she singles out honesty, patience, constancy, responsibility, non-maleficence and beneficence[24].

d) Axiological approach – ethics of value

The concept of value is immensely widespread, but at the same time ambiguous. It is usually used in the subjective sense. However, the understanding of value that I subscribe to is an objectivist value ethics developed in the realist phenomenology represented by Max Scheler, Dietrich von Hildebrand, Roman Ingarden, and more recently by John F. Crosby and Josef Seifert or, in Poland, by Władysław Stróżewski. On this view, values are

objective qualities, important in themselves.

Dietrich von Hildebrand introduces the notion of the categories of importance, which can motivate our will and our affective response. The three categories he distinguishes are: value, which is important in itself, the subjectively satisfying, and the objective good for the person. The decisive element of personal growth is connected with value-response, going beyond one's self towards the important-in-itself[25]. This movement, in Josef Seifert's terms, might be called a transentelechial movement[26]. Hildebrand stresses the need of the contemplative and reverent attitude towards reality, which is the condition of value-response[27]. Such dedication is particularly relevant for the professions "dealing with goods of high internal value", including teachers[28]. In the case of teachers, some special interpersonal attitudes are called for, along with reverence for the truth, which is "dethroned" by contemporary culture[29].

Applying the notion of values to the field of teacher's ethics we can conceive of them in Scheler's terms: positive moral values (*ideale Wertwesen*) experienced by the teacher exert an attractive influence on the student who can follow his example[30]. Taking into account Karol Wojtyła's corrections to Scheler's emotionalism, highlighting the role of conscious moral effort in emulating moral values[31], we arrive at the conclusion that Philip Jackson formulated as follows: "no attitude, interest, or value can be taught except by a teacher who himself or herself believes in, cares for, or cherishes whatever it is that he or she holds out for emulation"[32].

e) personalistic approach – ethics of the person

The approach that I endorse might be called personalistic, in that, while drawing inspiration from both from axiology and aretology, and to some extent, also from deontology, and even from consequentialism, it focuses on the person. A contemporary philosopher who represents this position is Karol Wojtyła. In *Love and Responsibility* Wojtyła refers to Kant's categorical imperative in its second formulation: "Act in such a way that you treat humanity, whether in your own person or in the person of any other, never merely as a means to an end, but always at the same time as an end"[33] and transforms it into what he calls "the personalistic norm" forbidding using persons as the means to an end, and stating that 'the person is a good towards which the only proper and adequate

attitude is love"[34]. Thereby Wojtyła also subscribes to a universalist, categorical deontology as a vital dimension of his personalism. He also states that Christian ethics cannot be conceived without obligation[35].

In *The Acting Person* Wojtyła employs the notion of virtues, pointing out to their integrative function, whereby they enable the realization of the personal structure of self-governance and self-possession. He claims that the psycho-emotive integration or character building is a life-long human task[36]. This general ethical principle is made more specific with relation to work in the Encyclical *Laborem exercens*: "As *a person, man is therefore the subject of work*. As a person he works, he performs various actions belonging to the work process; independently of their objective content, these actions must all serve to realize his humanity, to fulfill the calling to be a person that is his by reason of his very humanity."[37] This statement is consistent with MacIntyre's notion of a social practice as well as with the concept of goods internal to the practice, which are goods for the practitioner helping him or her to flourish[38], and its corollary that apprenticeship to a practice aims at self-transformation[39].

As for the axiological dimension of his personalism, Wojtyła ascribes moral values to human actions, resulting from the person's agency[40], and, refining Scheler's position, holds that they perfect the human person[41]. He goes even deeper by demonstrating that the ethical value of the human act is conditioned by its personalistic value inherent "in the performance itself of the action by the person, in the very fact that man acts in a manner appropriate to him". This value consists in the fact that by fulfilling an act man also fulfills himself in it[42].

Ethical personalism applied to teacher's ethics obviously implies caring for the personal growth of the students. This dimension has been elaborated within the so-called ethics of caring, initiated by Carol Gilligan[43] and Nel Noddings in her book *Caring*[44]. Nel Noddings insists that teaching is a relational practice, not just a means to introduce students to other practices: "We affect the lives of students not just in what we teach them by way of subject matter but in how we relate to them as persons."[45] Relations of care and trust definitely are means of transmitting knowledge but they are also ends in themselves, as they help students grow as whole persons.

But, perhaps not equally obviously, as Chris Higgins notices, personalism also entails teacher's self-cultivation. Higgins insists on the teacher's right to pursue his own *eudaimonia* – flourishing and happiness. In his view, pure altruism is an erroneous ethical stance, as it usually leads to the teacher's burnout. It can be argued on many grounds that caring for one's own flourishing is deeply ethical, as it is also a condition of "self-ful" teaching[46]. A person of the individual teacher as the essential factor of ethical teaching deserves to be cultivated.

CONCLUSION

A solid ground for practical ethics notwithstanding 'fluid modernity'

The question arises as to what is the impact of the various above-mentioned theoretical ethical systems on the applied ethics embedded in the teacher's real life practices? In this regard, Elizabeth Campbell adopts a certain theoretical syncretism (encompassing both virtue ethics and ethics of moral principles, but rejecting moral relativism) within the sphere of applied ethics[47]. I also tend to view the above-mentioned perspectives as complementary, rather than mutually exclusive. I argue that the perspective focused on the human person is the most appropriate, as deontological, aretaic and axiological dimensions tend to merge or intersect in the human person.

Zygmunt Bauman perceives a distinguishing characteristic of the fluid nature of late-modernity (or post-modernity) in "the absence of guaranteed meanings – of absolute truths, of preordained norms of conduct, of pre-drawn borderlines between right and wrong, no longer needing attention, of guaranteed rules of successful action …"[48]. The two main postmodern trends reflecting this characteristic are radical hermeneutics and radical constructivism[49].

Post-modernism seems to be a *Zeitgeist* of our time, a prevalent intellectual attitude, particularly in

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TEACHER AND PROFESSIONAL ETHICS

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A good and comprehensive education system is expected to create the necessary human capital and knowledge workers who will bring the country to greater heights. In this regards, a holistic education programme is needed which can equip students with both the hard and soft skills required as well as human values. However, the main emphasis in education today lies in acquiring large amounts of information, passing examinations and securing qualifications for future employment. This paper highlights the implementation of a programme called the "Education in Human Values" (EHV). This programme seeks to improve the teaching-learning environment that will foster character building through the incorporation of basic universal values, thus, contributing towards academic excellence.

The stress of an ever-increasing workload, and a working environment dominated by social problems will continue to make a teacher's profession more difficult and less satisfying. The many behavioral problems in society are vividly mirrored in schools, through bullying, drug abuse, theft and vandalism and scores of criminal acts. With so many external influences, demands and constraints, it can be easy to lose hold of the values that make up a civilized society. This education in human values programme seeks to help teachers, parents and children to re-focus on the basic positive values that that underlie all aspects of a moral society. This is done through what is called a "Triple Partnership for Education" between teachers, parents and students, meaning that all three groups play key roles in reversing current trends, and in reaching towards the goal of truly successful value based education.

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INTRODUCTION

The subject of teacher's professional ethics is gaining ground both in terms of the volume of research devoted to it, and in terms of its ascendency into the academic curricula. So my attempt in this paper will be to clarify some very fundamental issues in the field of teacher's professional ethics. Firstly, I will discuss the relationship between teacher's professional ethics and general or fundamental ethics. My claim is that teacher's professional ethics must be rooted in fundamental ethics in spite of the trends towards compartmentalization of human life. Secondly, I will present various approaches to teacher's professional ethics resulting from different classical philosophical perspectives, centered on duty, virtue, value and the person. Finally, I will argue for an integrated approach to the subject, providing a solid ground in the cultural context of fluid modernit

NEED/IMPORTANCE ROLES AND RESPONSIBILITIES OF THE TEACHER:

Historical Perspective In ancient India, the teacher enjoyed a very high status and position in the society. The following hymn shows that the teacher was identified with the trinity of Gods for his intellectual and spiritual qualities: Gurur Brahma gurur Vishnu gurur deva Maheshwarah, Gurur sakshath param Brahma tasmay shri gurve namah (Reference for the hymn) The teacher is essentially a spiritual being, who receives salutations generally reserved for God and he is the embodiment of the Bliss. During the ancient period, there was no formal written code of conduct in India, especially for the teachers, but their duties and responsibilities are reflected in many ancient texts. The teacher taught the students by precept and by setting personal example— humility and simplicity were his greatest virtues. Taittiriya Aranyaka states that the teacher must put his heart and soul in the act of teaching. According to the Satpatha Brahmana, the teacher was bound to reveal everything to his pupil who at any rate lived with him. Katha Upanishad lays special stress on the indispensability of the teacher, who was expected to be in possession

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of essential qualities, viz., profundity of learning, clairvoyant vision and intellectual regeneration. He was regarded as the builder, guide and leader of the society. After the initiation ceremony, the preceptor treated the pupil like his own son and considered it his sacred duty to impart intellectual and spiritual education of a higher order to his disciples.

To command his pupils' respect, he put forth before them the ideal of high learning and excellent moral character. The teachers of medieval India, both in Madrasas and Pathshalas continued to enjoy high social status and commanded respect from his pupils by virtue of their vast knowledge of the religious texts and their noble character. Later on, during the British period, the position of the teacher gradually declined due to the indifferent attitude and defective educational policy of the East India Company and the British Crown towards the education of the Indians. The teacher was considered as a low paid government employee and, therefore, was not provided respectable services and working conditions. A number of thinkers and educationists in modern India have expressed their views concerning the roles and responsibilities of the teacher. According to Swami Vivekananda, 'The only true teacher is he who can immediately come down to the level of the students, and transfer his soul to the student's soul and see through the student's eyes and hear through his ears and understand through his mind. Such a teacher and none else can really teach. A teacher's work should be guided primarily by love and not by any selfish motive, such as money or name and fame. The teacher should impart man-making and character-building education to his students, through his good conduct and ideal behaviour.

Tagore says, —A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to an end of his subject, who has no living traffic with his students, can only load their minds; he cannot quicken them." Mahatma Gandhi, (Young India, 24 January 1925) emphasised that —the teacher himself must possess the virtues that he wants to inculcate in the students. This means that the teacher must practise these virtues himself, otherwise his words will have no effect." He further highlighted (Young India, April 1929) that 'the teacher should be able to establish a heart to heart contact with the students…" The teacher and the students should be in constant communication with each other.

In fact, the teachers have to fashion the hearts of the students rather than their brains. About the ethical duties of the teacher, Sri Aurobindo says, 'the teacher is not an instructor or task-master; he is a helper and guide. His business is to suggest and not to impose…. He does not impart knowledge to him; he shows him how to acquire knowledge for himself. He does not call forth the knowledge that is within, he only shows him where it lies and how it can be habituated to raise to the surface." From the above discussion, it is evident that, from ancient India to the present day India, there is a difference in the status and position of the teachers. The author claims that, this is due to the lack of professional ethics in the teaching community and the Educational Institutions. First, let us understand

What it is and how we can nurture it. Concept of Professional Ethics Every profession, in order to regulate its terms, conditions, norms and quality of service rendered, has its own professional ethics, which is different from general ethics. In the term professional ethics, the word —ethics adds to the professional obligation that a profession abides by. Professional ethics is a combination of two words, Professional + Ethics. Here, Professional means an expert, specialized, qualified, proficient, skilled, trained, practised, certified, proficient, skilled, trained, licensed, mature etc. So, Professional is a term denoting a level of knowledge and skills possessed by an individual or required of an individual to perform an assignment, that is attained through extensive education and training. Secondly, Ethics means principles, morals, beliefs, moral principles, moral values, moral code etc. Indeed the word Ethics is derived from the word Ethos, which means character. In this way, Ethics is a science of character, habits of activity, or behaviour of human beings. It evaluates human habits, character and voluntary determinations and discusses their property or otherwise. In the words of Mackenzie, —Ethics can be defined as the study of what is right or good in conduct

Status of professional ethics as per the reviews Over the past few decades, the need for making the teaching profession self-regulatory, by evolving a code of professional ethics for teachers has been articulated from time to time by various commissions and committees on education. In pursuance of the recommendations of the National Policy on Education (1986, 1992), a Code of Professional Ethics for Teachers was jointly developed by the NCERT and the All India Federation of Primary and Secondary School

Teachers' Organizations. The preamble to the code reiterates the resolve of the country's teachers to uphold their professional integrity, strive to enhance the dignity of the profession and to take suitable measures to curb professional misconduct. The professional obligations of a teacher relating to the following, are included in the code: (1) Teacher in relation to the pupils, (2) Teacher in relation to parents and guardians, (3) Teacher in relation to the society and the nation, (4) Teacher in relation to profession, colleagues and professional organizations, and (5) Teacher in relation to the management and administration. Thirty principles related to these areas of a teacher's work serve as guidelines for the teachers' conduct. The primary source of these principles is the spirit of the constitution of our republic. However, the obligations of a teacher enunciated in the scriptures of ancient and medieval times, the views of educational thinkers and the thinkings of various educational commissions and committees have guided the content of the code. The code highlights that a teacher is not only a purveyor of knowledge for the cognitive development of pupils but is also a democratic and socialising agent, responsible for helping children to gain social and emotional maturity and become useful and selfsupporting citizens. He is expected to teach the students after making a thorough preparation, and refrain from accepting remuneration for coaching or tutoring his own students. He should be just and impartial to all his students irrespective of their caste, creed, sex, status, religion, language and place of birth. He should set a standard of dress, speech and behaviour which should be worthy of example to the students; establish cordial relations with parents and guardians of pupils; cooperate with the head of the institution and with the management to ensure smooth running of the institution in accordance with the prescribed norms; avoid making derogatory statements about colleagues, children and their parents; and refrain from taking part in activities which spread feeling of hatred or disaffection among different communities, religious or linguistic groups. National Policy on Education (1986, 1992) had also envisaged that the teacher organizations would also evolve a suitable mechanism for the observance of the code by the teachers. There are reports that the code has been discussed extensively in the meetings, seminars and workshops organized by the teacher organizations and have been formally adopted by them. But suitable mechanism for its observance is yet to be evolved, for which the National Council for Educational Research and Training (NCERT) is providing professional assistance and logistic support

to the teacher organizations.

University Grants Commission (UGC) in collaboration with AIFUCTO (All India Federation of University and College Teacher Organization) formed a task force, which has prepared a code of professional ethics for the University and College teachers (UGC, 1989). The report of the task force adopted by the commission has been sent to all the University Vice Chancellors and College Principals for its implementation. The preamble to the code reiterates that the goal of higher education in our country is to produce leaders of society and economy in all areas of manifold activities, with a commitment to the ideals of patriotism, democracy, secularism, socialism, and peace. Higher education should strive for academic excellence and progress of arts and science. In view of this, rights and responsibilities of teachers are indicated in the code. The professional obligations of a teacher in higher education institutions are enlisted in seven parts—(i) Teachers and their responsibilities; (ii) Teachers and the Students; (iii) Teachers and colleagues; (iv) Teachers and authorities; (v) Teachers and non-teaching staff; (vi) Teachers and guardians; and (vii) Teachers and Society. Thirty-eight ideals related to these areas of a teacher's work serve as guidelines for a teacher's professional behaviour. However the studies related to professional ethics such as Saran, S.A. (1975), Mishra, G. (1977), Jaleel, S.S. and Pillay, G.S. (1979), Wadhawan, C.L.(1980), Rana, A. U. (1981), Aruldoss, J. (1981), Mathur, V.R. (1981), Jain, B (1982), Garg, N. K. (1983), Sengupta, Parijat. (1990), Joshi, Rajni (1991), Tapodhan, H.N. (1991), Bisaria s. (1991,ERIC), Mohan Raju, P (1992), Ratnappa, C. (1998), Pandey, Manju and Maikhuri, Rama (1999), and N. S. Mumthas (2006) had revealed various causes for not following the professional ethics, such as mobility, caste, age, inefficient Principals, locality from where the teacher comes, and bureaucratism. This calls out for an assessment of professional ethics prevailing in the country and to take measures to its adherence. Educational Implications

- If the teacher bears good professional ethics in relation to his profession, the ethics are automatically transformed to the coming generations.

- The deteriorating status of the profession will gain back its potential status.

- An effective use of the professional ethics has the power

to stop the so called ―terrorism in the world.

- Professional ethics will help in the spread of peace and international understanding across the Globe.

- Professional ethics will fight against ―Corruption and lead to a Hygienic life. Conclusion I believe that a day will come soon, when all the people will have sophisticated modern gadgets, western lifestyle and materialistic attitudes, but would die for any sign of values in family and society at large. Instead, come lets join hands and sow the seeds of moral ethics right now or else we will remain blind folded till the end.

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Rooting teachers' professional ethics in fundamental ethics

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PROFESSIONAL ETHICS AND COMMITMENT IN TEACHER EDUCATION

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INTRODUCTION

When most people think of ethics (or morals), they think of rules for distinguishing between right and wrong, such as the Golden Rule ("Do unto others as you would have them do unto you"), a code of professional conduct like the Hippocratic Oath ("First of all, do no harm"), a religious creed like the Ten Commandments ("Thou Shalt not kill..."), or a wise aphorisms like the sayings of Confucius. However the most common way of defining "ethics" is **norms for conduct** that distinguish between acceptable and unacceptable behavior. Most people learn ethical norms at home, at school, in religious ideology, or in other social settings. Although most people acquire their sense of right and wrong during childhood, moral development occurs throughout life and human beings pass through different stages of growth as they mature. Ethical norms are so ubiquitous that one might be tempted to regard them as simple commonsense. On the other hand, if morality were nothing more than commonsense, then why are there so many ethical disputes and issues in our society? **(Resnik 2011).**

In this era of rapid globalisation and modernization, people have become the victims of materialistic desires and attitudes leading to a loss of basic values. The same shift is being observed in the teaching community also. Recently there has been a sudden increase in the teacher education institution in various states of India that has no doubt lead to wealth of educational options in remote areas for all; however it has also resulted in dilution of quality, infrastructure, human resource etc, along with an absence of professional commitment and ethics. **(PrakashaandJayamma 2011)**

Teaching is a profession laden with risk and responsibility that requires a great deal from thosewho enter into it." — **John I. Goodlad**

Teacher commitment is one of the key elements in education and is arguably becoming an increasingly important factor. The work teachers engage in on a daily basis is complex and demanding and requires a level of personal engagement and commitment. With the

escalating demands and new challenges inherent in the current educational climate, what it means to be a committed teacher is also changing. It has become imperative to gain further insight into teacher commitment due to its close association with concepts such as quality of teaching, teacher adaptability, teacher attendance, teacher burnout, teacher retention, organisational "health" of the school, and student attitudes and learning outcomes. **(Crosswell, Leanne 2006**)

As teacher education institutions are preparing teachers of tomorrow there is a need for them to imbibe professional ethics in order to inculcate values in the society at large. This code of professional ethics may be defined as a set of self imposed professional ideals and principles necessary for the attainment of professional excellence and self-satisfaction. A code of professional ethics is generally based on two principles; **professional integrity and ideals ofservice to the society**. Teachers, as professionals, are engaged in one of the most ethicallydemanding jobs, the education of young people; thus it is important that teachers should constantly reflect on the ethics of their activities to ensure that they exhibit the best ethical example possible in their work to those they are morally educating. If teachers are to become ethically aware then the pre-service teacher education program is the most important place for the inclusion of ethical content and commitments required in the teaching profession. **(John Clark 2004)**

Various research studies echo the above views of including study of ethics in teacher education as teachers' behaviour is substantially influenced and even determined by their thought processes **(Clark and Peterson, 1986),** and that values, beliefs, and ways of thinking influence practice **Nespor, 1987)**, an emphasis needs to be placed upon ethics education in the training of pre-serviceteachers. The historical development and current applications of ethical philosophy need to be explored in depth and in context in pre-service teacher education programs **(Mergler, 2008).**

Burant, Chubbuck and Whipp, (2007) argued for an urgent re-focusing on morals throughteacher training programs: …we are convinced that our attention in teacher education must shift considerably to the formation not only of knowledge and skills but also of the moral sensibility that underlies them. The moral nature of teaching cannot be conflated with the knowledge and skills important for teaching; neither can it be neatly separated from them. As we have known throughout the ages yet also frequently ignore, the moral is always in play in classrooms in teachers' actions, whether

intentionally or not, and the complexity of the classroom environment— its immediacy and ever-changing activities—makes demands on teachers that reveal their orientation to their work in a myriad of daily acts.

Because of that seamless connection, explicit attention to the moral formation of pre-service teachers is crucial. **(Burant et al., 2007, p. 408)**

Support for this viewpoint is found in Campbell (2008). She lamented that "teacher education neglects the teaching of ethics" (Campbell, 2008, p.372) and urged that more emphasis must be placed on moral and ethical education because teacher training programs are "the initial place to acquaint new teachers with the moral dimensions of their chosen profession" **(Campbell, 2008,p.373).**

Moreover, as **Snook (2003)** pointed out, because education aims to change people in particular ways, and uses methods which involve close, personal, hierarchical relationships, teaching is an occupation where ethical issues are central and therefore the provision of ethics education to support the code of professional conduct of teachers is crucial. **Snook (2003) and Campbell(2008)** echo the views of others, for example, **(Carr, 2003;2006**) who have appealed for ethics,that is moral philosophy, to take a more central role in pre-service teacher training programs.

Another important reason for urging that pre-service teachers engage with ethics education in teacher training programs **(Alexander, 2009; Curtis, 2010)** is that teachers are now required to guide their students through issues of human rights, conflict resolution and social justice, matters included under the auspices of values education.

It is thus requirement of present times to have a code of conduct that recognises teaching as a profession in line with other professions such as law and medicine. The code framed by Victorian institute of teaching can serve as guidelines to develop similar code of conducts suitable to our local needs. The code of conduct stated as follows….

   encourages the highest standards of action in all teachers, in their relationships with students, parents and colleagues, by setting out clear statements of expectation

- provides a set of principles which will assist teachers to solve ethical dilemmas and guide them in their everyday conduct

- provides a public statement about how those who work as teachers will behave and how the profession expects to be viewed and ultimately judged

- promotes public confidence in the teaching profession.

On the local front **National Council for Teacher Education** has come out with guidelines of code of professional ethics for teachers in December 2010 which are framed keeping in mind the following considerations:

❑ *Recognizing* that every child has an inherent potential and talent;

❑ *Recognizing* that education should be directed to the all round development of the human personality;

❑ *Recognizing* the need for developing faith in the guiding principles of our polity, viz., democracy, social justice and secularism;

❑ *Recognizing* the need to promote through education the concept of composite culture of India and a sense of national identity;

❑ *Recognizing* that teachers, being an integral part of the social milieu, share the needs and aspirations of the people;

❑ *Recognizing* the need to enhance self-esteem of teachers;

❑ *Recognizing* the need to organize teaching as a profession for which expert knowledge, specialized skills and dedication are pre-requisites;

❑ *Recognizing* that the community respect and support for the teachers are dependent on the teachers' professionalism; and

❑ *Recognizing* the need for self-direction and self-discipline among members of the teaching community,

The guidelines mainly focus on the following 3 main spokes of the teaching learning process as follows:

1. Obligations towards Students

2. Obligations towards Parents, Community and Society

3. Obligations towards the Profession and Colleagues

1. Obligations towards Students

1.1 Treats all students with love and affection.

1.2 Respects the value of being just and impartial to all students irrespective of their caste, creed, religion, sex, economic status, disability, language and place of birth.

1.3 Facilitates students' physical, social, intellectual, emotional, and moral development.

1.4 Respects basic human dignity of the child in all aspects of school life.

1.5 Makes planned and systematic efforts to facilitate the child to actualize his/her potential and talent.

1.6 Transacts the curriculum in conformity with the values enshrined in the Constitution of India.

1.7 Adapts his/her teaching to the individual needs of students.

1.8 Maintains the confidentiality of the information concerning students and dispenses such information only to those who are legitimately entitled to it.

1.9 Refrains from subjecting any child to fear, trauma, anxiety, physical punishment, sexual abuse, and mental and emotional harassment.

1.10 Keeps a dignified demeanour commensurate with the expectations from a teacher as a role model.

2. Obligations towards Parents, Community and Society

2.1 Establishes a relationship of trust with parents/ guardians in the interest of all round development of students.

2.2 Desists from doing any thing which is derogatory to the respect of the child or his/her parents/guardians.

2.3 Strives to develop respect for the composite culture of India among students.

2.4 Keeps the country uppermost in mind, refrains from

taking part in such activities as may spread feelings of hatred or enmity among different communities, religious or linguistic groups.

3. Obligations towards the Profession and Colleagues

3.1 Strives for his/her continuous professional development.

3.2 Creates a culture that encourages purposeful collaboration and dialogue among colleagues and stakeholders.

3.3 Takes pride in the teaching profession and treats other members of the profession with respect and dignity.

3.4 Refrains from engaging himself/herself in private tuition or private teaching activity.

3.5 Refrains from accepting any gift, or favour that might impair or appear to influence professional decisions or actions.

3.6 Refrains from making unsubstantiated allegations against colleagues or higher authorities.

3.7 Avoids making derogatory statements about colleagues, especially in the presence of pupils, other teachers, officials or parents.

3.8 Respects the professional standing and opinions of his/ her colleagues.

3.9 .Maintains confidentiality of information concerning colleagues and dispenses such information only when authorized to do so.

BASIC PRINCIPALS as listed for teachers in Tasmania

Members of the teaching profession of Tasmania are committed to the principles of: *Dignity, Respect, Integrity, Empathy and Justice*

Teachers honour the *Principle of Dignity* by upholding the intrinsic worth of all persons, including self, students, colleagues and parents.

Teachers honour the *Principle of Respect* by having due regard for the feelings, rights and traditions of all persons and by

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developing relationships that are based on mutual respect and trust. Teachers honour the *Principle of Integrity* by acting impartially and responsibly and by being honest, trustworthy and accountable with regard to the obligations that concern the profession. Teachers honour the *Principle of Empathy* by being aware of the feelings and perspectives of others and by being open-minded and responding compassionately.

Teachers honour the *Principle of Justice* by being fair and reasonable and committed to the well-being of individuals, the community and the common good.

CONCLUSION

It has been rightly said by Kothari commission that the destiny of *India* is now *being shaped* in her *classrooms* thus teachers at all levels of education must be appropriately trained and qualified, to impart quality teaching. The teaching and learning environment should be designed in such a way that it supports teachers and education employees in their missions. Teacher education institutes should maintain high professional standards and should be accountable to society. To this end, professional code of ethics should be diligently followed and its knowledge instilled in the prospective teachers, something like a Hippocratic oath be formulated, so that the future teachers become dedicated to work with the commitment and passion required in this noble profession of shaping the future

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TEACHER AND PROFESSIONAL ETHICS: A CRITICAL REVIEW

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Teacher truly shape the future of our children and therefore, the future of our nation. It is through teachers that our children are imparted with values, knowledge, empathy, creativity, ethics, life skills and social responsibility. Teacher thus form the very heart of the educational process and represent an indispensablevehicle towards a progressive, just educated and prosperous society.

It is because of this noble role that the teacher in ancient India was the most respected member of the society. Only the very best and most learned became teachers. Society gave teachers or gurus what they needed in order to pass on their knowledge, skills and ethics optimally to students in particular gurus were given full autonomy to decide how best to carry out this creative process, and as a consequence, they did their best to develop personalized learning plans for every students in order to help each student achieve her\his life potential.

Today, however, the status of the teacher has undoubtedly and unfortunately dropped. The quality of training, recruitment, deployment, service conditions and the empowerment of teacher is not where it should be, and consequently the quality and motivation of teacher and the high status of the teaching profession must be revived and restored for the very best to be inspired to enter the profession, for teachers to be well motivated and empowered to innovate, and for education to therefore reach the heights and levels that are truly required to ensure the best possible future for our children and our nation.

Qualities of outstanding teachers

Experience and studies from India and around the world show that there are a few key qualities of teachers, teacher education, school resourcing and school culture that enables and ensure excellent teachers and teaching.

- Teacher must be passionate, motivated, and well qualified and well trained in content, pedagogy and practice.

- It is important that the teachers relate to the students whom they teach, and are invested in the communities in which they serve.

- Teacher and their schools, school complexes and classrooms, must be well supplied with the learning resources that they needed for effective learning.

- Teachers must have robust opportunities of CDP (continuous professional development), and access to learning the latest advances and ideas in both pedagogy as well as subject content.

- Finally, career management and progression of teacher must be based on outstanding performance and merits, through clear standards for evaluation of the same.

What are the primary issues affecting teachers and teacher education today ?

Unfortunately, at the current time, most of these goals for enabling outstanding teachers and teaching are not being attained, for a number of reasons.

- There are few initiatives that explicitly aim to recruit the best performing students or those that have the most talent for teaching into the teaching profession.

- Teacher education is severelylacking and indeed in a crisis at the current time. Currently there are 17,000 teacher education out of which 92% are privately owned. A study by Justice VermaCommission (2012) show that a large number of colleges not attempting for good education, instead work as commercial shops.

- Teacher are often asked to spend large portion of their time on non-teaching activities.

- Quality professional development opportunities are not sufficiently available.

- Salary, promotion, career management and leadership positons in the school system and beyond tends not have any formal merit based structure.

What can be done to help restore the high prestige of the profession, and to ensure high quality teachers and teaching across the country ?

- A large number of merit-based scholarships will be instituted across the country for students at outstanding four-year integrated Bachelor of Education (B.Ed.programmes)

- Special merit-scholarship will be established that also guaranteedemployment in their local areas.

- Incentives will be provided for teachers to take up teaching job in rural areas.

- To ensure that the best enter the teaching profession, the (TETs) will be strengthened through improved test materials.

- A classroom demonstration or interview will became an integral part of teaching hiring.

- A comprehensive teacher requirement planning exercise will be conducted across indiaand in each state.

- Teachers will not allowed any longer to conduct government work that is not directly related to the teaching.

PROFESSIONAL ETHICS:-

Since, teaching require hard work, excellence, competitiveness, innovative ideas and above all the willingness to bring change in the societywhich take it to the path of the subsistence development. So there is an imperative and pre-requisite for teacher to follow some standard ethics, which make a holistic development of child and hence impact the society in a positive way.

The professional educator act with conscientious efforts to exemplify the highest ethical standards.

ETHICAL CONDUCT TOWARD STUDENTS:-

The professional educator accepts personal responsibility for teaching students character qualities that will help them evaluate the consequences of and accept the responsibility for their actions and choices.

- The professional educator deals considerately and justly

with each student, and seeks to resolve problems, including discipline, according to law and school policy.

- The professional educator does not intentionally expose the student to disparagement.

- The professional educator does not reveal the confidential information concerning students, unless required by law.

- The professional educator make a constructive efforts to protect the students form the condition detrimental to learning, health or safety.

- The professional educator endeavor to prevent fact without distortion, bias or personal prejudice.

ETHICAL CONDUCT TOWARDS PRACTICES AND PERFORMANCE:-

The professional educator endeavor to maintain the dignity of the profession by respecting and obeying the law, and by demonstrating personal integrity.

- The professional educator applies for accept, or assign a position or a responsibility on the basis of professional qualification, and adhere to the term of a contract and appointment.

- The professional educator maintains sound metal, physical stamina and social prudence necessary to perform the duties of any professional assignment.

- The professional educator continues professional growth.

- The professional educator complies with written local school policies and applicable laws and regulations that are not in conflict with this code of ethics.

- The professional educator does not use institutional or professional privileges for personal or partisan advantage.

EHICAL CONDUCT TOWARDS PROFESSIONAL COLLEAGUES:-

The professional educator, in exemplifying ethical relations with colleagues, accords just and equitable treatment to all member of

the profession.

- The professional educator does not reveal confidential information concerning colleagues unless required by law.

- The professional educator does not willfully make false statement about a colleague or the school system.

- The professional educator does not interfere with a colleague's freedom of choice, and works to eliminate coercion that forces educators to support actions and ideologies that violates individual professional integrity.

ETHICAL CONDUCT TOWARDS PPARENTS AND COMMUNITY:-

The professional educators pledges to protect public sovereignty over public education and private control of private education.

- The professional educator makes a concerted effort to communicate to parents all information that should be revealed in the interest of students.

- The professional educator manifest a positive and active role in school/community relations.

- The professional educators endeavor to understand and respect the value and traditions of the diverse cultures represented in the community and in his or her classroom.

ETHICAL CONDUCT TOWARDS SOCIETY AND NATION:-

The professional educator shall be

- Strive to develop the educational institution as a community and human resource development center providing knowledge and information and developing skills and attitudes needed for such development.

- Strive to understand the social problems and take part in such activities as would be conductive to meet the challenges passed by the problems.

- Refrain from taking part in activities having potential to spread feeling of hatred or enmity among the different communities, religion or linguistic groups.

- Work actively to strengthen national integration and spirit to togetherness and oneness.

- Respect Indian culture and develop positive attitudes towards it among students

CONCLUSSION

Teacher is the torch of enlightment that induces good qualities in their child and prepare a society which have more tolerance power, rationalizing thinking. Teacher manifest the standard of the society. No society in the world is above the standard of teacher. So, it is imperative that we should work to raise the standard of teacher through various method like robust mechanism of recruitment, teaching, incentives, holistic and innovative methods, cooperative atmosphere so that the teacher able to develop professional ethics in his domain. For a teacher on whose the future of our country depend, inculcating professional ethics is a pre-requisite. For the sustainable development it is necessary for us to trained teacher with professional ethics so that our future generation move on the path of cognitive, social, economical and political aspect of development.

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CRUCIFICATION OF INDIAN CONSTITUTION: EMERGENCE OF CRISIS TOWARDS CLASHES OF CIVILIZATION

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The permeable of Indian constitution preserve the fundamental human values which is the essence of any democratic country. Now a day we observe political parties have great ambitions and they want to become in power at any cost. This greedy ambition of leader's breakdown the virtue of basic human values with the help of paralysis the pillars of democracy. Now at that time we should aware our conscious and cognition that we should stand with the truth, justice, peace and harmony because only these virtues provides the way of prosperity.

Our political leaders lost their vision because they do not understand the value of freedom which our ancestors paid. The current scenario is influence by false perception of patriotism, but on ground reality the various development index stand India on 130th position after seven decades of independence. In the present situation every government portrait himself as autocratic and control the citizen with false promises of development. The government machinery works under political pressure, they lost their autonomous dignity and become the slave of politicians. The two pillars of democracy Judiciary and Executive cannot perform well in the current scenario.

A citizen of any democratic country needs education, health and justice for their progress and development. Now we observe that the above these sectors government curtail the budget. We have lowest investment in quality up gradation of these sectors. The conditions of these services are very pathetic compare to the international standard. And the government has no alternative economic strategies for upliftment of these segments. The currency chest of Indian government is depletion day by day due to their short term profit strategies. The government promotes privatization with full thrust which evaporates the ethics and human virtues continuously.

(1) Peace and Human value

If the government provide peace than its citizen moves towards prosperity, but now politics play the principle of divide and rule which disturb the peace and harmony between the citizens. A religion and caste becomes the important tool to scatter the human values and disturb the feeling of brotherhood. Now the politics play with the emotions, trust, faith and believe of common citizen for their profit and create an atmosphere of threats and anxiety.

(2) Violation of Human value

The each and every citizen has equal rights which provide our constriction, but when the judiciary becomes bias and influence under power then the peace and harmony disturb and the concept of equal right is become worthless, then who preserve the human value? Our political ideologies become the puppets of corporate. Or we can say corporate rules our democracy, they create a gap between citizens they earn profit with them and blame them and the government becomes blindness to see they have no words to say against this exploitation of human and natural resource.

(3) Religion and Human value

As per the rivers flow from different origins covers the diverse geographical areas and merge into sea. Same as the different devotee follow the different religion and reach to the almighty God. Now the question arises which is right and wrong path, who decide? No one, because all the religion have same fundamental values which prosper the humanity to achieve perfection. But the politicians differentiate and create a false debate that this religion is superior to that one but they not provide logical evidence to prove it.

(4) Justice and Human value

Justice become the magical stick of politician, the judiciary do favor of power and out of reach of common citizen. And the executive who practice this noble profession see their profit and loss to favor a decision. In this scenario where is justice? To whom the judiciary works for? And who get justice from them? They do not judge on the criteria of right or wrong on the basic of constitution and fail to protect the human rights.

(5) Truth and Human value

The governing bodies have trust and faith of citizen because

they stand on some code of conduct that delivers their services in the light of truth. But now the pragmatism philosophy creates a false perception of truth which is far behind the wellness of human being.

(6) Liberty and Human value

Liberty of thought, expression, belief, faith and worship gives a vibrant culture of our civilization it evokes the diversity and creativity among the citizen and we follow the respect of others opinion. If we have objection we debate and discuss and put in our ideas into the basis of logical interference but all this should be done in very peaceful manner but not the liberty of protest against unfair is prohibited, it is sign of uncivilization in the civilized world in the 21st century.

(7) Equality and Human value

One a person has equal rights under the premises of justice. Then why our executive does not ensure our rights? While on doing a decision in favor of some person they point out the religion, caste and language, then where is equality? If the citizen has treated differently on the same criteria than where is equal right? We should reestablish the soul of permeable into practical life otherwise politics create a wall of inequality on the ground of these political ambitions which disturb the peace and harmony of the society to the large extent.

(8) Fraternity and Human value

We should have respect and dignity of individual and promote the unity and integrity of our nation. We should stand against wrong, misconduct to everyone would raise their voice against lynching, molestation and crime to build a boundaries of faith and trust against the evil spirit of society who threaten our fraternity.

CONCLUSION

India is a rich diverse country where we find a wide spectrum of culture flourished by the various religion, culture, customs, language and identity. The preamble of our constitution gives them guarantee and preserves their individual identity and provides them an environment for further development. But in the current scenario we find that the fundamental constitutional rights are under threats due to the policies framed by center government, it creates an atmosphere of doubt, anxiety and anger among the citizens of this country which disturb the harmony and brotherhood relationship

between them. At this phase of time we the citizen of India should stand and protect the fundamental rights of our constitution and reestablish the noble virtues of our preamble.

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OUR PAST AND HUMAN VALUES

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Ever since the sun has the risen in human civilization, India has been famous for its education and philosophy. All this is a miracle of the objectives of Indian education that Indian culture has always guided the world and is still alive. Even in the present era, great philosophers and educationists are making the effort that the education objectives of each era in India are different, so before highlighting the creation of appropriate objectives for a democratic country like India. We have to go to the past.

In ancient India, the first aim of education was to develop the feelings of purity and religious life in the mind of every child. Before the beginning of education, fulfilment of the Upanayana rites of each child, while observing education, observe many fasts, praise the glory of God in the morning and evening and observe religious festivals in the family of the Guru, etc. Developing purity and religious feelings in the brain makes it spiritually strong. Thus, the direct aim of all types of literary and commercial education was to make the child a pious and beneficial member of the society.In that era, Indian philosophers firmly believed that only writing and reading is not education, but it is absolutely necessary to build character by developing moral feelings. It is written in Manusmriti that such a person who is a good scholar, even if he has little knowledge of Vedas, is better than a person who, despite being a priest of Vedas, does not lead a pure life. Therefore, building the character of each child was considered the main duty of the teacher in that era.

Develop civil and social duties. In order to achieve this objective, it was emphasized that human beings should become social utility and not selfish. Therefore, the child was taught to perform his duties towards the country or society apart from parents, son and wife. It means to say that the education of the time was to create such citizens who can perform their duties as well as contribute to the progress of society. Promoting social efficiency and happiness, this objective was achieved by training future generations in various branches of knowledge in occupations and industries.

The preservation and expansion of national wealth and

culture was the sixth important objective of India's ancient education. In ancient times, Hindus considered education as the best way to propagate their ideas and culture. Therefore, every Hindu used to give the same education to his children, which he himself received. It is the result of the hard work of the ancient masters that the entire literature of our Vedic period is in front of us even today as it is safe. Dr. A. Altekar has rightly written - *"Our ancestors not only preserved the knowledge of the various branches of literature of the ancient era, but continued to increase it by their considerable power and transfer it to the future generation till the Middle Ages."* After throwing light on the above mentioned objectives of the education of the ancient era, we come to the conclusion that our education system was such that it contained a comprehensive view of Indian life and all kinds of development of child's physical, mental, moral and spiritual.

The Middle Ages of India means Islamic or Muslim education. The objectives of Muslim education are so crucial. The main objective of Islamic education was to spread the Muslim religion. So Maktab and Madarsas were opened in different places. A maktab was opened with each mosque in which Muslim children were taught the Quran. In addition, the history, philosophy, and higher education of religion was provided in madarsas. And the other important objectives of muslim education are Promotion of education in Muslims, development of morality, spread of Sharia, character building because Mohammed Saheb believed that only a person of character can progress. Therefore, the seventh objective of Islamic education was to build the character of Muslim children.

India remained in captivity for thousands of years. Therefore, our education was neither based on Indian culture nor could our education have any national purpose. On 15 August 1947, foreign control ended in us. Since that day, India is a sovereign democratic republic. It is to be noted that democracy is in the hands of the citizens who are studying in today's schools. In other words, the soul of democracy is education. Hence, our democratic government, academicians, philosophers and social reformers felt the need to formulate the proper objectives of education to make education based on Indian culture and make the new democratic society successful. Therefore, the Government of India appointed - (1) University Education Commission (2) Secondary Education Commission and (3) Kothari Commission.

Stressing on the character and moral education, Swami Vivekananda had said - 'Education is the development of the inherent perfection within a human being, education that cannot make the masses fit for the life struggle, which cannot develop their character power, which will enhance their mind I cannot instill the spirit of spirit and courage like a lion, can we also name him education? "Clarifying the purpose of education, he said The -'sbi teachings, the final objective of the exercises is to develop man. The practice through which the flow of human will and invention can be controlled and become fruitful. '

The human values must be of the people, for the people, and by the people. They must embrace common moral decencies such as altruism, integrity, freedom, justice, honesty, truthfulness, responsibility, compassion, and must reflect the normative standards human beings discover and develop through living together. Human values development must draw upon reason, science, the arts, and must express concern for justice and fairness and concern for the physical and mental well-being of every human being in an effort to maximize individual freedom without limiting the freedom of others.

In conclusion, it would be fair to say that our human values are incomplete without our past, ie our history, these are two sides of the same coin.

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PSYCHOLOGY AND HUMAN VALUES

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Values serve self-expansion and self-actualization. The drives within one's values can propel self-transcendent. The term "empathetic identification" is transpersonal embrace, rooted in visceral sensation, may flower into the virtues made noble, for example, in art and spiritual impulses. Values are personally chosen beliefs, firm not rigid convictions. Values can be positive, that is, constructive and health-promoting, or harmful, that is, destructive and unhealthy. Values are something you care about—a lot! Values can "change the world." Values measure what people feel are desirable, vital, useful, and worthwhile. They influence the direction of how we feel, think, and make choices—perform and behave.

Values have transformative energy. As aspirations, values create visions for the future. Grasping one's values consciously, people become self-leaders. As self-activists, their living example is "larger than life" both to themselves and others thus easing value performance in real-time. The transformative capacity of having values means the power to "change your inner world," your construal of inner thoughts and feelings, how you make sense of the environment of people and social events. Your values shape—for better or worse— good behaviors that improve the lives of everyone around. Values are what you feel and believe to be true, your accumulated wealth of aspirations. Core values are one's festival of knowledge, understanding, and wisdom—living a life of vitality.

Values differ from "principles." Values are personal beliefs and opinions with less precise universal "right-wrong" meaning. Values offer one a sense of general guidelines. Principles, by contrast, are more socially planned. They are universally recognized as real standards. Typically, people perceive them as valid rules and laws with more unambiguous right-wrong connotations. People choose and may change their values but abide by conventional, more externally imposed principles of social propriety. Principles are clear-cut, explicit constraining rules and codes of conduct that guide choices of governing right and wrong behaviors. Principles determine what is proper and structure moral evaluations and legal systems. Principles are rooted in values. By adulthood, people have formed their personalities. A personality is a system, a personalized self-culture

with a set of values. It is "how I operate." These personal operating standards are guidelines and act as a compass, an orientation that designs and guides life. A "values statement" guides a person's life or self-culture: the values held most relevant and meaningful. "High-critical importance" means that a goal has long-term effectiveness decisive to success. Values are goals that one aims to achieve and sustain.

Values, an integrated mix of beliefs and practices, are fueled by emotions. High-intensity emotions accompany values considered most important. High-intensity imparts mega-force strength and persistence to valued beliefs. When adults have a set of high values, even if merely an essential few, they have a sense of optimism. This creates a feeling that something desirable will happen. If one remains conscientious in the face of life's inevitable "interferences," one counters dispiritedness and offsets feeling demoralized—giving up. This fact is the "value" of values. Individually inspired values humanize us as persons heralding one flag—our common humanity. Examples of individually-inspired, healthy values include a long list: safety and survival, self-development, balanced life, confidence, self-discipline, creativity, family, relationships, emotional security, fulfillment, patience, forgiveness to self and others, gratitude, health, peace of mind, happiness, self-care\hygiene, grooming, integrity, being accountable, financial security, freedom, self-reliance, interdependence, service, non-violence, occupation, helpfulness, sharing, perspective taking, flexible co-operativity, empathy, compassion, non-kin loving-kindness, success, personal truth, wisdom, spiritual refinement.

In **psychology Value** refers to the relative importance that an individual places on an item, idea, person, etc. that is part of their life. **Psychology** is the scientific study of the mind and behavior. According to the American **Psychological** Association, "**Psychology** is a multifaceted discipline and includes many sub-fields of study such areas as human development, sports, health, vaiues, clinical, social behaviour and cognitive processes." These feelings are unique to the individual.

What are values for? In people's own understanding, values regulate society and interpersonal relations, and they guide moral behavior, the distinction between right and wrong. In this sense, values are not just motives but socially shared concepts that serve a communal function. Evolutionary theorist David Sloan Wilson argues

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that values bind communities together, and those communities that agree on a value system (and on a system of sanctions in case the values are threatened) may be more successful over the course of human cultural history. Wilson shows through historic analysis that, for example, those religious groups that formed an agreed-upon value system became stronger than their competitors and outlived them. Values create a group bond at an abstract level that unifies individual actions into a group-level mind-set and organization. In this sense, values may be a uniquely human adaptation to the demands of a social reality in which not only individuals but also groups compete with each other. However, while values increase organization and cohesion within a group, they also sharpen boundaries to other groups (those who don't share the same value system), and indeed, intergroup conflict is often motivated, or at least rationalized, by a clash of values.

If there is only a small set of human values, these values should be relatively constant across cultures and history. The reason for this limited and stable set may be the invariable demands on human survival to serve biological needs, succeed in social interaction, and negotiate conflicts between biological needs and social interaction. But the evidence on historic and cultural variations is only beginning to be available.

HUMAN VALUES APPLIED IN PRACTICE

The values outlined are not independent, separate principles or categories but are all mutually interrelated while having an inter-dependent essence in each case. They serve to summarise and unify all other (positive) values, which come from them in one way or another. A value usually appears as a guideline or norm that helps us to judge what is or is not right or good in any situation. A person's value judgements may be seen as expressing one or more of the 'universal' human values and sub-values. Societies concretise many values as statutory laws and so forth, or even as unwritten norms. As soon as values are interpreted and expressed in definitive laws or explicit rules and regulations they become specific to given situations and are no longer necessarily universally valid.

Sub-values represent more specific forms of the five values and can be organized in their inter- relations beneath one or more of the main values. Truth, for example, summarise many sub-values such as 'factual accuracy', 'honesty', 'personal disinterest',

'reasonability' (under which we might again subsume rational judgement, logical self-evidence, consistency etc.). Some sub-values derive from one or more of the five values; eg. 'fairness' and 'justice' relate both to truth and non-violence, while 'enthusiasm' may relate both to love and right action.

While the chief human values are universally found in some form or another, world culture also presents a hugely variegated spectrum of less universal notions of goodness, truth and beauty. Some may be meaningful only when the peculiarities of the society, era and people are understood, making them less than universal as values. Meanwhile, others result from unquestioned traditions based on a mixture of truth and distorted ideas. The possibilities are legion and the variety is obviously of a thousands blossoms, quite apart from the many weeds too. In this changing world, there will doubtless always be valid debate as to the exact formulation of values, so the matter is left open to further discussion and research. Therefore, the list of sub-values given below is obviously not held to be definitive or complete. However, itgives one guideline for seeing how commonly recognized ideas of goodness are related, how a hierarchy of values is derivable from one or more of five key values. The number of values involved is arbitrary, for there are many different possible forms of expression or terms of varying connotation that can cover the field more or less adequately.

The Importance of Values

Values are part of the makeup of a person. They remind us as to what is important in our lives, such as success or family, but also, by the virtue of their presence, they provide contrast to what is not important. For example, if family is important, then potentially, achievement in a high-powered job is not important. Since you value family, it would be hard to value a high-powered job that might take you away from your family. Thus, all values exist in a balance within us. That is not to say that, over time, values cannot change. As we grow and change as individuals, we will begin to value different aspects of life. If we value family when we are younger, as our children get older, we might start to value success in business more than family so we can pay for things like college, cars, etc.

Regardless of what we value or why, the importance of values cannot be ignored. They are the guideposts of our lives, and they direct us to who we want to be. By doing that, they help us to

become who we are and are a huge part of our makeup, ethical compass, and, ultimately, personality. The **characteristics** of values are:

- These are extremely practical, and valuation requires not just techniques but also an understanding of the strategic context.

- These can provide standards of competence and morality.

- These can go beyond specific situations or persons.

- Personal values can be influenced by culture, tradition, and a combination of internal and external factors.

- These are relatively permanent.

- These are more central to the core of a person.

- Most of our core values are learned early in life from family, friends, neighborhood school, the mass print, visual media and other sources within the society.

- Values are loaded with effective thoughts about ideas, objects, behavior, etc.

- They contain a judgmental element in that they carry an individual's ideas as to what is right, good, or desirable.

- Values can differ from culture to culture and even person to person.

- Values play a significant role in the integration and fulfillment of man's basic impulses and desire stably and consistently appropriate for his living.

- They are generic experiences in social action made up of both individual and social responses and attitudes.

- They build up societies, integrate social relations.

- They mold the ideal dimensions of personality and depth of culture.

- They influence people's behavior and serve as criteria for evaluating the actions of others.

- They have a great role to play in the conduct of social life. They help in creating norms to guide day-to-day behavior.

Six Types of Human Values

- **Individualistic Values**. The most inherent value of a person is individualistic which means valuing the self over anything else in the world. ...

- **Family Values**. Traditional family values, or family values, is "a political and social concept or term that has been used in various nations across the world to describe a set of moral beliefs in society specifically in response to the perception by social or religious conservatives of declining morality within that nation itself"

- **Professional Values**. Professional values are the guiding beliefs and principles that influence your work behaviour. your professional values are usually an extension of your personal values such as honesty, generosity and helpfulness…..while these values may change over time and around different life events, your core beliefs should stay the same.

- **National Values**. It is the expression of the actual worth or quality of something in monetary terms. It involves one's assessment or judgement of one's worth. **Value** can be said to be principles and ideas we hold and cherish as important and worthwhile and which have positive effects

- **Moral Values**. Moral values are the standards by which we define right and wrong. They can come from the self, family, community, religion, government, or any other entity that influences the thoughts of the individual.

- **Spiritual Values**. Spiritual values are human values. The values of truth, righteousness, peace, love and non-violence are found in all major spiritual paths. These spiritual values are also human values and are the fundamental roots of a healthy, vibrant, and viable work career.

Values help to guide our behavior. It decides what we think as for right, wrong, good, or unjust. Values are more or less permanent in nature. They represent a single belief that, guides actions and judgment across objects and situations. They derived from social and cultural mores.

15 Examples Of Psycological Values- Some examples of Psychological values include **:**

- Creative values

  Working

  Creating things

- Experiential values

  Appreciating beauty (in nature, music, etc.)

  Love

- Attitudinal values

  Attitudes towards inevitable events such as illness, death, and loss

  Views on morality

  Views on the meaning of suffering

- Relationship values

  Valuing romantic partnerships

  Valuing parent, child, and other family relationships

  Valuing friendships

- Achievement values

  Valuing a career

  Valuing education, professional, and personal growth

- Recreation values

  Valuing leisure, hobbies, and recreation

  Valuing charity and volunteering

- Health values

  Valuing physical health

  Valuing mental health

  Valuing spirituality

In Psychology, Value theory is an attempt to explain why, how, and to what degree people view some things as valuable. These items of value can be ideas, objects, a person or anything else that is tangible. This area of human inquiry has continued since ancient times, but in modern times it has come to mean a scientifically empirical search to understanding what people value and trying to understand it from the perspectives of psychology, sociology and economics.

In Psychology, Value is the experience of a force of attraction toward something or repulsion from something. This experience includes the hedonic experiences of approaching pleasure and avoiding pain, but the hedonic viewpoint alone is insufficient for three major reasons. First, what people find attractive or repulsive is not restricted to experiences of pleasure and pain. Indeed, they will take on pain for the sake of establishing what's real (truth) and managing what happens (control). Second, the hedonic viewpoint is silent on the critical difference between the promotion focus concern with gain\non-gain (growth and advancement) versus the prevention focus concern with non-loss\loss (safety and security). Third, and perhaps most important, the hedonic viewpoint provides a very limited understanding of where value comes from. It fails to appreciate the importance for value of the fit or non-fit between different ways of being effective that makes people "feel right" (or "feel wrong") about what they are doing. It also ignores the contribution of engagement strength to the intensity of positive and negative value. Because of engagement strength, a person can currently feel good or bad and yet the value of *something else* can be intensified in the opposite direction of how they feel.

Research surrounding understanding values serves as a framework for ideas in many other situations, such as counseling. Psychotherapists, behavioral scientists, and social scientists often deal with intrinsic, extrinsic, and systematic values of their patients.[14] A primary way to learn about patients is to know what they value, as values are essential keys to personality structures. This knowledge can pinpoint serious problems in living, aide immensely in planning therapeutic regimens, and measure therapeutic progress with applications of values scales over time, especially as social environments and social norms change.[13]

PSYCHOLOGY VERSUS HUMAN VALUES

Psychological values expressed at the highest level of generality can be formulated in various ways. According to the connotation defined for each high level value, a different number of them can be isolated. Our **values** inform our thoughts, words and actions. Values are internalized cognitive structures that guide choices by evoking a sense of basic principles of right and wrong, a sense of priorities, and a willingness to make meaning and see patterns. Like other cognitive constructs, values can be studied at the individual level or at the group level. That is societies, cultures, and other social

groups have value-based norms, priorities, and guidelines, which describe what people ought to do if they are to do the 'right,' 'moral,' 'valued' thing. The study of values currently focuses more explicitly on the circumstances in which values predict action.

Values are more prescriptive and abstract than attitudes, and tend to refer to a person's general preferred state of being, such as being broad-minded, or a preferred personal circumstance, such as having a comfortable life. Additionally, values involve judgments of importance versus unimportance, whereas attitudes reflect judgments corresponding to a person's likes and dislikes. Our **values** are **important** because they help us to grow and develop. They help us to create the future we want to experience. Every individual and every organisation is involved in making hundreds of decisions every day. Five such high-level values of importance to virtually all cultures are outlined:-

Truth. The truth in any matter does not depend upon the will or wish of the individual, but is independent of desires and their related interests and opinions. Truth has both individual and communal aspects. Just as individual truthfulness is the basis of a secure society, the common effort towards truth about life and the cosmos is represented, for example, by the sciences, by jurisprudence and philosophy. The faculty for rational thinking possessed by all humans, however much developed or not - or in whatever form it takes, is in the first and last instance what enables us to distinguish the true from the false in so far as this is humanly possible. Evidence that truth is an inherent value in the human psyche is found in the fact that no-one likes to be called a liar, not even most liars. Further, it is much harder to sustain a lie than to maintain the truth, because one lie leads to another until the complexity is unmanageable.

Care. Care is a basic human value which again relates to concern and respect for others and the environment. It is often expressed by the word 'love' used in a broader sense than in common parlance. Love as care does not refer to an emotion or a state of mind so much as to a human faculty of identification with others, sympathy with all beings, creation and - in spiritual or religious beliefs - of Divinity. Love seeks many and various channels of realization. It's essence can be characterised by the words "Love is unselfish care and concern for the well-being of others and the world at large." The less selfish it is, the more it enriches life. Being universal, it takes on different general forms in different relations; mother love,

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fatherly love, conjugal love of one's partner, loving friendship etc. Patriotic love is for one's country, true brotherhood expresses love of mankind, care and respect for nature is love of creation and - for those who profess religious belief - devotion is love of the Creator. All these have in common the 'heart' and an intuitive identification with spirit, with the universal miracle of Being. Thus, love of oneself (contrasted with egocentricity) is also a valid expression of this power and, moreover, a duty to all at the same time. Being neither a sensation, an emotion nor a mere conception, but being identifiable only at the heart or core of the human consciousness, love in this universal sense is the characteristic par excellence of the human soul or psyche.

Peace. Peacefulness in a persons's life, in society and in world terms is a product of all positive values working together sufficiently. Without truth, caring concern (or 'love') and justice, conflicts arise and peace is endangered or lost. While peace is the absence of disturbance, violence, war and wrongdoing generally, it is tangible present when experienced individually as peace of mind, the mutual respect and pleasure of friendliness and tolerance. As a universally-accepted positive value, peace refers to the experience of harmony, a balanced but nevertheless dynamic mental condition. Peace of mind can be independent of 'externals' like the absence of disturbance in 'peace and quiet', or the intrusion of an environment through noise, violence, terror etc.). Peace of mind - as contrasted to mental agitation - is a primary goal for human strivings to reach happiness. Peacelessness, in whatever respect, is not conducive to the happiness of equanimity. Peacefulness is not to be confused with lack of activity or mere physical quiet. As a psychic condition it is closely related to control of the mind, positivity of attitude together with calmness of mind. Inner blissfulness which is not dependent upon external sensory or physical conditions is a high expression of peacefulness.

The peace of nations at least partly arises and is sustained through the cumulative efforts of society, including the peaceful and just behaviour of at least an aggregate of individuals. It can first be fully realized when we have confidence in the inherent ability of humans to see good, do good and be good. Thus, its internal connection with rightness of action and other human values becomes evident. As a social condition, peacefulness is clearly a state of freedom from violence and from destructive influences generally, whether it is war, the over-exploitation of people or the destruction

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of nature. Because of the emotional and mental dependencies that arise from attachment to material things, peacefulness is related to controlling one's desires, limiting them when necessary. This implies temperance in all things from quantity and type of foodstuffs taken in, the number and type of material possessions as well as the type or quality of 'sensory impressions' to which one subjects the mind. Peace of mind is individual, but peace in society is the result of positive acts, which are not violent or destructive but tolerant and constructive.

Duty Because human actions are physical events brought about at some stage through the medium of the body, this value is obviously closely related to human behaviour. No definitive and specific codes of behaviour can be prescribed for all times and places independently of environmental, social and other conditions. The human values themselves provide the general criterion for good behaviour, but because of the changing nature of life and society, they cannot be formulated as explicit norms, laws, rules or regulations. Towards living nature in general, the human value of doing one's duty is closely related to non-violence. This is the reasonable tendency to wish to avoid harm to creatures or their environment wherever avoidable. Respecting the integral nature of eco-systems or of a social-natural environment as against the destructive influences of pollution, misuse and excessive exploitation exemplify the spirit of non-violence (the Hindu concept of *ahimsa* as well-developed by Gandhi). It is the inherently-sensed value that prompts us to draw back from unethical meddling in life processes, such as where its consequences are beyond the range of well-tried and proven knowledge.

Knowledge of what is true combined with insight into what is good are the basis of duty, also conceived as 'acting rightly'. Behind any conscious act lies the thought. If the thought is fed by the will towards the true and the good - in contrast to purely selfish aims - the act is 'right'. This is also found in the Eastern concept of *dharma* or action in accordance with the universal laws of nature (both physical and human nature). Central to *dharma* is truth, that is - action based on truth and in accordance with one's deeper or potential nature. A full understanding of right action, whatever the circumstances, presumes thorough insight into the mutual relations of dependence between humans, between all beings and within creation as a whole.

Justice. The European tradition has long embraced justice

as one the highest human values, even as the highest because jurisprudence is (optimally) based upon the widest possible considerations. These include right or wrong, good or ill, blame (responsibility) or guiltlessness and the institutions exercising justice take into consideration past events, behaviour, motives, intentions, personal and social change, and the circumstances conditioning all these, the idea of justice is difficult to define satisfactorily... and certainly cannot be set in concrete terms. It is based on fairness, where the equality of every individual before the law is fundamental. As such it is a social value in that it aims to resolve and reduce conflict, guided by the principles of care and non-violence (involving the minimum use of force required). The aim to achieve social justice for the perceived common good (however ineffective or wrong in view of current standards) has certainly a long pre-history as a central idea in all human societies. The Classical Greek idea of justice eventually gave rise to that of 'human rights', first formalised in the Charter of the 1948 Geneva Convention, which is continually undergoing further development and extension. The human value justice also has wide-ranging political relevancy, such as in the strivings of egalitarianism in political democracy and other systems of rule. As such, justice is a major human value that embraces most aspects of social life. This value is to be understood in the deep Vedic sense of Ahimsa, being universal in implying respect for all living beings. This is founded on recognition of the (truth of) the unitary nature or 'integrity' of creation, in which all individual beings together make up one integral whole within which all parts or aspects are ultimately mutually-interrelated.

It is expressed in all forms of human interest in and care for living nature, obviously including humans, while it clearly also remains an ideal to be striven for in the interests of peace of mind and love. Towards others it is positively realisable in such ways as through protection, circumspection, understanding of real needs and sympathy etc. and thus in all forms of social activity that protect and forward the personal integrity of persons. Thus, human rights are duties we have towards our fellow men to avoid harming them physically, emotionally or otherwise.

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ROLE OF WELFARE SCHEMES FOR 8. HUMAN DEVELOPMENT IN INDIA

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INTRODUCTION

Economic development, as a public sector term, is the process by which the economic well-being and quality of life of a nation, region or local community are improved according to targeted goals and objectives. The term has been used frequently in the 20th and 21st centuries, but the concept has existed in the West for centuries. "Modernization", "Westernization", and especially "industrialization" are other terms often used while discussing economic development. Whereas economic development is a policy intervention endeavour aiming to improve the well-being of people, economic growth is a phenomenon of market productivity and rise in GDP. Consequently, as economist *Amartya Sen* points out, "economic growth is one aspect of the process of economic development".

Economic Development indicates the quality of life in the economy which might be seen in accordance with the availability of so many variables such as:

1. The level of nutrition.

2. The expansion and the reach of healthcare facilities— hospitals, medicines, safe drinking water, vaccination, sanitation.

3. The level of education among the people.

4. There might be many more variables on which the quality of life depends.

Here, one basic thing must be kept in mind that if the masses are to be guaranteed with a basic minimum level of quality-enhancing inputs (above given variables such as food, health, education, etc.) in their life, a minimum level of income has to be guaranteed for them. Income is generated from productive activities. Higher economic development requires higher growth. But it does not mean

that a higher economic development-a confusion the early economists failed to clear. We may cite an example to understand the confusion-two families having same levels of income but spending differing amounts of money on the developmental aspects. One might be giving little attention to health, education and going for saving and the other might not be saving but taking possible care of the issues of health and education. Here the latter necessarily will have higher development in comparison to the former. Economic development is quantitative as well as qualitative progress in an economy. Once the concept of the 'welfare state' got established, development became a highly coveted and serious matter of concern for the governments of the world, policy makers and economists alike. A whole new branch of economics- welfare economics as its origin in the concept of welfare state and the immediacy of development.

Human Development

"Human development is concerned with what I take to be the basic development idea: namely, advancing the richness of human life, rather than the richness of the economy in which human beings live, which is only a part of it." (Amartya Sen, Nobel Laureate, 1998)

The human development indices provide an assessment of country achievements in different areas of human development. Human Development Index is a composite index to gauge success in each country, based on three criteria of human development: a long and healthy life, access to knowledge and wisdom and good living. People are real wealth of every nation. The purpose of human development is creating conditions in which its people can live a long life and a healthy and productive benefit. Countries based on the human development index are divided to countries with very high human development, countries with high human development, human development countries with medium and low human development countries. A developing nations also called a less developed country, is a nation with a lower standard of living, under developed industrial base and low human development index relative to other countries.

History of Human Development Index The human development concept was developed by economist Mahbub ul Haq. At the World Bank in the 1970s, and later as minister of finance in his own country, Pakistan, Dr. Haq argued that existing measures of human progress failed to account for the true purpose of

development—to improve people's lives. In particular, he believed that the commonly used measure of Gross Domestic Product failed to adequately measure well-being. Working with Amartya Sen and other gifted economists, in 1990 Dr. Haq published the first Human Development Report, which had been commissioned by the United Nations Development Program. The human development model emphasizes the everyday experience of ordinary people, including the economic, social, legal, psychological, cultural, environmental and political processes. The first Human Development Index was presented in 1990. It has been an annual feature of every Human Development Report ever since, ranking virtually every country in the world. The HD Index has become one of the most widely used indices of wellbeing and has succeeded in broadening the measurement and discussion of well-being beyond the important but nevertheless narrow confines of income. What's more, the index has encouraged countries to invest in data collection on their citizens' well-being and spurred many countries to try to improve their rankings on the index.

Definitions Life expectancy at birth the number of years a newborn infant would live if prevailing patterns of age specific mortality rates at the time of birth were to stay the same throughout the child's life. Life expectancy index one of the three indices on which the human development index is built. GDP index is one of the three indices of human development index. It is based on GDP per capita (in PPP terms in US dollars).GDP per capita (PPP US$) GDP (in PPP terms in US dollars) divided by midyear population. GDP (gross domestic product) is sum of the value added by all resident producers in the economy plus any product taxes (less subsidies). Education index is one of the three indices of human development index. It is based on the adult literacy rate and the combined GER for primary, secondary and tertiary education. Education levels Categorized as primary, secondary, post-secondary and tertiary in accordance with the International Standard Classification of Education. Primary education provides a sound basic education in reading, writing and mathematics along with an elementary understanding of other subjects. Human development classifications; All countries included in the HDI are classified into one of three clusters of achievement in human development: high human development (with an HDI of 0.800 or above), medium human development (HDI of 0.500–0.799) and low human development (HDI of less than 0.500). There are lot of developing countries which

are also called less-developed countries like as India, Pakistan, Bangladesh, Srilanka. India is a developing country.

OBJECTIVE OF THE STUDY

The present study is conducted with the objectives:

(i) To Analysis the Human Development Index.

(ii) To Analysis the Human Development Index of various countries.

(iii) To Analysis the various welfare schemes/programmes for Human Development in India.

RESEARCH METHODOLOGY

In the present study, an attempt has been made to measure, evaluate and compare the Human Development index of Countries. The study is based on secondary data that has been collected from annual reports of the respective International organisation i.e UNDP magazines, documents and other published information.

Analysis the Human Development Index:- The Human development concept was developed by economist Mahbub ul Haq. At the World Bank in the 1970s, and later as minister of finance in his own country, Pakistan, Dr. Haq argued that existing measures of human progress failed to account for the true purpose of development—to improve people's lives. In particular, he believed that the commonly used measure of Gross Domestic Product failed to adequately measure well-being. The human development indices provide an assessment of country achievements in different areas of human development. Human Development Index is a composite index to gauge success in each country, based on three criteria of human development: a long and healthy life, access to knowledge and wisdom and good living. People are real wealth of every nation.
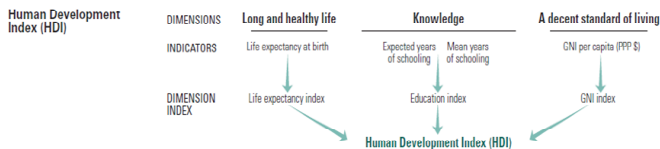
Analysis the Human Development Index of various countries:- India's rank in the Human Development Index (HDI)1 improved to 129 in 2018 from 130 in 2017, out of a total of 189

countries. The value of HDI for India reached to 0.647 in 2018. With 1.34 per cent average annual HDI growth, India is among the fastest improving countries, and ahead of China (0.95), South Africa (0.78), Russian Fedreation (0.69) and Brazil (0.59) (Figure 1). To sustain this momentum in human development and to further accelerate it, the role of public sector in delivery of social services such as education and health is critical.

Table 1: Trends in Social Service Sector Expenditure by General Government (Combined Centre and States)

Item	2014-15	2015-16	2016-17	2017-18	2018-19 RE	2019-20 BE
(₹ in Lakh crore)						
Total Budgetary Expenditure	32.85	37.61	42.66	45.16	55.17	60.72
Expenditure on Social Services	7.68	9.16	10.41	11.40	14.47	15.79
of which:						
i) Education	3.54	3.92	4.35	4.83	5.81	6.43
ii) Health	1.49	1.75	2.13	2.43	2.92	3.24
iii) Others	2.65	3.48	3.93	4.13	5.74	6.12
As percentage to GDP						
Expenditure on Social Services	6.2	6.6	6.8	6.7	7.6	7.7
of which						
i) Education	2.8	2.8	2.8	2.8	3.1	3.1
ii) Health	1.2	1.3	1.4	1.4	1.5	1.6
iii) Others	2.1	2.5	2.6	2.4	3.0	3.0
As percentage to total expenditure						
Expenditure on Social Services	23.4	24.3	24.4	25.2	26.2	26.0
of which						
i) Education	10.8	10.4	10.2	10.7	10.5	10.6
ii) Health	4.5	4.7	5.0	5.4	5.3	5.3
iii) Others	8.1	9.3	9.2	9.1	10.4	10.1
As percentage to social services						
i) Education	46.1	42.8	41.8	42.4	40.1	40.7
ii) Health	19.4	19.1	20.5	21.4	20.2	20.5
iii) Others	34.6	38.0	37.7	36.2	39.7	38.8

Source: Budget Documents of Union and State Governments, Reserve Bank of India.

Note: 1. Social services include, education, sports, art and culture; medical and public health, family welfare; water supply and sanitation; housing; urban development; welfare of SCs, STs and OBCs, labour and labour welfare; social security and welfare, nutrition, relief on account of natural calamities etc.
2. Expenditure on 'Education' pertains to expenditure on 'Education, Sports, Arts and Culture'.
3. Expenditure on 'Health' includes expenditure on 'Medical and Public Health', 'Family Welfare' and 'Water Supply and Sanitation'.
4. The ratios to GDP at current market prices are based on 2011-12 base. GDP for 2019-20 is First Advance Estimates released by National Statistical Office (NSO) on January 07, 2020.

Economic survey of India 2019-2020

Table-2 depicts the positions of countries according Human development index. Norway has the first position with HDI values 0.954 in Human development report in 2019. Life expectancy at birth in Norway is 82.3 years and expected years of schooling is 18.1 years. India has HDI values 0.647 and having rank 129 in human development report 2019. Life expectancy at birth in India is 69.4

years and expected years of schooling is 12.3 years. These are the basic parameters to know about the human development.

Analysis the various welfare schemes/programmes for Human Development in India: India is a developing country and has a mixed economy. There are a lot of programmes and scheme implemented by the government for human development. The basic parameters for human development are education and health. India has to provide quality education and develop the skills of its large young population to fully reap the benefits of the demographic dividend. Sarv shiksha abhiyan (*SSA*): Right to education act introduced and implemented in the year 2009 and 2010 with the main objective provide the free education for class 1-8. Every year government make a provision for this fund. *Mid-Day meal Scheme:* Mid day meal scheme provide hot cooked to children in school for improvement their nutrition. *Rashtriya madhyamik shiksha abhiyan:* This scheme is related quality improvement education in the secondary education. *Rashtriya ucchatar shiksha abhiyan :* This scheme is related with the quality improvement education in the higher education. The programme related with education like right to education, *sarv shiksha abhiyan (SSA), rastriya madhymik shiksha abhiyan and rastriya uchchatar shiksha abhiyan* (RUSA) improve the quality of education and improve the ratio of literacy. Government implemented many health programmes to improve the quality and affordable healthcare to the large Indian population. National health mission(NHM) was launched in 2013 to provide the quality health care services. In the case of health the government issued a national rural health mission (NRHM) and national urban health mission(NUHM) scheme for provide the medical facility for the citizen. Considering India's demographic advantage of a large young population in the productive age group, improvements in the social sectors like education, health care, water supply and sanitation leaves a profound impact on the quality of life of the people as well as to the productivity of the economy. Interventions made to reach out to all sections of the society includes fundamental changes in design of the policies/schemes, expanding the reach through people's participation, awareness generation, technology use, and direct benefit transfer. These scheme are played an important role for human development and happiness for human being at social level.

Table-1depicts the trends in social service expenditure by general expenditure of combined centre and states. In the year of

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2014-15 2.8% of GDP(gross domestic product) expended on the education sector and it is increased to 3.1% of GDP proposed in the budgeted year 2019-20.In the year of 2014-15 1.2% of GDP(gross domestic product) expended on the Health sector and it is increased to 1.6% of GDP proposed in the budgeted year 2019-20. Government expends approx 10.6% of total expenditure on education sector and 5.3% of total expenditure on health in budgeted year 2019-20. These are basic parameters of human development.

Expenditure on social services, as a proportion of GDP, has increased by 1.5 percentage points during the period 2014-15 to 2019-20. Access to education has improved the participation in education system at all levels both in rural and urban areas.

Table 2: India's Position in the Global Human Development Index 2018

Country	HDI 2018		HDI Rank 2017	GNI per capita 2018 $	Life expectancy at birth (years) 2018	Expected years of schooling (years) 2018 *	Mean years of school-ing (years) 2018*
	Value	Rank					
Norway	0.954	1	1	68059	82.3	18.1	12.6
United Kingdom	0.920	15	14	39507	81.2	17.4	13.0
United States	0.920	15	13	56140	78.9	16.3	13.4
Russian Federation	0.824	49	49	25036	72.4	15.5	12.0
Sri Lanka	0.780	71	76	11611	76.8	14.0	11.1
Brazil	0.761	79	79	14068	75.7	15.4	7.8
China	0.758	85	86	16127	76.7	13.9	7.9
Indonesia	0.707	111	116	11256	71.5	12.9	8.0
South Africa	0.705	113	113	11756	63.9	13.7	10.2
India	**0.647**	**129**	**130**	**6829**	**69.4**	**12.3**	**6.5**
Bangladesh	0.614	135	136	4057	72.3	11.2	6.1
Myanmar	0.584	145	148	5764	66.9	10.3	5.0
Pakistan	0.560	152	150	5190	67.1	8.5	5.2
World	**0.731**			**15745**	**72.6**	**12.7**	**8.4**

Source: Human Development Report (HDR), 2019
Note: a -Data refers to 2018 or the most recent year available, $-Gross National Income (GNI) is based on 2011 dollar purchasing power parity (PPP).

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Education: Earlier, Sarva Shiksha Abhiyan (SSA) effective till 2017-18 was the designated Centrally Sponsored Scheme to meet the objectives of the RTE Act in elementary schools, provided assistance to State Governments and UTs for universalization of elementary education in the country. The Department of School Education and Literacy has launched an Integrated Scheme for School Education - Samagra Shiksha w.e.f. 2018-19, which subsumes three erstwhile Centrally Sponsored Schemes of Sarva Shiksha Abhiyan (SSA), Rashtriya Madhyamik Shiksha Abhiyan (RMSA) and Teacher Education (TE). The new integrated scheme envisages school education as a continuum from pre-school to senior secondary level and aims to ensure inclusive and equitable quality education.

HEALTH: Government implemented many health programmes to improve the quality and affordable healthcare to the large Indian population. National health mission was launched in 2013to provide the quality health care services. In the case of health the government issued a national rural heatlth mission and national urban health mission scheme for provide the medical facility for the citizen. In the year of 2014-15 1.2% of GDP (gross domestic product) expended on the Health sector and it is increased to 1.6% of GDP proposed in the budgeted year 2019-20. Government expends approx 10.6% of total expenditure on education sector and 5.3% of total expenditure on health in budgeted year 2019-20. The introduction of National Health Policy, 2017 for universal access to good quality health care services, and subsequent launch of Ayushman Bharat, with its two components: 1) Health and Wellness Centres to provide comprehensive primary health care, and 2) Pradhan Mantri Jan ArogyaYojana (PMJAY) to provide health cover to 10.74 crore poor and vulnerable families upto 5 lakh per family per year for secondary and tertiary hospitalization, speaks about Government's efforts for a healthy India. The focus of healthcare is on four important pillars - preventive healthcare, providing affordable healthcare, building medical infrastructure and mission mode interventions for maternal health, child health and to combat communicable and non-

Table 3: India-Select Health indicators

Sl. No	Parameter	1991	2001	2011	Current level
1.	Crude Birth Rate (per 1000 population)	29.5	25.4	21.8	20.2 (2017)
2.	Crude Death Rate (per 1000 population)	9.8	8.4	7.1	6.3 (2017)
3.	Total Fertility Rate	3.6	3.1	2.4	2.2 (2017)
4.	Maternal Mortality Ratio (per 1,00,000 live births)	NA	301 (2001-03)	167 (2011-13)	122 (2015-17)
5.	Infant Mortality Rate (per 1000 live births)	80	66	44	33 (2017)
	Rural	87	72	48	37
	Urban	53	42	29	23
6.	Child (0-4 years) Mortality Rate (per 1000 children)	26.5	19.3	12.2	8.9 (2017)
7.	Life Expectancy at Birth	(1991-95)	(2001-05)	(2009-13)	(2013-17)
	Total	60.3	64.3	67.5	69.0
	Rural	58.9	63.0	66.3	67.7
	Urban	65.9	68.6	71.2	72.4

Sources: Sample Registration Survey (SRS) and SRS based Abridged Life Tables, Registrar General of India (RGI)

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communicab-g the marked increase in burden of non-communicable diseases, the Government is now focused on addressing this epidemiological transition from communicable diseases (CDs) to noncommunicable diseases (NCDs). Access to health services, inter-alia, through Ayushman Bharat and Mission Indradhanush across the country has improved.

Table-3 depicts the health indicators of India. Crude birth rate in India was 29.5, 25.4, 21.8 and 20.2 in 1991, 2001, 2011 and 2017 respectively. Crude death rate in India 9.8, 8.4, 7.1, and 6.3 in 1991, 2001, 2011, 2017 respectively. These scheme are played an important role for human development and happiness for human being at social level. Scaling up of the efforts to impart necessary skills through a wide network of ITIs focusing on women has pushed the skill development up. Total formal employment in the economy increased from 8 per cent in 2011-12 to 9.98 per cent in 2017-18.Governement started various programmes for the employment generation and provides trainings of employment for citizens with the help of skill development mission. National skill development mission is a mission to provide necessary training for youths. Start up and stand up is a programme to provide help like finance for start a business for an entrepreneur.

CONCLUSION

Economic development is quantitative as well as qualitative progress in an economy. India is a developing country and has a mixed economy. There are a lot of programmes and scheme implemented by the government for human development. The basic parameters for human development are education and health. India has to provide quality education and develop the skills of its large young population to fully reap the benefits of the demographic dividend. Government of India started various welfare schemes for the public or citizens to maintain the equality in all over India. Education, health and living standard these are the basic parameters for the human development .There are various welfare programmes like as SSA,RMSA,RUSA for education and NRHM, NUHM and Ayushman bharat for health maintain an equality for citizens in the respect of human development therefore the position of India in world at human development in HDR-2019 is 129 out of 189 countries. In HDR-2018 the India position was 130 and In HDR-2017 was 131 in the world. Norway has first position in world in HDR-2019. The value of HDI for India reached to 0.647 in 2018. With 1.34 per cent

average annual HDI growth, India is among the fastest improving countries, and ahead of China (0.95), South Africa (0.78), Russian Fedreation (0.69) and Brazil (0.59) Table-1depicts the trends in social service expenditure by general expenditure of combined centre and states. In the year of 2014-15 2.8% of GDP(gross domestic product) expended on the education sector and it is increased to 3.1% of GDP proposed in the budgeted year 2019-20.In the year of 2014-15 1.2% of GDP(gross domestic product) expended on the Health sector and it is increased to 1.6% of GDP proposed in the budgeted year 2019-20. Government expends approx 10.6% of total expenditure on education sector and 5.3% of total expenditure on health in budgeted year 2019-20. Table-3 depicts the health indicators of India. Crude birth rate in India was 29.5, 25.4, 21.8 and 20.2 in 1991, 2001, 2011 and 2017 respectively. Crude death rate in India 9.8, 8.4, 7.1, and 6.3 in 1991, 2001, 2011, 2017 respectively. Total formal employment in the economy increased from 8 per cent in 2011-12 to 9.98 per cent in 2017-18 Hence, on the basis of the above study or analysis India is a developing country and having mixed economy. There are many welfare schemes which are playing a vital role to maintain an equality and economic development of the country.

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WELFARE ECONOMICS AND HUMAN VALUES

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Economic growth has become the secular religion of advancing industrial societies.

—Daniel Bell, *The Cultural Contradictions of Capitalism*

Value and welfare state attitudes

The relationship between human values and welfare state attitudes across national contexts. During the post World War II era, the welfare state has become an, if not the most, influential institutional entity promoting equality and providing social security to protect people from risks due to unequal life chances, old age, sickness, unemployment, and poverty. Studying attitudes towards the welfare state and its correlates gives important insight into prevailing sentiments in society. It tells us something about its general social and moral character, the state of democracy, and prevailing views on distribution and justice. It also gives important clues to the limitations and opportunities for future welfare state development in terms of possible policy directions and what social conditions might follow. To date, there is an abundance of studies focusing on how a wide range of factors influences welfare state attitudes. However, as noted by Feldman (1988:416), "Although much can be learned from studying the determinants of specific attitudes and preferences it is of particular interest to uncover the underlying principles that lend some degree of consistency and meaningfulness to public opinion". Despite this, not many comparative studies focus on the more fundamental value orientations and abstract principles that can be assumed to underlie welfare state attitude formation. This thesis aims to make a contribution in this regard by introducing human values into the comparative study of welfare state attitudes.

Values are fundamental human motivations that serve as guiding principles in people's lives, in relation to which virtually all aspects of social life can be evaluated. Therefore, it should be a central task in the social sciences to assess the influence of values on attitudes towards such basic societal institutions as

welfare state arrangements. Moreover, the importance of studying the values-attitudes link becomes even clearer considering the insights it brings with regard to the cognitive integration of different aspects of people's political reasoning, and not least with regard to cross-country differences in this respect. While it is a highly plausible assumption that more fundamental and abstract orientations—such as human values—play a crucial role in attitude formation, empirical studies that systematically investigate the impact of values on welfare state attitudes are currently lacking, and as a result little is known about the role of values in attitude formation According to Rokeach (1968:550), an attitude is an "organization of several beliefs focused on a specific object or situation, predisposing one to respond in some preferential manner". Eagly and Chaiken (1993:1) defines an attitude as "a psychological tendency that is expressed by evaluating a particular entity with some degree of favour or disfavour". And, according to Ajzen (2001:28), "There is general agreement that attitude represents a summary evaluation of a psychological object captured in such attribute dimensions as good-bad, harmful-beneficial, pleasant-unpleasant, and likable-dislikeable". Based on these accounts, an attitude can be defined as an individual's tendency to evaluate a specific object—such as a behaviour, person, institution, or event—as good or bad. As a consequence, a person can have as many attitudes as there are objects in the world (see Rokeach 1973; Fishbein and Ajzen 1975).

Values can be conceptualised in several different ways, but Williams (1968) points out that the limits should never be arbitrarily set and that "there is no point in extending the term so broadly that there is no way of distinguishing between values and other determinants of human behaviour" (Williams 1968:284). Therefore, we should aim to make as clear distinctions as possible between values and other related concepts. One essential requirement of any definition of values is that they are "conceptions of the desirable" (Kluckhohn 1951). However, Williams (1968) makes a distinction between two meanings of the concept value in this regard. First, an object can be desired and thus have value. This does not, however, refer to which criteria are used to make the evaluation of the object. For example, the phrase "the government should take measures to reduce differences in incomes" indicates that the object state governed reduction of income differences is desired, but not what standards are employed in order to reach this conclusion.

Instead, values can be more clearly distinguished if they are viewed as "standards of desirability that are more nearly independent of specific situations" (Williams 1968:284). In a similar fashion, Allport (1961:454) argues that "a value is a belief upon which a man acts by preference". Moreover, as emphasised by Williams (1968:283), the "values- as-criterion is the more important usage for purposes of social scientific analysis", in other words values should be conceived of as "criteria for judgement, preference and choice". Conceptualised in this way, values are not evaluations of specific psychological objects but rather standards or criteria in relation to which evaluations of specific objects are made., values can be defined as a fixed set of desirable, abstract and motivational goals that transcend specific objects, actions or situations, and instead refer to personally or socially preferable end-states of existence and to preferable modes of conduct that function as guiding principles in a person's life (Rokeach 1973; Schwartz 1992).

Basic human values

One theory of values that has attracted special attention is the theory of basic human values devised by Schwartz (1992). According to the theory, "Values represent, in the form of conscious goals, three universal requirements of human existence to which all individuals and societies must be responsive: needs of individuals as biological organisms, requisites for coordinated social interaction, and survival and welfare needs of groups" (Schwartz 1992:4). A structure of motivations can be identified that humans develop as a response to these requirements. Schwartz identifies 10 value types—universalism, benevolence, conformity, tradition, security, power, achievement, hedonism, stimulation and self-direction—which are distinguished through their respective emphasis on different motivational goals.

Welfare (Economic) State

Welfare economics dealing with normative issues .it purpose is not to describe how the economy works but to assess how well it works. In welfare economics these are two fundamental theorems. First is Pareto theory. In Pareto theory, an allocation of resources for a given set of consumer tastes resource and technology. If it is impossible to move to another allocation which would make some people better off and nobody worse. Social welfare functions relate

to outcome, not initial condition or the process by which the outcome are reached . This mean in principal that we should be equally happy with given outcome regardless of whether it was delivered by a democratic process or a dictator and regardless of how far the final distribution of well being is from that in some initial state.

Welfare state attitudes

Attitudes towards the welfare state are studied from several perspectives. Welfare state attitudes can be categorised based on different levels of abstraction (see for example Kum Line 2007). At a more abstract level, one can distinguish general welfare state support for such broader concepts as "redistribution" or "government intervention". In the capacity of being more symbolic and value-laden orientations, generalised welfare state attitudes can be assumed to serve a value-expressive function to a greater extent than more concrete attitudes (Feldman 2003:491; see also Katz 1960). Hence, such generalised attitudes should be especially susceptible to the influence of values. As a consequence, several papers in this dissertation deal with the impact of values on this type of generalised welfare state attitudes.

Values and welfare state attitudes in previous research

Ultimately, much of welfare state attitudes research is either explicitly or implicitly striving to assess the more fundamental determinants of welfare state attitudes, as well as the underlying mechanisms that account for the link between institutional, demographic or socio-economic factors on the one hand, and welfare state attitudes on the other.

Feldman (2003:488) notes that although there is a body of studies demonstrating consistent effects of determinants labelled as "values" on political attitudes, there is "little systematic evidence of the relationships among many of the values that theorists like Rokeach and Schwartz have proposed and political attitudes". Moreover, Feldman (2003:489) argues that theory about the link between values and political attitudes, and the conditions under which it manifests, is sparse. Previous empirical research dealing with the impact of values on political attitudes in general (see for example Feldman 1988; Zaller 1992) and welfare state attitudes in particular (see for example Feldman and Zaller 1992) have mainly been limited to single or a few countries, and, moreover,

they seldom investigate a full battery of values based on an established theory (Feldman 2003). As a consequence, little is known about the role of values for attitude formation across countries.

Institutions and framing in previous welfare attitudes research

Historically, modern welfare states have had certain characteristics in common when it comes to the general themes of reducing risks and promoting equality. At the same time, country-specific political institutions differ vastly, for instance in terms of the particular strategies employed to promote these goals, the social rights they endow their citizens with, and the respective distributional outcomes they produce (Korpi and Palme 1998).

Economic Welfare Measurements and Human Well-Being

Economic growth is usually regarded as an expression of conflicting values. But it might also be the case that the sources of human welfare are historically contingent. As the two decades of the post-war age (c. 1950-1970) came to an end, attention began to shift towards the costs of affluence, ecological, social and psychic. In the poorest of countries, priority was claimed for a set of basic needs over the sacrifices necessary for maximising GDP. Hence, from the late 1960s onwards, the quest for alternatives to GDP as measures of welfare.

'Alternative' measurements of welfare have followed three

approaches. The first involved 'extending' the national accounts, to incorporate non-market goods and services, and to eliminate detrimental components. A second approach identified social norms, and evaluated their provision by means of 'social indicators'. A third approach has targeted mental states directly, by means of survey data on reported subjective well-being, and by research on the dynamics of hedonic experience. Cumulatively, these three approaches suggest that the pursuit of welfare is not always satisfied by economic growth alone, and may require different measures at different times.

The pervasive use of GDP per head as a social welfare measure is a puzzle. The assumption that society is a unitary actor does help to side-step some intractable problems: the difficulty of making interpersonal and intertemporal comparisons of welfare, of taking account of inequality, of compensating losers for Pareto improvements, and of evading Arrow's impossibility theorem. One explanation might be an assumption that underneath we are all pretty much the same, and share a repertoire of innate needs. When SNA is defined as a measure of welfare, it is on pragmatic grounds, by pointing to positive correlations, often implicit ones, with social indicators such as health, life expectation, and education. The unitary actor assumption also has a compelling appeal for international

Comparisons. And sometimes there is an *a priori* preference from doctrine or self-interest for market-friendly policies that can be justified as maximising GDP

The national accounts are silent about distribution, reflecting perhaps the utilitarian bias of their origins. Concern over inequality has motivated a good deal of the effort to devise measures of welfare. After a hiatus in the 1980s, extended accounting took a more radically critical turn. Daly and Cobb continued to develop the Zolotas model:

They incorporated inequality (based on Gini coefficients) into a new measure, the Index of Sustainable Economic Welfare (ISEW). This had the effect of depressing the index: inequality has worsened since the 1970s, and was one of the main offsetting effects of economic growth. The principle of 'sustainability' in the rubric referred primarily to the depletion of non-renewable resources. Daly and Cobb also removed the imputation for leisure time, on the grounds that it dominated the index and was conceptually unsound. It was this item mainly that that had tended to offset the increase in inequality in less radical accounting exercises

Social Indicators

An abiding idea is that access to certain goods constitutes a precondition of welfare. Early examples in Britain were the Poor Law, compulsory primary education, and B. S. Rowntree's 'Poverty Line' of 1901. In the 1960s and early 1970s this approach re-emerged as the 'social indicators' movement. This was also inspired by the idea that real welfare was not captured by the SNA indicators. Typically the goods in question consisted of nutrition, housing, education, health and life expectations, environmental quality, crime, and poverty levels. They might also include such objectives as the freedoms of movement, expression, and political organisation. Implicit in social indicators is some notion of adequacy: there is too little of some things, such as nutrition, housing or education; or too much of others, such as poverty, inequality or crime. Social indicators are rarely scaled in the metric of money, or set within an accounting framework.

By the early 1970s, several leading countries and international bodies had published one-off or serial collections of social indicators. This enterprise has not abated. Social indicators relied implicitly on a social-democratic consensus, with an egalitarian bias and a quest for social inclusion, as in the Scandinavian 'level of living' surveys. But there was a lag between impulse and execution, and by the time social indicators were delivered, the impetus of social democracy was spent. Priorities for social expenditure had already been set in the 'golden age' period of expansion and the 1970s were a period of fiscal retrenchment. Social consensus swung away from equality and towards competition, from the left towards the right. The absence of a coherent accounting framework was another disadvantage.

In developing countries, deprivation was not relative but absolute. In the 1970s a 'basic needs' movement identified a bundle of goods that might claim priority over economic growth. Morris argued that if encompassing was beyond reach, there was a virtue in parsimony. He introduced an un weighted 'Physical Quality of Life Index' [PQLI], made up of infant mortality, literacy and life expectation at age one, as a single measure of welfare. Economic historians adopted the same principle by taking anthropometric measures, primarily heights, as a welfare index.

It is interesting to compare HDI and GNP with Sen.'s 'capabilities' approach, which has attracted a great deal of discussion. Sen. Moved from an axiomatic 'welfares' position to the view that

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income alone does not satisfactorily capture welfare. In keeping with Liberal values, he has not privileged any particular good. Even under indigence it was necessary to respect individual priorities.[44] Well-being constitutes having the 'capabilities' to achieve valuable 'functioning's'. Both of these categories extend beyond the purely economic. Sen. has not embodied his approach in any metrics (it has influenced the Human Development Index), so for all of its normative cogency and conceptual sophistication, his work has not yet achieved the policy impact of the HDI. 'Alternative' approaches, especially Sen.'s capability/functioning approach, and the various 'sustainability' measures

Are congruent to some extent with non-utilitarian ethical frameworks, which teach that acquisitiveness may be self-defeating, and which highlight other welfare criteria: virtue, stoicism, altruism, approbation, and self-realisation.

Economic growth—meaning a rising standard of living for the clear majority of citizens—more often than not fosters greater opportunity, tolerance of diversity, social mobility, commitment to fairness, and dedication to democracy. Ever since the Enlightenment, Western thinking has regarded each of these tendencies positively, and in explicitly moral terms.

Even societies that have already made great advances in these very dimensions, for example, most of today's Western democracies, are more likely to make still fur- there progress when their living standards rise. But when living standards stagnate or decline, most societies make little if any progress toward any of these goals, and in all too many instances they plainly retrogress. Many countries with highly developed economies, including the United States, have experienced alternating eras of economic growth and stagnation in which their demo-critic values have strengthened or weakened accordingly.

 In many countries today, even the most basic qualities of any society— democracy or dictatorship, tolerance or ethnic hatred and violence, widespread opportunity or economic oli-garchy-remain in flux. In some countries where there is now a democracy, it is still new and therefore fragile. Because of the link between rising or falling living standards and just these aspects of social and political development, the absence of growth in so many of what we usually call "developing economies," even though many of them are not actually developing, threatens their prospects in ways that standard

measures of national income do not even suggest. The same concern applies, albeit in a more subtle way, to mature democracies as well.

Economic Growth and Political Democracy

The importance of the connection between economic growth and social and political progress, and the consequent concern for what will happen if living standards fail to improve, are not limited to the United States and other countries that already have high incomes and established democracies. The main story of the last two decades throughout the developing world, including many countries that were formerly either member states of the Soviet Union or close Soviet dependencies, has been the parallel advance of economic growth and political democracy. As recently as the 1970s, fewer than fifty countries had the kind of civil liberties and political institutions that are normally associated with freedom and democracy. However, by the close of the twentieth century there were nearly ninety. Not surprisingly, the countries where this movement toward freedom and democracy has been most successful have, more often than not, been countries where average incomes have risen during these years. The specific context of developing economies creates several reasons for this to be so. To be sure, there are highly visible exceptions- China, Singapore, and Saudi Arabia, to name just a few- and discrete transitions in countries' political systems usually exhibit other complexities as well. But taken as a whole, the experience of the developing world during the last two decades, indeed since World War II, is clearly more consistent with a positive connection between economic growth and democratization.

For just this reason, concern that the robust expansion many developing countries have enjoyed for some years may abate is likewise not a matter of economics alone. We know that new democracies are fragile democracies. They have neither the appeal of historical tradition nor much record of concrete accomplishments to give them legitimacy in the eyes of what may still be a sceptical citizenry. Economic growth, or its absence, often plays a significant role in spawning not only progress from dictatorship to democracy but also the overthrow of democracies by new dictatorships.

Traditional lines of Western thinking that have emphasized a connection between material progress and moral progress (as the philosophers of the Enlightenment conceived it) have always embodied a powerful optimism about the human enterprise. The real

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dangers that accompany stagnating incomes not with standing, many of the predictions as well as the implications for public policy that follow from this connection encourage such optimism and are, in turn, sustained by it.

Resistance to Economic Growth

Greater affluence means, among many other things, better food, bigger houses, more travel, and improved medical care. It means that more people can afford a better education. These material benefits of rising incomes accrue not only to individuals and their families but to communities and even to entire countries. Greater affluence can also mean better schools, more parks and museums, and larger concert halls and sports arenas, not to mention more leisure to enjoy these public facilities. A rising average income allows a country to project its national interest abroad, or send a man to the moon.

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WELFARE ECONOMICS and HUMAN VALUES

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INTRODUCTION

Welfare is an ethical term. So all welfare propositions are also ethical and involve value judgments. Such times as Satisfaction, utility are also ethical in nature since they are motive word as 'Social', 'Community' or 'national' in place of 'economic' is ethical.

Since welfare economics is concerned with policy measures. It involves ethical terminology such as increase of 'social welfare' or 'social advantage' or 'social benefits'. Thus welfare economics and ethics cannot be separated. They are inseparable, according to Prof. Little, because the welfare terminology is a value terminology. Since welfare propositions involve value judgments, the question arises whether economists should make value judgments in economics.

WELFARE

Welfare refers to a range of government programs that provide financial or other aid to individuals or groups who cannot support themselves.

Welfare programs are typically funded by taxpayers and allow people to cope with financial stress during rough periods of their lives. In most cases, people who use welfare will receive a weekly or monthly payment. The goal of welfare to promote the pursuance of work, education, a better standard of living.

Welfare programs are initiates setup by the government to support the poor, developmentally challenged and disadvantaged groups of a country.

VALUES

Values- like policies, plans and goals- are humanities to help us avoid an infinite calculation each time we want to act. Instead of calculating in each conversation, at each moment, what to reveal and what to conceal, a person adopts the gen value of being honest,

by default, so, values are a form of knowledge about what works in gen. optimized for the improvisation of living.

According to shaver," Values are standards and principles of judging worth. They are a criteria by which we judge things – people, objects, actions, ideas and situations- to be good, worthwhile, desirable or on the other hand, worthless, despicable, undesirable or somewhere in between these two extremes".

In short, general values give rise to specific attitudes which motivate behavior.

HUMAN VALUES

According to **Milton Rokeach** (1968; P-124) defines values as "abstract ideals, positive or negative, not tied to any specific object or situation, representing a person's beliefs about modes of conduct and ideal terminal modes". In other words values are people's belief about desirable means or ends.

Held values represent ideals of what is desirable, how things ought to be, and how one should interact with the world.

Human Values are the virtues that guide us to take into account the human element.

Human values are the principles, convections and internal beliefs that people adopt and follow in their daily activities. Ethics or moral philosophy is a branch of philosophy that involves systematizing, defending, and recommending concepts of right and wrong conduct.

Human values are important because they help us to grow and develop. They help us to create the future use want to experience. Every individual and every organization is involved in making hundreds of decisions every day. Human values are ideas that guide us in action.

WELFARE ECONOMICS

Welfare economics is defined as a branch of economics that studies how the distribution of income, resources and goods and how the allocation of these resources affects social welfare.

Arthur pigon succeeded Prof. Marshal as the professor of Economics at the University of Cambridge. After marshal, he became

the leading new classical economist. He is the founder of "Welfare Economics". His leading idea on welfare economics are found in his "Economics of Welfare" (1920).

Welfare economics is a subjective study that may assign unit of welfare or utility to create models that measure the improvements to individuals based on their personal scale.

According to pigon, such transfers mean less to the wealthy than to the poor, as a result the economic position of the letter is raised. This welfare condition is based on the dual pigovian postulates of equal capacity for satisfaction and diminishing marginal utility of income.

Welfare economics, branch of economics that seeks to evaluate economic policies in terms of their effects on the well being of the community. It because established as a well defined branch of economic theory. Welfare as simply the sum of satisfactions accuracy to all individuals within an economic system.

A central problem in welfare economics relates to whether a particular change in resource allocation will increase or decrease social welfare.

OBJECTIVES OF WELFARE ECONOMICS

Some objective of welfare economics are given below:

➢ In welfare economics attempt is made to establish criteria or norms which to judge or evaluate alternative economic states and policies from viewpoint of efficiency or social welfare.

➢ To undertake studies of an economic nature which help to enhance quality of life for citizens by carrying forward in research into sustainable development models, as well as fostering the protection of the conservation of ecosystems to contribute to the sustainable use of both terrestrial and marine resources.

➢ Welfare economics is the study of how the structure of markets and the allocation of economic goods and resources determine the overall well being of society.

➢ Welfare economics seeks to evaluate the costs and

benefits of changes to the economy and guide public policy towards increasing the total good of society, using tools such as cost benefits analysis and social welfare functions.

IMPORTANCE OF WELFARE ECONOMICS

These are some importance of welfare economics

➢ It learns all the history of failure or success of the government policy about economics: Simply, how to make the people (macro) or the individual (micro) better off (welfare). Welfare economics is important to find out who benefits better.

➢ Welfare economics is easy to find out the demand and supply level with benefit of the people.

ROLE OF HUMAN VALUES IN WELFARE ECONOMICS

It is important to explain the role of human values in welfare economics. Welfare economics is concerned with the desirability of economic policies, the human values play a crucial role. By Values we mean the ethical beliefs of the people about what is good or bad.

The role of human values or culture as an underlying determinant of market efficiency and overall economic performance has been emphasized and explored by among others. The economic performance of a country or economic area will be measured by its trend rate of economic growth and its ability to preserve price stability. These indicators of macroeconomic performance are the aggregate outcome of market mechanism and forces and of the effects of economic and monetary policies. Economic Institutions establish the 'Framework conditions' for the actions of economic agent, and also define the objectives and scope of public policies.

If I use the term "Human Values" or simply values in a broad sense: to include social and cultural values which are reflected in peoples performances and attitudes and which influence their behaviors, including their actions as economic agents and market participants.

In principle, values can affect markets and economic performance both directly and indirectly, that is by shaping the features, objectives and functioning of institutions. There can also

be interactions and feedback effects.

The role of human values in shaping developments in different fields of economics, in assessing the implications of economic advances and in adopting appropriate policies is steadily becoming more widely recognized and better understand.

CONCLUSION

In welfare economics policies are made by the governmental and non governmental agencies, which are concerned with the welfare of individuals. The individuals are the consumers welfare economics assumes that individuals are the best judges of their own welfare. This article focuses on a fundamental and broad topic of relevance to all field of welfare economics and different ethics; The role of human values in shaping and developments in different policies foe the welfare of the society. The economic performance of a country or economic area will be measured by its trend rate of economic growth and its ability to preserve price stability. In welfare economics attempt is made to establish criteria or norms with which to judge or evaluate alternative economic states and policies from the view point of efficiency or social welfare. These criteria or norms serve as a basic for recommending economic policies which will increase social welfare. Thus the norms established by welfare economics are supposed to guarantee the optimal allocation of economic resources of the society.

According to Prof. Baumol "welfare economics has concerned itself mostly with policy issues which arise out of the allocation of resources, with the distribution of inputs among the various commodities and the distribution of commodities among various consumers.

The interrelationship among various parts of the economy means that certain particular change in one part of the economy affects resource allocation in all other parts of it. Thus, a central problem in welfare economics relates to whether a particular change in resource allocation will increase or decrease social welfare. Welfare economists have devised various types of social welfare functions, maximizing the value of this function then become the goal of welfare economic analysis of markets and public policy. As types of economy changed, so did the set up of societies and prevalent values. Changing values and cultural norms interact with rising education and information access to produce more open and creative societies.

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ECONOMIC WELFARE AND SOCIAL VALUES

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Economic welfare and Social Values

Welfare economics is the study of how the allocation of resources and goods affects social welfare. This relates directly to the study of economic efficiency and income distribution, as well as how they affect the overall well-being of people in the economy. In practical application, welfare economists seek to provide tools to guide public policy to achieve beneficial social and economic outcomes for all of society. However, welfare economics is a subjective study that depends heavily on chosen assumptions regarding how welfare can be defined, measured, and compared for individuals and society as a whole.

KEY TAKE AWAYS

- Welfare economics is the study of how the structure of markets and the allocation of economic goods and resources determines the overall well-being of society.

- Welfare economics seeks to evaluate the costs and benefits of changes to the economy and guide public policy toward increasing the total good of society, using tools such as cost-benefit analysis and social welfare functions.

- Welfare economics depends heavily on assumptions regarding the measurability and comparability of human welfare across individuals, and the value of other ethical and philosophical ideas about well-being.

Understanding Welfare Economics

Welfare economics begins with the application of utility theory in microeconomics. Utility refers to the perceived value associated with a particular good or service. In mainstream microeconomic theory, individuals seek to maximize their utility through their actions and consumption choices, and the interactions of buyers and sellers through the laws of supply and

demand in competitive markets yield consumer and producer surplus.

Microeconomic comparison of consumer and producer surplus in markets under different market structures and conditions constitutes a basic version of welfare economics. The simplest version of welfare economics can be thought of as asking, "which market structures and arrangements of economic resources across individuals and productive processes will maximize the sum total utility received by all individuals or will maximize the total of consumer and producer surplus across all markets?" Welfare economics seeks the economic state that will create the highest overall level of social satisfaction among its members.

Pareto Efficiency

This microeconomic analysis leads to the condition of Pareto efficiency as an ideal in welfare economics. When the economy is in a state of Pareto efficiency, social welfare is maximized in the sense that no resources can be reallocated to make one individual better off without making at least one individual worse off. One goal of economic policy could be to try to move the economy toward a Pareto efficient state.

Social Welfare Maximization

However, Pareto efficiency does not provide a unique solution to how the economy should be arranged. Multiple Pareto efficient arrangements of the distributions of wealth, income, and production are possible. Moving the economy toward Pareto efficiency might be an overall improvement in social welfare, but it does not provide a specific target as to which arrangement of economic resources across individuals and markets will actually maximize social welfare. To do this, welfare economists have devised various types of social welfare functions. Maximizing the value of this function then become the goal of welfare economic analysis of markets and public policy.

Results from this type of social welfare analysis depend heavily on assumptions regarding whether and how utility can be added or compared between individuals, as well as philosophical and ethical assumptions about the value to place on different individuals' well-being. These allow the introduction of ideas about fairness, justice, and rights to be incorporated into the analysis of social welfare, but render the exercise of welfare economics an

inherently subjective and possibly contentious field.

A new model should be an economic society driven by the pursuit of human values. That's because there are six trends for attaching importance to values now mounting in the world.

The first of the backgrounds for the new trend is globalism taking root around the world. Globalism has been taking root since the end of the East-West Cold War. What lies at the root of this development is the drive for securing peace beyond political confrontation. Peace awakens people to become conscious of human values. At the same time people tend to share information through the standardization of markets and are inspired to have desires appropriate for humans.

Second, there is a changing demographic situation. Among the advanced countries, the trend of a declining and aging population deepens people's interest in their health and functions as seen in Japan. In developing countries the improvement of people's lives from the standpoint of linking a population rise to economic growth becomes a political goal.

The third factor is the increase of income levels. As income levels rise, people come to have an urge to participate in social affairs and aim to improve the quality of their lives.

Accordingly, their desires become diversified and they tend to have higher levels of cultural desires.

The fourth factor is an expansion of the concept of humanism. The expansion of globalism and the improvement of income levels cause the idea of humanism to permeate the world. International cooperative activities aimed at eliminating poverty, combating infectious diseases and diffusing education, as under the United Nations Millennium Project, raise the awareness oriented toward humanism.

The fifth factor is the activation of intellectual activities. The advance of electronic information and communications technologies is conducive to the advent of an information society and the diversification of innovations.

The "ubiquitous society," in which people are connected with the Internet anytime and anywhere to get various services, tends

to accelerate the interchange of economic entities and expand new frontiers. Intellectual creation is made possible by heightened intellectual activities of humans.

The sixth factor concerns the protection of the global environment. Recent global warming, and air and water pollutions in such countries as China and India are instigating people to make efforts to protect the Earth, because these problems pose a danger to the Earth and human beings themselves. People who have become materially rich are now finding a value as humans in their coexistence with nature.

Lately, as seen above, there are incentives for placing an emphasis on human values. The question arise as to what are the main elements that form an economic society led by human values.

The first of these elements is people's orientation toward health. How to prolong their healthy lives is a major task worldwide. If this is possible, the labor shortage due to a population decline will be eased and people's medical costs could be lowered . In order to achieve this goal, it is necessary to implement comprehensive approaches not only to improve medical technologies but also to promote sports, advance food culture and improve child rearing.

The second element is a high level of social ethics. By means of this, the order of society is maintained and the safety and security of lives ensured. Through this, enterprises can continue their activities boldly based on the rules of the society and people can give full play to their talent. And enterprises and people can expand their exchanges of innovative ideas.

The third element is active cultural activities. What supports them are people's yearning for "beauty," their rich sensitivity, exchanges with different cultures and the desire for cultural creation. People around the world adore excellent cultural activities. Recent advances in technologies tend to raise the potential for new cultural developments through the fusion of culture and industry, as seen in the "Cool Britannia" and "Cool Japan" campaigns.

The fourth element is rich intellectual creation. This will surely help bring about technological innovations, the advance of science and knowledge and the growth of the economy. The basis of these improvements is the power of humans rich in creativity. Together with the rise in the overall intellectual level of society, the nurturing

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of a "new elite" that can serve as leaders in the world's various fields is indispensable.

The fifth element is people's coexistence with nature. This process should be supported by creation of a living environment which abounds in nature and an industrial system that does not place undue pressure on the environment.

Early industrial society was also dominated by a small industrial-commercial elite, producing very high levels of inequality. However, urbanization and mass literacy enabled the working class to mobilize for economic and political bargaining in labor unions and working-class-oriented political parties. Economic inequality declined throughout most of the 20th century.

In recent decades, the world as a whole has experienced the highest rate of economic growth ever recorded. From the 1930s through the 1950s, expanding welfare states reinforced existential security and since 1945, the world has experienced by far the longest period in which there was no war between major powers. A growing share of the world's population is growing up under conditions of unprecedented economic and physical security. This is transforming human motivations and behavior and is conducive to increased cultural openness, which leads to less hierarchical, more democratic institutions. Changing values and cultural norms interact with rising education and information access to produce more open, tolerant, and creative societies.

Professor Inglehart focused on three specific examples that illustrate the changes in values. The first dealt with the relative importance of materialism. In 1970, a six-nation survey tested the thesis of intergenerational value change. It found large differences between the extent to which younger and older generations emphasized materialist or post-materialist values. Although the trend has recently stagnated in western countries, the value shift has begun to reshape other parts of the world, for instance, Latin America and ex-communist countries although it is certainly contingent on country's economic conditions.

The second value analyzed concerned fertility norms. Agrarian societies with their high infant mortality and low life expectancies emphasized pro-fertility values. This was necessary for the survival of a society. The publics of societies that have attained

high levels of existential security shift from pro-fertility norms to individual choice norms. This shift is much more advanced in high-income societies than in low-income societies. Economic development brings diminishing support for fertility maximizing norms, and rising tolerance for pro-choice. It should be noted that pro-fertility norms have remained prevalent in ex-communist countries where religion and nationalism filled the vacuum left by the demise of communism.

The shift from pro-fertility norms to individual-choice norms has led to rising gender equality and to growing acceptance of gays and lesbians. An interesting correlation has been observed between the levels of tolerance for gays, divorce, abortion, gender equality and the severity of laws regulating same-sex marriages.

There is no need to fight any more in order to assert one's domination. Conquering the neighbors is no longer a good strategy because it is risky and costly while economic development becomes more beneficial

Finally, Prof Inglehart looked at such value as willingness to fight for one's country. He explained that throughout history, societies have encouraged young men to demonstrate their fitness through heroic acts of violence, motivating them to risk their lives in war. The ideal leader used to be the Alpha Male who demands unquestioning obedience in combat. War may provide their only opportunity for sex, with rape and booty being fringe benefits of successful war as societies dominated by pro-fertility norms allowed sex only within marriage, imposing sexual repression on unmarried young men. The shift toward individual-choice norms has resulted in a declining willingness to fight for one's country – as part of a broad feminization of culture. Additionally, the Long Peace after the WWII reflects the fact that war is no longer profitable.

The survey of 49 countries showed a pervasive trend towards less willingness to fight for one's country with Russia and US demonstrating similar rates – around 15%. As Professor Inglehart noted, we are in fact witnessing a shift in male roles. There is no need to fight any more in order to assert one's domination. Conquering the neighbors is no longer a good strategy because it is risky and costly while economic development becomes more beneficial. Bill Gates and Mark Zuckerberg have been cited as modern role models – leaders who do not need to demonstrate their

physical strength to achieve success.

Recent trends

Concluding his talk, Prof Inglehart highlighted the most recent developments. Post-materialists emphasized new non-economic issues that cut across class lines. Causes such as environmental protection, anti-war movements and gender equality became increasingly prominent in the politics of developed societies, and emphasis on economic redistribution declined in political parties' election campaigns. However, the economic stagnation of recent decades has been reinforced by rising inequality. Globalization and large-scale immigration have given rise to the cultural backlash against post-materialist issues, with authoritarian xenophobic parties rising, from the National Front in France to Donald Trump in the U.S.

Currently the world is witnessing the emergence of artificial intelligence economy with more and more jobs being outsourced to machines that replace humans as economic efficiency dictates job cuts. Today, computer programs are not only replacing low-skilled jobs. Increasingly, artificial intelligence is replacing lawyers, journalists, academics, doctors, and other highly-educated professionals. Large corporations have taken over the medical profession, computerizing or outsourcing many jobs and reducing professionals to a commodity. This poses specific challenges to humanity as it leads to growing economic inequality with 1% of the population controlling world financial resources.

Currently, the real conflict of interest in advanced industrial societies is no longer between the working class and the middle class. It is between the top one percent and the remaining 99 percent of the population. The electorates have not yet become mobilized along these lines– partly because low-income voters are diverted by non-economic issues such as abortion or same-sex marriage.

But moral thinking, in practically every known culture, enjoins us not to place undue emphasis on our material concerns. We are also increasingly aware that economic development—industrialization in particular, and more recently globalization—often brings undesirable side effects, like damage to the environment or the homogenization of what used to be distinctive cultures, and we have come to regard these matters, too, in moral terms. On both

counts, we therefore think of economic growth in terms of material considerations versus moral ones: Do we have the right to burden future generations, or even other species, for our own material advantage? Will the emphasis we place on growth, or the actions we take to achieve it, compromise our moral integrity? We weigh material positives against moral negatives. I believe this thinking is seriously, in some circumstances dangerously, incomplete. The value of a rising standard of living lies not just in the concrete improvements it brings to how individuals live but in how it shapes the social, political and, ultimately, the moral character of a people. Economic growth—meaning a rising standard of living for the clear majority of citizens—more often than not fosters greater opportunity, tolerance of diversity, social mobility, commitment to fairness, and dedication to democracy. Ever since the Enlightenment, Western thinking has regarded each of these tendencies positively, and in explicitly moral terms. Even societies that have already made great advances in these very dimensions, for example, most of today's Western democracies, are more likely to make still further progress when their living standards rise. But when living standards stagnate or decline, most societies make little if any progress toward any of these goals, and in all too many instances they plainly retrogress. Many countries with highly developed economies, including the United States, have experienced alternating eras . How the citizens of any country think about economic growth, and what actions they take in consequence, are therefore a matter of far broader importance than we conventionally assume. In many countries today, even the most basic qualities of any society— democracy or dictatorship, tolerance or ethnic hatred and violence, widespread opportunity or economic oligarchy—remain in flux. In some countries where there is now a democracy, it is still new and therefore fragile. Because of the link between rising or falling living standards and just these aspects of social and political development, the absence of growth in so many of what we usually call "developing economies," even though many of them are not actually developing, threatens their prospects in ways that standard measures of national income do not even suggest. The same concern applies, albeit in a more subtle way, to mature democracies as well. Even in the United States, I believe, the quality of our democracy—more fundamentally, the moral character of American society—is similarly at risk. The central economic question for the U.S. at the outset of the twentyfirst century is whether the nation in the generation ahead will again achieve increasing prosperity, as in the decades

immediately following World War II, or lapse into the stagnation of living standards for the majority of our citizens that persisted from the early 1970s until the early 1990s. And the more important question that then follows concerns how these different economic paths would affect our democratic political institutions and the broader character of our society. As the economic historian Alexander Gerschenkron once observed, "even a long democratic history does not necessarily immunize a country from becoming a 'democracy without democrats.'" Our own experience, as well as that of other countries, demonstrates that merely being rich is no bar to a society's retreat into rigidity and intolerance once enough of its citizens lose the sense that they are getting ahead. The familiar balancing of material positives against moral negatives when we discuss economic growth is therefore a false choice, and the parallel assumption that how we value material versus moral concerns neatly maps into whether we should eagerly embrace economic growth or temper our enthusiasm for it is wrong as well. Economic growth bears moral benefits as well, and when we debate the often hard decisions that inevitably arise—in choosing economic policies that either encourage growth or retard it, and even in our reactions to growth that takes place apart from the push or pull of public policy—it is important that we take these moral positives into account. Economic s

Nowadays, most countries improve the standard of living through economic development. But some social values are lost as a result. Do you think the advantages outweigh the disadvantages?

At present, living standard has been improved emphatically along with rapid economic advancement. People truly benefit from the development whereas some individuals propose that the convenience and advantage people enjoy is at the cost of social values. I believe that the disadvantages triumph over the advantages.

Indeed, economic and technological progress greatly facilitates public's lives. From the perspective of efficiency, the widely use of car and so forth noticeably prompts people's life paces, making their life and work increasingly efficient and time-saving. Furthermore, technology innovations, already a major driving force in economy advancement, bring about unbelievable changes of people's means of communication. The application of mobiles and various online chatting tools accelerates information's transmission

and enable people to interact with others easily, indirectly promote the progress of living standard.

However, one issue that has been fervently discussed is the ignorance of social values like ethic in the express train of economy. Some virtues have already been disposed of. The recession of ethic motivate people to cheat and fraud in the hope of gaining money and power in modern society. The climbing rate of crime involves robbery and theft proves that merely economic development may not be the answer to everything. Nevertheless, people would rather struggle in the complex of money than stay at home and talk with family members. Even the rich may possess a lower sense of happiness than the poor before. Seldom do people ask themselves what they really need. Instead, they indulge themselves into the tide of pursuing material wealth and fame, satisfying with the advancement of living standards.

To conclude, developing economy is necessary but it is unwise to ignore the significance of social virtues. And also, simple returning to the past cannot address the problem. In order to maximizing the benefit of advancing economy which contributes to improved criteria of living, confinement of ethic is required. Growth or Stagnation? Especially in a work focused on the positive linkConnections between social values and economic growth have been noted in the beginning of the twentieth century. Max Weber (1905) has claimed that specific "ethos" (which stands in author's notation for a particular value system) brought by Protestantism has contributed to nascent entrepreneurship, more active trade and accumulation of wealth for investment. Such cultural change relevant for large number of people turned out to be the factor that was able to explain difference in economic performance of European states where different religions dominated. The author also claims that modern Capitalism emerged due to spread of the specific values of Protestantism. Later, relations of economic developed and values have been studied in context of modernization theories of mid-twentieth century. It has been claimed that change of economic conditions leads to shift in values (Lipset, 1959). Still, interconnection between social values and economic growth is largely underexplored. The most probable reason for this is lack of reliable cross-country data that allows measuring and comparing values for different societies. Another possible reason why linkage between social values and economic development is not thoroughly studied yet is the fact

that cultural dimension has not been included in classical economic growth models, such as exogenous growth models (Solow (1956) for instance) or endogenous growth models (Romer, 1990; Lucas, 1988, for example). Still, the issue of interconnection of symbolic values and economic development has been studied.

The concept of values widely used in current research is defined as ideals that guide or qualify personal conduct, interaction with others, and other situations of social interaction (Braithwaite and Blamey, 1998). Social values are principles that indicate how you relate meaningfully to others in social situations, including those involving family, friends, and co-workers. Several studies concerning both developed and developing countries (Braithwaite and Blamey, 1998; Yoshino, 2006) have reached a conclusion that social values are fairly stable in the period of two decades. Thus, inference about value stability is widely supported by the academic research community, and assumption of non-changeable nature of values is sometimes taken for granted (for instance Minkov and Blagoev, 2009). While this conclusion may be correct for value orientations (which are basic perceptions of right and wrong) and value types (which are basic structures of personal value system), it is not the case for variety of social values that are subject to substantial shifts.

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A REVIEW ON ETHICAL ISSUES IN CHEMICAL RESEARCH

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Chemists make new substances, thousands every year, which means that synthetic chemists change the material world. Most scientists study nature; chemists actually create many of the objects they study. Chemical synthesis confounds the classic categories of pure and applied research. The usual view is that the outcome of pure research is an idea or knowledge, but synthesis can be undertaken for its own sake to make a new molecule that is interesting not because of its potential use, but because it is particularly symmetric or because the synthesis is particularly challenging.

This branch of science has often been compared to cooking, usually by those who want to criticize chemistry for its lack of rigorous theory (Bensaude-Vincent and Simon, 2008). But for chemists, the close connection to experiment is one of the strengths of the science and also part of the fascination (Sacks, 2001).

Organic, inorganic and industrial chemistry involve synthetic processes. Those who are engaged in organic chemistry compose using mostly organic molecules, those who are engaged in inorganic chemistry compose using mostly inorganic molecules and finally those chemists in industrial chemistry compose using combinations of molecules. The chemical substance has some kind of interaction with other molecules or reacts toward certain conditions in a way that leads to the assumption that that substance can be used for the creation of certain goods (e.g. a drug).

Instrument development can be pure or applied research. If it is pure research, there is question of pure new knowledge. In his provocative book, *Thing Knowledge*, Davis Baird argues that the physical instrument is actually a form of knowledge, which he terms encapsulated knowledge (Baird, 2004). The instrument uses scientific principles, but it also has to work so real world concerns with materials and how they fit together are important. The pH meter needs two electrodes, the glass electrode sensitive to the hydrogen ion concentration and a reference electrode. Constructing and calibrating reliable electrodes is challenging (Ives and Janz, 1961). Like so many

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things in chemistry, it is both an art and a science. A pH meter also needs appropriate electronics to measure and display the voltage. As Baird points out, in the development of instruments, one runs up against the "thing-y-ness of things," practical.

Another core activity of chemistry is analysis: qualitative and quantitative. Having synthesized or isolated a substance, it is necessary to figure out what one actually has in hand, beginning with the molecular formula and ending with the structure and properties. Until fairly recently, this was done using chemical methods, but these have largely been replaced by spectroscopic techniques, particularly nuclear magnetic resonance (NMR).

Analytical chemistry is also concerned with mixtures, both identifying what components are present and determining their concentrations. Analytical chemistry is a combination of science and technology because it often involves the development of a new technique or scientific instrument. The development of the pH meter in analytical chemistry is an example of use-inspired research.

These issues arise from chemistry's position in the middle between the theoretical and the practical, a science concerned with molecules that are of the right size to directly affect human life. Many of the issues are raised by the central activity of chemistry—synthesis. Chemists make thousands of new substances each year. Many are beneficial, but others are threats. Since the development of the chemical industry in the nineteenth century, chemistry has contributed to the deterioration of the environment but has also helped to reduce pollution. Finally, we discuss the role of codes of ethics and whether the current codes of conduct for chemists are adequate for the challenges of today's world.

Certainly, new knowledge is gained, but there is another outcome, a new substance which might turn out to be useful. One of the fundamental requirement of science is that experiments should be reproducible (to within an acceptable degree of error). 'Peer review' is broader than the pre-publication assessment that most people are referring to when they use the phrase. The true test comes once every aspect of a discovery can be scrutinized by one's peers — and then built on. In spite of automated data-checkers and text-comparison tools, physically and independently recreating an experiment remains the best way to validate data. As with lab safety, this is something that is best dealt with by researchers themselves. A

shared awareness of correct research ethics needs to be fostered and passed on to the next generation. This should be emphasized by formal training from departments and institutions, which must have their own policies and guidelines for allegations relating to misconduct, as well as for expected ethical behaviour. But most of all, it needs to be put into everyday practice and an example of high standards should be shown by mentors. When so much of academic success is measured by publications, the motivation behind these transgressions is relatively clear.

Chemistry is rooted in the laboratory where ideas, knowledge, and technique come together. Getting a chemical reaction to work satisfactorily, in a reasonable amount of time, and with a good yield can be tricky. A classic volumetric analysis requires careful use of glassware: volumetric flasks, pipettes, and burettes. Accurate weighing is an essential part of chemistry.

One of the core principles of science, and an important moral rule, is to describe experimental procedures completely and carefully so that another person can reproduce the results. Anyone who has tried to reproduce an experiment described in the chemical literature knows that this is easier said than done. Sometimes, an experiment cannot be reproduced because it really did not happen that way; the results are fabricated. Usually, however, the reasons do not involve scientific misconduct. Often experimental details are unintentionally omitted due to carelessness or because they seem obvious or are part of the usual routine of a particular research group or because of poor record keeping. A more ethically interesting reason is that some people are better at doing experiments than others. They are more careful or just seem to have a knack for making things work. For example, apparently the only person who could get Robert Boyle's air pump to work properly was the man who made it, Robert Hooke (Shapin, 2010). In chemistry, we say that some people just have "magic hands" (Stemwedel, 2006). The difficult ethical issue is the following one. Can we call an experiment reproducible if the only people who can get it to work properly are those with magic hands? What is the responsibility of the original research group to ensure that the procedure can be reproduced by an average chemist? This is a problem in all of laboratory science, but it is perhaps most important in chemistry which involves as much art as science.

Some related issues have been recently discussed by Carlson and Hudicky who discuss malpractice in organic synthesis (Carlson

and Hudlicky, 2012). They distinguish malpractice from scientific misconduct. Malpractice is not a deliberate attempt to deceive, but instead it is a result of improper practice. They list three classes of improper practice in organic synthesis: improper experimental protocols, improper methods used in characterization of compounds, and the lack of proper citations to previous work. Probably the greatest concern is improper characterization which can lead to errors in structural assignments. The primary method used is NMR, a powerful tool, but not always definite. When syntheses are carried out in microscale, it may be impossible to obtain some of the classic data, such as a percent composition by combustion analysis, or even a good melting point. Without a definitive characterization of the product, the results may not be trustworthy.

Analytical chemistry also presents ethical challenges in the laboratory. As discussed above, many synthetic commercial chemical products contain impurities, some of which are dangerous. Products derived from natural sources are usually complex mixtures. Sea salt is mainly sodium chloride, but also contains small concentrations of other cations and anions. Beverages such as coffee, tea, or wine can contain hundreds of components in widely varying concentrations. The task of the analytical chemist is to determine what components are present, which involves separation and identification, and then to determine how much is present. Knowing what is present is an important question in product safety.

The products of chemical synthesis are new substances that change our material world for the benefit or harm of living beings (Schummer, 2001 p. 103). Synthetic chemistry has been in the center of attention. The products of synthetic chemistry may be both beneficial and harmful. These two considerations are sufficient for society to blame chemists for the bad effects of their products and to turn them in to the black sheep of the scientific community. The ethical responsibilities of chemists differ radically from those of other scientists. Synthetic chemistry does not differ radically from other disciplines, which implies that the ethical responsibilities of chemists don't differ radically from those of other scientists. The scientific products of synthetic chemistry are not only ideas but also new substances that change our material world for the benefit or the harm of living beings" (Schummer, 2001 p. 103). That is taken to be the main difference between chemistry and other natural sciences.

Plastic made life easier but polluted the environment,

synthesis made possible the creation of drugs as well as the creation of chemical weapons. Synthetic chemistry is obviously different from other branches of chemistry. In food chemistry, for example, scientists examine properties of substances that can be found in milk, flour and other kinds of food. In synthetic chemistry, however, scientists do not just examine; they create. A chemist forms a compound from simpler compounds or elements, like an engineer builds a bridge from simpler elements. Synthetic chemistry is a branch of chemistry that focuses on the deliberate manufacture of pure compounds of defined structure and/or the development of new chemical reactions for this purpose (glossary - nature.com).

It is true that synthesis is the artificial building of a chemical compound, by the union of its elements or from other suitable starting materials (dictionary - biology-online.org). Chemists must be pretty certain about at least some things of the synthesis. Most of the time, only some steps of the procedure are new, the impurities and some properties of the product may also be unknown, but many other things are known from published journals, concerning similar attempts, such as, details about the reaction process, the techniques and the instruments that must be used. So, the whole process is not an absolute step into the unknown. According to Resnik (1998) scientists should be free to conduct research on any problem or hypothesis. They should be allowed to pursue new ideas and criticize old ones (Resnik, 1998 p.59). An ethical dilemma arises. The conflict between social responsibility for the advancement of public welfare on the one hand, and the responsibility for the defense of freedom that is necessary for the advancement of science and scientific knowledge. Synthetic products have caused, from time to time, harm to humans, environment and animals. But beyond that, synthetic chemistry does not cease to be a branch of science. Synthetic chemists are professionals.

According to that claim the synthesis of a new substance just because that substance didn't exist before in nature – as an end in itself, is a morally questionable activity (Schummer, 2001). Schummer claims that when chemists compose just because they can, the gain of knowledge goes along with the lack of knowledge. Lack of knowledge is defined as the undetermined properties and all chemical reactivities of the new substance with the already existing ones. . Plastics, for example, are a very important part of synthetic chemical research and it is unquestionably true that by offering them

synthetic chemists benefited humanity. Their discovery changed the known world and gave much potential to human beings. They are indispensable in nearly every technological achievement. So, the research in the field of polymeric materials has offered, and continues to offer, important and necessary products for the evolution and welfare of mankind. If research in the field of polymers were to stop or to be restricted, further progress and improvement of everyday life may not occur.

Whatever the substance to be made, there are ethical issues related to the method of production. Since its inception, the modern chemical industry has been responsible for widespread environmental degradation (Bensaude-Vincent and Simon, 2008). Well publicized accidents such as the disaster in Bhopal, where thousands of Indians were poisoned by methyl isocyanate leaking from a Union Carbide plant, have added to the negative public image of chemistry.

Ultimately, science and the scientific record is self-correcting — errors are either spotted and put right or play no part in future understanding or discoveries — but only at the expense of much unnecessary work and potential anguish by those prepared to stand up and put things straight. It is surely far better to act preventatively by insisting on higher standards at every step of research.

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YOGA PHYSICAL EDUCATION AND HUMAN VALUES

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INTRODUCTION

The practice of breathing techniques (pranayam) calms the mind. In the realm of the spiritual yoga brings awareness and the ability to be still. Through meditation inner peace is experienced. Thus, yoga is a practical philosophy involving every aspect of a person's being. It teaches the evolution of the individual by the development of self-discipline and self awareness. Anyone irrespective of age, health circumstances of life and religion can practice yoga. Yoga helps to discipline our sense of power with the power of our own.

If we peep into the benefits of yoga, they are numerous.

It improve physical fitness, stress, controls general well being, mental clarity and greater self-understanding. People of all ages can do yoga and it can also be adapted for people with disabilities or special needs. The asanas enhance muscle strength, coordination, flexibility and can help to keep our body fit control cholesterol level, reduces weight, normalises blood pressure and improves cardiovascular performance.

Apart from these when people actively seek to reduce the stress in their lives by consoling the mind. The body often works to heal itself. In this sense yoga can be seen not only as a way to get into shape on several levels, but also as a tool for self-healing.

In today's world of information and inter planetary voyages most of the people find it difficult to devote time towards their health and fitness. This has led to drastic increase in health problems and healths related stress—the number one killer in modern days. Unlike the early part of the century when in- fectious diseases were the leading killers, today's health problems are mostly related to life style.

Cardiovascular, heart disease, stroke, and arterioschelerosis, chronic lung disease, diabetes, cirrhosis of liver, suicide and several forms of cancer are all related to unhealthy lifestyle and behaviour.

At one point of time or the other, a doctor comes into the scene in every individual's life. Yoga is also self-diagnosis, healing prevention and maintenance. Although it is not replacement of one's doctor, yet it has been practised safely and successfully by millions of people who never had doctors, for thousands of years. With the help of yoga the doctor and the individual can both monitor the progress and the doctor will definitely learn from individual how beneficial yoga really is.

In the context of self-diagnosis yoga postures and exercises can be easily done and that too with minimal possible effort. The magic of yoga is that as we begin the basic stretches we can immediately discover where our deficiencies are. If we are really up to, then we should not be discouraged by this.

We can do yoga, as perfectly as possible with a modest amount of care and patience, yoga triggers our body's natural adaptive and rejuvenating powers. Unless we use it we will lose it and if we start using it again we can get most of it back. Some people even claim that yoga gave them more vitality than they ever had in their lives. Even those who began later in life also benefited from its practice.

As for athletes or sports persons, yoga can be a powerful enhancement in regular training exercises. Adding yoga in a routine training programme helps develop strength, flexibility, range of motion, concentration, and cardio-vascular health and reduces stress, tension and tightness. The most significant benefit of adding yoga to a training programme is its effect on performance. It allows an athlete to train harder and a higher level because of motion is greater and the fear of injury lessenes.

Some people think it is divine others find it positively addictive and a powerfully effective substitute for negative habits. Whether borne of inspiration or by trial and error, yoga techniques substitute for the kinds of activities our early human ancestors must have done in the course of just living out in their arboreal lives. It is pretty to say that if we still hung around trees all our lives like other primates, then 70% to 90% of us would not end up suffering from chronic back, neck and head pain.

Obviously it takes time for our body to tuck itself in here and fill out there. Tissues have to grow. Others need to shrink. This

is why it is important to drink lots of water and eats amount of wholesome food along with regular moderate exercise. In challenging those muscles to remodel themselves, we are literally clearing out lots of junks from from our tissues.

The essence of yoga is to make the process of life as efficient and enjoyable as possible. In the beginning it is essential that we learn not only what the stretches are, but how to stretch, how to relax and how to breathe etc. Then we will be ready to work out safely, yoga does not bring away the qualities of genuinity, wholesomeness, compassion, but rather instils them within us. It teaches us that love heals the giver at

least as much as it does the recipient. In addition therein dwells the sacred power of community, union, harmony, yoga and free and fair civilisation. It is our birth right to have access to this information. It is a sign of our wisdom if we use it, our enlightenment if we share it.

As we start practising simple asanas we will immediately find out what needs attention the most while giving it the attention it calls for. The effects are immediate and the results keep becoming more apparent. The longer and more often we engage in the pure self-indulgent healing art of yoga. The more it will have a healing effect on us. Yoga is no less magical than the power of life itself. It unlocks life's wonder and unleashes hidden energies.

Through this art everyone can experience the Divine and enjoy the ecstasy of freedom from pain and ignorance apart from other gracious rewards like longevity and happiness. It has taken time for us to wind ourselves up in a knot. Naturally it takes time to unravel. If we are still breathing, it is never too soon or late to start yoga.

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INCULCATION OF HUMAN VALUES: YOGA A PERFECT MEANS

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INTRODUCTION

Yoga does not just change the way we see things, it transforms the person who sees. -B.K.S. Iyengar

Values are the concepts that describe human behavior. They have always been considered desirable ideals and goals, which are intrinsic, and when achieved, in fact, evoke a deep sense of fulfillment.

These days in continuously changing conditions, values are left far behind and there is gross erosion of values of individual to keep pace with the society in order to fulfill one's desire to be at the top. The erosion of human values of truth, co–operation, non–violence, peace, love, respect of parents, elders, authority and hard work is leading to the decay of moral and social fabric of society at a speed never witnessed in the history of civilization. Today our stress is too much on standards of life. Though the problem of decreasing values extends to the whole range of human activities, education field is regarded as the proper place to inculcate positive values. Unless these values find their way into the life of students, education will lose its significance and will not fulfill its aim. Philosophers and educationists over the ages have identified goodness, truth and beauty as an ultimate value, which do not change fundamentally from generation to generation, society to society and culture to culture. The human values such as honesty, tolerance, justice, self control, compassion, freedom etc. enable man for self control so that he cultivates certain ideals, which are available in plenty in our rich cultural heritage. In fact, Gyan–Yoga, Karma–yoga and Bhakti–yoga lead to wisdom and proper spiritual development that makes individuals to understand real values in human. In modern times, education is much inclined towards Western bent of 'Learn only to earn'. But education can't become only the source to livelihood, because human life has more precious and gracious purpose. The value based education leads us steadily towards that purpose. The basic Sanskaras of Ahimsa, Satya, Asteya, Aparigraha and Brahmacharya form the foundation of values, which are the part of

Ashtanga Yoga. The Yama–Niyama concept, if deeply cultivated and inculcated within an individual from his very childhood, would mould the soil to the desired shape at the right time.[1]

PURPOSE OF STUDY

Moral values are closely integrated with human life. They are intertwined with our day to day life. No human life is possible without values. Moral values play a pivotal role in the holistic development of an individual. While a person having moral values creates peace and harmony for himself and society, a person without moral values creates panic and chaos for himself and society as well. Inculcation of moral values right from the very childhood is the need of the hour and yoga is the best means to realize it.

Research Methodology:

Secondary data and pertinent literature have been consulted. Documented sources including internet sources have also been perused. Moreover, previous studies, surveys and literature were also consulted for insight stimulation on the topic of the paper.

Yoga and Personality Development:

Yogic Practices are found effective for development of all dimensions of personality.

a) Yoga and Physical Dimension of Personality:

Physical dimension is related to our body. It means that all organs and systems of our body should be properly developed and functioned smoothly. It implies a healthy body without any disease. Yogic Practices like 'asana', 'pranayama' and 'bandha' play a beneficial role in the physical development of children.

b) Yoga and Emotional Dimension of Personality:

Yogic Practices are effective for development of emotional dimension related to our feelings, attitudes and emotions. For emotional development, positive feelings, attitudes and emotions should be developed and negative ones should be controlled, as negative attitudes and emotions work as a mental block for the development of personality. Yoga plays a critical role in the development of positive emotions. It brings emotional stability by controlling negative emotions and generating positive ones.

c) Yoga and Intellectual Dimension of Personality :

Intellectual development is related to the development of our mental abilities and processes such as critical thinking, memory, perception, decision making, imagination, creativity, etc. Yogic practices such as asana, pranayam, dharana, dhyana (meditation) help to develop concentration, memory and thereby help in intellectual development.

d) Yoga and Social Dimension of Personality :

Primary socialization, probably the most important aspect of the personality development takes place during childhood, usually within the family. The process of socialization is not limited to childhood, but continues throughout life and teaches the growing child and adolescent about the norms and rules of the society in which he\she lives. Some key elements of this process include respect for others, listening carefully to other persons, being interesting in them, and voicing your thoughts and feeling politely, honestly and clearly so that you can be easily heard and understood. Principles of 'Yama' include these key elements and are very important as these help us in the betterment of our relationships with our friends, parents, teachers and others.

e) Yoga and Spiritual Dimension of Personality :

The dimension is related to the development of values. It is also concerned with self actualization which is related to recognizing one's potential and developing them to the maximum. Proper development of this dimension helps the person to realize one's true identity. For spiritual development, yama, niyama, pratyahara and dhyana are helpful. Yama and niyama help to develop our moral values while pranayama and meditation help us to realize our true self. Introspection is very effective for the development of 'self'.[2]

Role of Yoga in Cultivating and Inculcating Moral Values:

Moral values have been employed in distinctively different ways in human discourse. The sociologists are concerned with the questions like value–diversity, value clashes, value tensions, value conflicts social change, socialization, innovations, modernization and preferred futures. We can generally observe that there is a decline in the basic human values of compassion, generosity, sharing and caring, trust, patience, perseverance, dignity and humility etc. We are born

with these human values. They are the hallmark of human evolution and the basis of a peaceful and prosperous world.[3]

It is a common belief in Indian culture that moral values should be instilled right from the very childhood. It is believed that, as the persons grow older, the character traits start to show marks of Yoga. Persons behave in a more refined and intellectually improved manner. The yogic activities make them exercise self–control and self–discipline in their day to day life. Society becomes a better place as there is enrichment of moral values and prosperity for all. Yoga is thus believed to be the catalyst to cultivate and inculcate moral values in human beings.[4]

The ancient Science and Art of Yoga is the real, time–tested, comprehensive, long–term solution to all human problems. The greatest advantage of Yoga lies in the fact that it addresses human problems at individual and collective levels. It helps create harmony within the person and the society in which he lives. It integrates body, mind, intellect, emotions and spirit. Integration brings harmony and harmony brings happiness. Happiness brings peace. A happy and peaceful person knows the real meaning of spiritual wealth. Patanjali enumerates eight limbs or stages at Yoga. Among eight limbs of Yoga, the first of these is yama. Ethical disciplines–ahimsa, satya, asteya, brahmacharya and aparigraha are the rules of morality for society and the individual, which if not obeyed, bring chaos, violence, untruth, stealing, dissipation and covetousness. The roots of these evils are the emotions of greed, desire, attachment, which may be mild, medium or excessive. These evils bring only pain and ignorance. Patanjali strikes at the root of these evils by changing the direction of one's thinking along the five principles of Yama. A regular practitioner of Yoga can achieve all the six stages of moral development, which was described by Kohlberg. In fact a 'yogi' is much above the sixth stage of moral development, which is described here. He is naturally moral. He does things right and stays away from wrong in a natural and spontaneous manner. His value system is an outward expression of inner equilibrium. Patanjali's Yoga explains the real significance of emotional intelligence by way of complete cessation of modification of behavior. In fact, yoga practices work at the visceral and the emotional level.

Yoga plays a big role in inculcating ethical, moral and spiritual values in children. Yoga is not just about Pranayama and Asana; in fact, it reaches far and influences the moral and ethical

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values of life. The spiritual dimension of yoga is about the development of values. The yogic activities try to evoke feeling of self–actualization in one for realizing one's true potential. Yama, Niyama, Dhyana and Pratyahara are found to be very helpful in developing one's moral character. Meditation (Dhyana) is also believed to be an important activity of self–introspection and weeding out the irrational feelings.

An indepth investigation off the Vedas would reveal that Yama and Niyama are the principles of day to day life and must be practised coherently. The rishis consider them the universal codes of conduct which are an important part of our personal and social life. Social life is hugely governed by the principles of Yama and personal life is entirely based on the principles of Niyama. Yama teaches the five principles of Ahimsa (non–violence), Asteya (non–stealing), Satya (truthfulness), Aparigraha (non–possessiveness) and Brahmacharya (abstinence). Niyama teaches the five principles of Tapas (austerity), Shauchya (cleanliness), Swadhyaya (study of self and good literature), Santosha (satisfaction) and Ishwarpranidhana (surrender to God). Yoga is widely recognized as a psychosomatic–spiritual discipline for achieving union and harmony between the ultimate union of our individual consciousness with our universal consciousness. A regular and persistent yogic activity would unfold a unique spiritual personality for developing our personality in a holistic and integrated manner.[5]

CONCLUSION

Materialism and spirituality are the two ways of living. A man of materialistic life style runs only after material possessions and comforts. He goes on carrying the burden of miseries and agonies throughout his life. Now that he has nothing to do with moral and human values, all his activities are against the interest of the society and humanity as well. On the other hand, the man who leads a yogic and spiritual life–style, never uses foul means for the good of himself. He changes his thoughts, mode of living or his philosophy and view of life. To manifest the inner consciousness is the goal of yoga. The purpose of yoga is to eliminate all that is negative and evil in man's personality and to develop in him all that is sublime, good auspicious and noble.

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YOGA IN HEALTH AND HUMAN VALUE EDUCATION

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INTRODUCTION

Needs of human-value in modern education.

Value is the concept that described human behaviour. They are desirable ideas and goals, which are intrinsic and when achieved, infect, evoke a deep sense of fulfilment. Human values are the great virtues that help people to guide their character as they interact and socialize with the fellow human beings. Human values are necessity in today's society and business world. Human values are the features that guide people to take into account the human element when one interacts with other human. They have many positive characters that create bonds of humanity between people and thus have value for all human beings. They are strong positive feelings for the human essence of the other. These human values have the effect of bonding, comforting, reassuring and procuring serenity. Human values are the basis for any practical life within society. They build space for a drive, a movement towards one another, which leads to peace. In simple term, human values are described as universal and are shared by all human beings, whatever their religion, their nationality, their culture, and their personal history. By nature, they persuade consideration for others.

Some participants apparently misunderstood the import of this goal by equating "Health for all" with "Health services for all," an identification also erroneously made by certain observers in the human rights field in relation to the WHO definition of health. The conference thus provided a valuable forum for explaining and discussing the objectives of Health for all and the need to fully understand its important and profound meanings. These include responsibility for individual health through the adoption of healthy lifestyles, the lessening of dependency on health personnel and the promotion of self-reliance through community participation, and a fuller understanding of factors outside medical care or prevention that contribute to human dignity and the quality of life.

In literature, it is documented that values are so indissolubly woven into human language, thought and behaviour patterns that they have fascinated philosophers for millennia. Scott and **Kluckhohn (1951).** described value as a conception: explicit or implicit of desirable which influences the selection from available modes, means and end of action According to **Rokeach, Rokeach (1969),** value are type of belief that is "centrally located within one's total belief system, about how one ought or ought not to behave" (p. 124). On the contrary, **Feather (1975)** criticizes **Rokeach** on equating values. He claimed that values are not "neutral"; they are held with a slight degree of feeling. **Feather (1975)** continued to criticize Rokeach by arguing that values may be classified as prescriptive or proscriptive beliefs rather than as a descriptive or evaluative belief.

Values have been a central concept in the social sciences since their inception. For both **Durkheim (1893, 1897) and Weber (1905)**, values were crucial for explaining social and personal organization and change. Values have played an important role not only in sociology, but in psychology, anthropology, and related disciplines as well. Values are used to characterize societies and individuals, to trace change over time, and to explain the motivational bases of attitudes and behaviour.

Despite or, perhaps, because of the widespread use of values, many different conceptions of this construct have emerged (e.g., **Boudon, 2001; Inglehart, 1997; Kohn, 1969; Parsons, 1951; Rokeach 1973).** Application of the values construct in the social sciences has suffered, however, from the absence of an agreed-upon conception of basic values, of the content and structure of relations among these values, and of reliable empirical methods to measure them **(Hitlin and Piliavin, 2004; Rohan, 2000).**

Need of Health and Fitness.

Health and Human Values courses emphasize how the socioecological model and ethical values impact the distribution of health. Health, Fitness and performance are poorly correlated phenomena. Health is generally defined as the freedom from disease, fitness strictly relates to a man's ability to meet the demands of his environment and excellence in performance.

Many researchers strongly support the regular exercises helps one to keep a strong and healthy and to prevent cardio vascular diseases. Physically fit person, heart beats at a lower rate and pumps

more blood per beat at rest. As a result of regular exercises and individual's capacity to use oxygen is increased systematically energy production depends on internal chemical or metabolic change.

Rational of yoga for promotion of health, Fitness and values.

Yoga is of great relevance to mind-body medicine because of the way it looks at life. The yogic view of life is the best prescription even written for lasting peace and joy, which are independent of external events and circumstances.

Exercise is considered an acceptable method for improving and maintaining physical and emotional health. A growing body of evidence supports the belief that yoga benefits physical and mental health via down-regulation of the hypothalamic-pituitary-adrenal (HPA) axis and the sympathetic nervous system (SNS). Yoga is a holistic system of mind-body practices for mental and physical health that typically incorporates four primary components: physical postures/exercises to promote strength and flexibility, breathing exercises to enhance respiratory functioning, deep relaxation techniques to cultivate the ability to physically and mentally release tension and stress and meditation/ mindfulness practices to enhance mind-body awareness and improve attention and emotion regulation skills **(Butzer et al., 2015b).** Research on the potential benefits of yoga for adults and children has been growing in recent years **(Cramer et al., 2014a; McCall, 2014),** with systematic research reviews suggesting that it may be effective at reducing stress and enhancing mood and well-being in adults **(Chong et al., 2011; Kirkwood et al., 2005; Li and Goldsmith, 2012; Pilkington et al., 2005; Sharma, 2014).**

CONCLUSION

Literature based Yoga Modules, as presented in this study, for enriching one's Health, Health Related Fitness, and Value Education seem to be authentic. Patanjala Yoga is more inclined towards enriching one's health and value education, whereas Hathayoga practices are found useful to enrich one's health related fitness. Thus, "Traditional Yoga" is a system of Health for enriching Health Related Fitness and Value Education.

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Williamsberg, VA, 23187, USA E-mail: scott.mccoy@ mason.wm.edu. Kluckhohn (1951) defines culture as 'patterned ways of thinking, feeling and reacting, acquired and transmitted by symbols,

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INDIAN CULTURE AND HUMAN VALUES

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INTRODUCTION

The ancient indian literature exposed and explained the mysteries of this universe. The existence of a single reality and its interpretation in plurality is explained in no uncertain terms. The word veda has its origin from the root "vid" in sanskrit meaning to 'know' and thus vedas encompass the accumulated wisdom and knowledge of ancient hindu seers called maharshis. There is a great literature. No land on this earth has witnessed the emergence of such great personalities as adi sankara, ramanuja, madhava, raghavendra, tulasidas, surdas, tiruvalluavar, nanak, gautam buddha, mahaveer, kalidas, rama krishna vivekananda, bhartruhari, kabir and many more. There are also socrates, aristotle, plato as well as the great prophets jesus, zoroaster, mohammad and others from other parts.

RELIGION AND CULTURE

All religions believe in a supreme being worthy of worship. All religious practices demand a virtuous life. Further, all wrong doings are required to be acknowledged and repented. Justice demands punishment during the life time or after the death for all sins committed. All religions evolved elaborate rituals or practices for worship. Ethical and legal rules are laid out. Philosophical and doctrinal aspects are well established. Architecture and arts are well utilized to present the precepts and perceptions of these religions into the society.

CHARACTERISTICS OF INDIAN CULTURE

Many things can be included while describing the distinguishing characteristics of Indian culture. But it is a fact that India is an amalgamation of various thoughts and ideologies. It is very vast and varied culture rich in knowledge, devotion deeds, emotions and feeling. It is the broad mindedness of Indian culture that it assimilated all those characteristic features witho ut any hesitation to which it was exposed from various other cultures and moulded them in own way.

India did not believe in invasion or war to propagate its culture, religion, ideology or any other thing. It treated all living creatures with same equality and compassion.

Features of Indian Culture:

    1. Longevity and continuity

    2. Unity in diversity

    3. Tolerance

    4. Amalgamation of Spirituality and Materialism

VALUES OF INDIAN CULTURE

In recent years, many scholars and experts engaging in studies of cultural values have emerged in China. As a result, quite a few dissertations and works analyzing the values of Chinese and Western cultures have been published. However, those dealing with Indian cultural values are less, not to mention those that expound Indian culture and its values systematically and comprehensively and conduct comparative research about them in international cultural research. So I want to explore this topic to the best of my knowledge in order to receive advice from experts and colleagues.

According to knowledge about cultural values, the patterns, factors and traits of specific values are determined in many aspects such as politics, morality, religion, nation, equality, justice, truth, goodness and beauty. However, they can still be generalized into three major aspects. As Tugalenov, a scholar of the former Soviet Union, put it in his book On the Values of Life and Culture, all the cultural values can be classified into three categories: material values, social and political values and spiritual values. In the following paragraphs, I will use these three criteria to advance my study of the values of Indian culture.

Material Values

The material value on which Indian culture puts emphasis is the perfect devotion/commitment of humans. Though enjoyment of material values is a part of Indian cultural values, it is only a part and cannot represent the ultimate goal the Indian cultural values pursue, that is, to realize the perfect devotion of humans. Most Indians brought up by the traditional Indian culture care less about the

possession and enjoyment of material values: thus there exists a strong national mentality of helping those in distress and aiding those in peril. In Ind ia as well as in other countries, it's not surprising to find that a rich person, even a very wealthy one, hands over his fortune for the good of social welfare.

Social and Political Values

The social and political values of Indian culture are that humans should intend to create a harmonious environment, using the eternal law of the cosmos to normalize their own conducts in order to reach the ultimate stage of oneness with Brahman-atman. On the one hand, India attaches some importance to pragmatic interests and desires. On the other hand, more importantly, it spares no efforts to promote that everyone should persevere in his life and undertake the obligations of his family and his nation for the prosperity of the society and the wellbeing of his posterity rather than personal pursuits and gains. People must follow law and submit to it, complying with the social rules and morals prescribed by the eternal law, which is more than mere civil law and covers a whole range of meanings such as the task and justice of man, human relations and the social order. So the Indian traditional cultural values strongly emphasize that only by dedicating oneself selflessly to the society can his behaviors truly accord with the social and political values and can a harmonious environment be created.

Spiritual Values

The ultimate goal that the spiritual values of Indian culture pursue is to realize the oneness of Brahman-atman, which is the only way for final salvation. India is a religious country. As early as the Vedic era, Indians had a strong belief that some kind of individual personality existed after death, which was considered to be the primitive soul of a human. This belief developed into the thought of heaven at the end of this era. It was said in Atharva Veda that the soul of the dead could reside in heaven, earth and midair, but heaven is the most ideal place. While it was believed in Rig Veda that those people eligible to enter the heaven were sadhus who conducted ascetic practices, soldiers who gave up their lives on the battlefield and devotees who didn't hesitate to sacrifice their properties to Brahman could also enter heaven.

Then the conception of karma" began to emerge in Atharva

Veda, which claimed that man must hold responsibility towards both the good karma and the evil karma on his own, and evil deeds must be punished accordingly. Based on this concept, the idea of the round of death and rebirth came into being. Evildoers must be punished, either being sent to the hell or being transmigrated into such humble things as pig, dog and muck, while those who did good would be rewarded by paradise. It was in the Upanishad era that such issues as the time limit of punishment and reward, soul and salvation were developed and clarified further.

The appearance of the Upanishads had a positive significance to a certain extent because the text was founded on the three major guiding principles of Brahmanism. It was the result of the efforts of some Brahmanic scholars who aspired to seek advanced thoughts to interpret the ultimate meanings of the forest treatises‗, part of the Vedas. These treatises included philosophic thoughts, so they were also called Vedanta philosophy. After it was finalized, the Vedanta philosophy claimed that the dominant in heaven, earth and midair was Brahman.

Though invisible and unrevealed as it was, it would appear in every place at any time. The material world and everything in it were just its illusion. Individual soul was essentially one with Brahman. This was the thinking of "the identity of Brahman-atman". Therefore, Hinduism sees the self-realization of the identity of Brahman-atman as the loftiest goal of reaching salvation. But because of "karma" man can't experience and recognize the atman. "Affected by Karma, the atman is unable to return to Brahman to identify with it after death. So man has to suffer from the round of death and rebirth or be reincarnated into a bird, a beast, a worm and a fish." For that matter, Indians consider life to be painful and that they must strive hard to find the way to reach salvation and the identity of Brahma-atman so that the suffering from the round of death and rebirth can be exempted, ‗escaped from‗. In order to achieve this goal, new paths had been put forward in the Bhagavad Gita, the classic work of Hinduism. They were the path of behavior, the path of devotion and the path of knowledge.

Path of Behavior. The believers must abide by the moral norms strictly, devoting themselves to the gods. Actions derive from freedom, so Hinduism encourages people to participate in all kinds of working practices, to love their jobs and to dedicate themselves

to their jobs, which quite differs from the Buddhist way of salvation by quitting jobs to eliminate the cause of "karma".

Path of Wisdom. The path of wisdom is very popular among Indians today. To most intellectuals, they feel subconsciously the urgency to master knowledge and open the door of wisdom not only for the sake of finding a favorable living and working condition, but also for approaching God and identifying with him.

Path of Devotion. If a Hindu loves a god and submits to him piously in the extreme, this is also a way of gaining the god's favor and reaching salvation. It is an effective way to identify with a god to cherish the god in heart, to do everything for god and to read the name of god silently every minute.

'Nonviolent' Thinking in Indian Cultural Values

Nonviolence is the goal and state the Indian cultural values seek to achieve. According to Vedanta philosophy, everything in the world is self deriving from Self, so it should be friendly and equally disposed to others. Everything's true nature is divine a nd has the true, good and beautiful moral conduct, so people should be kind to and love each other. Moreover, the spirit of friendliness and love ought to be extended to beasts and birds, flowers and plants. Thus, killing is forbidden.

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HUMAN VALUES IN INDIAN CULTURE

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INTRODUCTION

Culture is the characteristics and knowledge of a particular group of people, encompassing language, religion, cuisine, social habits, music and arts. The word 'Culture' derives from a French term, which in turn derives from the Latin 'Colere', which means to tend to the earth and grow or cultivation and nurture. Culture is the identification of a society and a country.

The culture of India refers collectively to the thousands of distinct and unique cultures of all religions and communities present in India. India's languages, religions, dance, music, architecture, food and customs differ from place to place with in the country. India's has a diverse and distinct culture that has been developing for thousands of years and varies from region to region. India in considered the birthplace of some of the world's major religions. Buddhism, Hinduism, Jainism and Sikhism. Today, other religious such as Muslim and Christianity have worked their way into the population as well.

Values are the guiding principles of our lives. They are essential for positive human behavior and actions in our daily lives. They have played important role in not only sociology, but also psychology, anthropology and related disciplines.

What are human Values

Human values are the great virtues that help people to guide their character as they interact and socialize with the follow human beings. In other words, it is how we expect other people to treat us and what we can give back in return. Human values plays a part in helping us settle for a better future. Human values are, for example, respect, acceptance, consideration. Appreciation, listening, openness, affection, empathy and love towards other human beings. Human values are a tool to manage human relations and a tool for place when the tension in high.

India Culture and Human Values

The two most important tenets of Indian culture are human values and holism. Human values refer to moral, spiritual and ethical values while holism means oneness or unity. Indian culture is very rich and diverse and teaches us to be tolerant to others. Indian culture plays an important role in inculcating values. There are four main values of life have been highlighted from **Vedic period** that have been considered as basic values. They are – Dharma (Righteousness), Artha (Wealth), Kama (Enjoyment), Moksa (Salvation or Liberation). The major aim of **Vedic** education was to promote understanding of the moral values of life. The environment of the Gurukulas and Rishikulas facilited student's behavior and day to day life towards moral upliftment. Thus Vedic education was meant for eternal progress, including human values.

In **Gita**, Lord Krishna talks about developing human values and says that a mind which has daivisampatti (divine qualities) has shanti. These values make us introspective and correct our personality. "Mind has to be loosened from durvyapara (misdeeds) and engaged in acquiring sadgunas (good deeds)" – Srimad Bhagvad Gita. Another sloka form Gita highlights the human values in totality.

> Amanitvamadmbhitvamahinsa Kshantirarjavan
> Acharyopasanam Saucham sthiryamatmavinigraha.
> *: 13/8 (Srimad Bhagvad Gita)*

The sloka highlights the values which human beings should possess including absence of pride, freedom from hypocrisy, non-violence, forbearance, straightness of body, speech and mind, devout service of the preceptor, internal and external purity, steadfastness of mind and control of body, mind and the senses.

In **Manusmriti** Dharma is essential for the individual's happiness and for the family and the society. **Ramayan** contains the universal human values and the sense of morality which can regulate the code of society for the betterment of establishing peace. It is because through various characters, social and moral values are displayed. There is an explanation in this epic to differentiate the term human value from social value. **Kamsutra** by vatsyayna explores the quality of life in general and how to attain the level of sattva or goodness in a successful material and spiritual life. It also highlights the importance of personal evolution that culminates in the highest success of human existence.

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Right to equality is perhaps the most fundamental right without which happiness is impossible. Unjust discrimination always results in misery and unhappiness to those discriminated against. **Rigveda** has beautifully spelt out the right to equality. It is worth-quoting.

"No one is superior or inferior

All are brothers. All should strive for

The interests of all and should progress collectively.

Let the strength to live with mutual co-operation be firm in you all."

Sanskrit literature has always beenperceiving the problem in totality and its solvation also in totality.

May all humanity Be happy

May all be without disease

May all witness auspicious sights

May none have to undergo suffering.

Manudharma sastra gave much importance to woman and her value. According to shloka where women are honored, divinity blossoms there; and where they are dishonored, all action remains unfruitful.

Human values are mainly emphasis on **Vedanta sastra**. Human values for living the vision of oneness is the theme mainly discussed very much in Vedanta. According Vedanta the success of any individual or society as a whole depends upon the extent which we are able to diagreose the source of present day, accurately assess the opportunities and decide a right course of action for building healthy and holistic societies.

Upanishad contains immortal truth realized by a pure and sense-free mind, in a transcendental state. They were revelations to the seers. These truth are universal and will always inspire humanity to rise higher in search of perfection through spiritual realization by shedding ago. The barriers that are projected by the ego, the mind and the sense of organs are pulled down. And consciousness begins to flow out, flow on and flow through. This what Upanishads call

attainment of the self, which is the ultimate absolute value, Upanishads also dilate upon the means to attain the objective.

Human values in **Vidhura Niti** by Mahatma Vidur is one of the prominent Niti sastras containing ethical and human values, having relevance (suitable) even doday. He, who has a knowledge of the customs of different countries, but never exults at his own happiness, nor delights in another's misery, and who repents not after giving charity is said to be a man of good nature and conduct. The man whose well-planned and spoiled works are never known to others, whose counsels are well-kept and became known to others only when they are carried out into practice, his work are never spoiled – he succeeds in all his objects.

From that perusal of the above advise given by Mahatma Vidura to kind Dhritarashtra. It will be observed that many gems of human values are contained in the Vidura Niti, which are still relevant in the modern times. His teachings are aimed at kings, ordinary citizens as well as ascetics.

Chanakya applied his teaching of Niti-Sastra that has made him stand out as a significant historical figure. According to the views of Chanakya, lofty ideals are mainly emphasized much on human-values. He preached some human values and ethics as follows; one should save his money against hard times, save his wife at the sacrifice of him riches, but invariably one should save his soul even at the sacrifice of his wife and riches. Do not reveal what you have through upon doing but by wise council keep it secret bing determined to carry it into enforcement.

"Wise men should always bring up their sons in various moral ways, for children who have knowledge of **Niti-Sastra** and are well behaved become a glory to their family. A brahmana's strength is in his learning, a king's strength is in his army, a vaishya's strength is in his wealth and a shudra's strength is in his attitude of service." Fondle a son until he is fine years of age and use the stick for another ten years but when he has attained his sixteenth year treat his as a friend.

In the **Buddhist period** Buddhist believed in good activities, good behavior, tolerance and non-violence. 'Vihar' and 'Monasteries' became centers of education in Buddhist period. They were residential institutions. Some of the Buddhist monasteries gained world wide reputation by transmitting Buddhist culture and value education for

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example to include values like truth and non-violence.

Buddha's message was for peace. This was the aim of Buddha towards all living beings. If we accept the aim of Buddha then human society would be peaceful through the practical of non-violence, equality, brotherhood and friendship. This address was for all human society, regardless of religion, caste and creed. Humans cannot live without society; but to lead a social life they have to follow social rules and regulations along with religions norms and practices. Humanity is the care of society. Buddhism promotes the practice of fine precepts prescribed by the Buddha, i.e., not to kill, not to steal, not to indulge in unlawful sex, not to tell lies and not to take intoxicating substances. It also teaches the moral values taught by Buddha, which help in abstaining from torture, adultery, trafficking, raping and robbing women and children, falsehood, slaughtering and violence, while peace, happiness and harmony etc.

The Buddha said that self-power, self-reliance and unity were the key-points for the development of human society as well as the nation. The Buddha advised the sangha to develop self-reliance and dutifulness and at last proceed towards the goal. To control unlimited human desire and to give up greed in this world Buddha advised four types of right thinking and meditation. It is called Brahma Vihara in Buddhist tradition. If human society can follow the Brahama Vihara qualities, then the ward would be the kingdom of heaven for all being. So, to speak in the words of the Buddha: "Nahi verena verani sammanti dha kudancancam, averena ca sammanti – esa dhammo sanantano." Hatreds never cease through hatred in this world; through love alone they cease. This is the eternal law.

CONCLUSION

An analysis of ancient literature world reveal that duties out weigh rights and that is why there were no exploitation. It is the need of the time we build such high morals and values among children that were adopted in Vedic period. In our society education should foster universal and eternal values, oriented towards the unity and integration of our society and nation. Such value education will help in eliminating obscurantism, religious fanaticism, corruption, violence, superstition from the society. A part from this combative role, value has a profound positive and universal perceptions by education. Education must teach a person what life is and what its goal is. There is a strong need to stress on Indian culture and

spirituality in our management courses.

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INDIAN CULTURE AND HUMAN VALUES

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"अयं निजः परो वेति गणना लघु चेतसाम्।
aya? nija? paro veti ga?ana laghucetasam A
उदारचरितानां तु वसुधैव कुटुम्बकम्।।
udaracaritana? tu vasudhaiva ku?umbakam ?

Those with petty minds account thus - "this (one) is mine" or "that (one) is his". But for ones with an exalted life, the whole world itself is a family!

Indian Culture and Its Evolution.

India has been a land of religion where people of multiple and different faith and races has been living since ages peacefully together. The persons who came to India as invader has now been assimilated into the India culture enriching it. The foreigner like the Greeks, Sakas, Kushanas, Huns in ancient times, the Arabs and Moghul in medieval times and Western influence" during British rule in the modern times has all influenced the Indian culture enriching it through assimilating and absorption in the country's religion, art, architecture, language and different lifestyles Except Britishers, all other persons coming to India have settled here and adopted the Indian way of living and culture. The mixing of the people from other civilization with Indian civilization in life and culture enshrines that the whole world is a family ": 'Vasudhaiva Kutumbakam'. Majority of Indians follow the Hindu religion though India is not a Hindu society. India's religious traditions, both indigenous and foreign, have been established over the years. Indian society being a religious society naturally gives utmost importance to the Humanity.

Human Values- At the Heart of Indian Culture

The Human Values are the eternal qualities that an individual must possess for quality life and which does not changes with the change in the society or situation like Generosity, Kindness, Compassion, Tolerance, Cooperation, Sensitivity, Belongingness and Gratefulness The tenets of every religion and culture inculcates into the child values of speaking truth, practice of non violence, content. India having a glorious reputation for being the land of wise and spiritual souls has been called a Vishva Guru. Indian People's sense

of life and human values has influenced and enriched the cultural ethos of innumerable communities of different cultures and religions. These values have been an integral part of Indian epics and the ancient literature where one is taught to follow one's Dharma. Dharma here connotes that one should always follow one's own duty in righteous way. The warriors in Ramayana and Mahabharata are inculcating value of courage. The Indian King, Harishchandra, gave primacy to the truth and one's own Dharma over the material wealth. Ashoka, the Great, the mauryan king spread the moral teachings among subjects and to the far away countries by erecting the Pillars and Edicts. The values like respecting other religion and faith just like one's own faith, showing compassion and mercy towards poor, animals, downtrodden, slaves; respect towards elders; protection of the environment etc have always been relevant and followed. The social reformer and the architect of Indian Constitution, Dr. B. R. Ambedkar stands for the very essence of the joyful and vibrant existence by way of equality and equity without any discrimination based on sex, race, caste, place of birth and religion. The father of Nation, M.K Gandhi has shown the world the power of Non-Violence and Truth and self- restraint of the individual.

Indian epics such as Ramayana and the Mahabharta have given utmost importance to the virtues which an ideal man and women must possess. The character of these epics like Lord Rama and Lord Krishna, Arjuna, Sita, Hanuman, Yudhistra are the epitome of virtues and acts as role model for the humanity. In the medieval period, the Bhakti movement and Sufism had great influence bringing the various communities together creating a sense of co-existence and tolerance. In the modern era, with the coming of the British, the Indian society came into influence of western scientific and renaissance ideas. The effect of this contact was felt in every sphere of society like education, governance system, judicial system, art and architecture, literature, dressings, etc. During all these periods of transition and changes, the human values as enshrined in the ancient Indian culture has been an integral part of Indian culture. The ancient Indian thinkers fixed for education certain life-long objectives that require life-long efforts to achieve and realize the objectives as mentioned below:-

'asto ma sadgamaya,
tamaso ma jyotirgamaya,
mrityorma amritam gamaya'
(Lead m from falsehood to truth,

Lead me from darkness to light,
Lead me from death to immortality)
(Brihadaranyaka Upnishad, I.3.28.)

The ideals of truth, light and immortality thus constituted triune unity, each subsisting the other. The Indian Parliamentary Committee on Value Education in February 1999 identified five core universal values as*: (a) Truth (b) Righteous conduct (c) Peace (d) Love and (e) Non-violence*. The other social human values which are at heart of Indian culture are the duty-first approach, unity in diversity, tolerance, peaceful co-existence etc.These values are derived from various sources of Indian tradition and culture. Important values that are ever relevant and unchanging are found in the form of scriptural texts in the Indian culture. 1. Vedas 2. Bhagavad Gita 3. Ramayana 4. Mahabharata 5. Jataka-tales 6. Dhammapadda 7. Ashoka's Pillars and Edicts 8. Bhakti and Sufi Literature.

Human Values: Sources and Relevance

As Plato in his The Republic wrote that "The mark of an educated person is the willingness to use one's knowledge and skills to solve the problems of society". In the present times when the India is facing various global issues like pollution, terrorism, conflict, poverty as well as local issues like discrimination based on gender, caste and religion, regionalism, communalism, intolerance, identity crisis etc, it becomes of utmost importance and significance to understand the human values inherent to Indian Culture and the ways they can help to solve these challenges being faced by the humanity. The following values are important which must be the guide for individual and social development.

1.   **Purushartha:** The Indian value system considers four aims of human life which is the core of Indian culture. The objective of humankind as "Purushartha" – 'Purusha' means an individual or person, and 'Artha' means objective or pursuits which are articulated as four Purusharthasas:-

     (i)   Dharma (Righteousness) (ii) Artha (Material possession) (iii) Kama (Desire) and (iv) Moksha (Salvation or liberation). Since a human being is a reflection of God, it is the rightful pursuit of a person to fulfill these four purusharthas.

2.   **Niskama Karma:** Indian culture primarily focus that one should

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perform his own karma without expecting for its fruits. In Srimad Bhagavat Gita, it has been beautifully described as:-

"Karmanye Vadhikaraste, Ma phaleshou kada chana,
Ma Karma Phala Hetur Bhurmatey Sangostva Akarmani
कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि।।

You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself to be cause of results of your activities, nor be attached to inaction."

3. **Truth (Perfection in Speech):** In ancient India, the focus was on building character where one is duty bound to speak truth with honesty, dignity, courtesy and politeness being the building blocks of any free, advanced society. In Taittiriya Upanishad, it has been stated that "Speak the truth. Practise righteousness. Make no mistake about study. There should be no inadvertence about truth. There should be no deviation from righteous activity." *(Taittiriya Upanishad, I. xi.1-4).*

In Srimad Bhagavat Gita, Truth is Dharma which is never changing. The emphasis on the perfection in speech can be seen specifically in the following verse:

*"Anudvega-karamVakyam Satyam Priya-hitam Cha yat
Savdhyayabhyasanamchaivavanmayamtapauchyate 17.15*

Austerity of speech consists in speaking words that are truthful, pleasing, beneficial, and not agitating to others, and also in regularly reciting Vedic literature."

It is believed that most of the problems of present day world can be solved if we practice this verse in our life. Lord Buddha's practical morality of middle path for the harmonious development of the multiple dimensions of the human personality stresses on the Purity of conduct, truthfulness, love and benevolence through the Eightfold way. M.K. Gandhi who led the Indian struggle for freedom considered Truth as the ultimate reality. As John Keats in "Endymion" and "Ode on a Grecian Urn" wrote respectively "A thing of beauty is a joy forever" and "Beauty is truth, truth beauty,-that is all, Ye know on earth, and all ye need to know".

The importance of truth in life does not require any

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explanation. Today, the human society is suffering from wants of truthfulness in social and individual dealings. The materialism and physical needs have taken over the eternal value of Truth. Increasing crime rate, frauds, religious intolerance, jealousy, regional conflicts are the testimony that there have been degradation in the values.

4. **Righteous Conduct**: It has been an integral ethos of Indian culture where one is supposed to conduct in righteous manner following the prescribed social and moral norms. The righteous conduct and detachment have to go hand in hand. If there is attachment to the result, then there are temptations to deviate from the path of righteous conduct for the sake of achieving the desired result and non compliance to result give rise to negative and destructive emotions like that of anger, bitterness and frustration. Attachment to result and worldly things has been identified to be the root cause of pain and sufferings experienced in this world. This value of detachment can also be reworded as "Do your best and forget the rest". An example of detachment can be given that of a doctor, who treats/operates on the patients. He performs his righteous duty with a sense of personal detachment with the patient. Righteous conduct with detachment to result helps a person attain calmness of mind under which his concentration power, creativity, efficiency and effectiveness in whatever he does is greatly enhanced. This is the path of Niskama karma yogi advocated by Lord Krishna in Geeta according to which one has freedom to act, but has no control over the result, which may be dictated by many factors beyond his control.

Righteousness in conduct has to be inspired by the Law of Karma, which says, "you reap as you sow". There is no escape for anyone from this law of karma. The concept of Trusteeship of whatever we possess and Maharshi Patanjali's ten values covered under Yama and Niyama are other inspiring concepts to help us to perform righteous conduct with detachment to result. Another source of motivation and inspiration to perform righteous conduct is the thought that God is watching our every action and we should perform righteous actions to please God. The state of the person practicing this value has been defined as that of Stithipragya i.e even minded person in Geeta. It is worth mentioning that righteousness in thought, word and action in all walks of life is also the essence of the teachings of Lord Buddha for getting rid of the sufferings in this world. The simple but important human and moral values pronounced by Lord

Buddha and Mahavira i.e. Eightfold path and Triratna stressed on non-violence, truth, non-stealing, non-possession of thing, self control, emancipation of women, Right views, Right aspirations, Right speech, Right action, Right living, Right effort, Right mindfulness and right concentration. A spirit of equality contributed to the development and propagation of these human values among the masses. Lord Krishna in Gita has stated that

> "utsīdeyur ime lokā na kuryāA karma ched aham
> sankarasya cha kartā syām upahanyām imā% prajā%

> If I ceased to perform prescribed actions, all these worlds would perish. I would be responsible for the pandemonium that would prevail, and would thereby destroy the peace of the human race." Thus, Lord himself is duty bound to perform His karma in righteous manner.

5. **Peace:** Peace cultures thrive on and are nourished by visions of how things might be, in a world where sharing and caring are part of the accepted life ways for everyone. The very ability to imagine something different and better than what currently exists is critical for the possibility of social change. In majority of Indian faiths, the human being is soul or Atma having three inherent attributes of Truth, Knowledge and Bliss. Peace is our natural state. Truth and knowledge give us peace of mind which results in unending happiness or Bliss. We are peaceful when there is no turmoil inside us. Peace is not silence. One can remain in silence and yet be not peaceful. Peace in not a passive state. Peace gives clarity of thoughts stability of mind detachment, maturity and right understanding. Selfishness disturbs peace of mind so one has to be completely unselfish to remain peaceful. A light mind with fewer positive and elevated thoughts gives peace of mind. Peace also means freedom from anxiety. Doing good to others, dedicating yourself to a higher cause, serving others considering them as your own self gives you an elevated feeling which results in peace of mind.

> Sri Mad Bhagvat Gita in its Chapter 2, Verse 66 mentions that

> *"nāsti buddhir-ayuktasya na chāyuktasya bhāvanā*
> *na chābhāvayata% śhāntir aśhāntasya kuta% sukham*

> *An undisciplined person, who has not controlled the mind*

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and senses, can neither have a resolute intellect nor steady contemplation on God. For one who never unites the mind with God there is no peace; and how can one who lacks peace be happy?"

Buddha has been a great force for peace in the world. Buddha's policy of peace, self-sacrifice, kindness and charity moulded the lives of numerous saints in medieval India while in modern India, too, some great leaders like Gandhi and Nehru have undoubtedly been guided by Buddha's teachings. The declared foreign policy of India was based on Panchashila, in itself a Buddhist term, which allows for the possibility of peaceful co-existence between people of different ideologies.

Today's world is not in peace as many countries are becoming the places of conflict due to geopolitical and economic interest. However, it is equally true that despite diversity of race, religion, ideology and so forth, people all over the world are near unanimous in their basic wish for peace and happiness. Today, at the threshold of 21st century the world is in dire need of peace which should produce harmony, universal brotherhood, love, compassion, forbearance, equanimity and breed solace in interpersonal relationship. International humanitarianism, non-violence and World peace are a foremost necessity of today.

6. **LOVE**: Love is the supreme human value which connects the two souls. It is more than attraction and fondness or romantic attachment. It is pure, unselfish giving that is unconditional, secure and valued. Love can be expressed as kindness, friendship, understanding, acceptance and sincerity. It urges all to embrace all those around us with compassion. In the spirit of love, one does not look to undermine, belittle and exclude others. One seeks to see other persons good points, give them confidence and let them feel that they are much appreciated members of the society. True love leads to compassion. It may be seen in operation in human acts of generosity, mercy (dayaa) and charity (daana). The concept of 'Love for all' leads to consideration of the whole world as a family as in the concept of vasudhaiva kutumbakam.

In the Gita, the highest form of devotion (Bhakti) is known as lover to the God. The love of Meerabai, Radha to the Lord Krishna is such an example. In Buddhism, there are four elements of love which are simple behavior and virtues which one must hold to bring

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the strong love.

    (i) Maitri is kindness or benevolence. This is not only the desire to make someone happy but the ability to do so. One may love someone, but the *way* that one love may make them unhappy. One harnesses the ability of *Maitri* by truly looking at the one beloved and developing a deeper understanding of who they are as a person. By understanding the person one love, one will, in turn, learn how to love them. This understanding is based on the ambitions, the desires and the troubles of one's love.

"Conquer the angry one by not getting angry; conquer the wicked by goodness; conquer the stingy by generosity, and the liar by speaking the truth. – Buddha"

    (ii) Karuna is the second element of true love meaning compassion. It stands for one's ability to ease the pain of others, as well as the desire to. This is also based on understanding, but the understanding of the suffering of one's love. Only when one truly understands their suffering, one will be able to help in alleviating and easing their burdens.

"If we could see the miracle of a single flower clearly our whole life would change. – Buddha"

    (iii) Mudita as the third element means as joy or happiness. This element of true love is one of the most important as it ties all four elements together. If there is no joy or happiness in love, then the love is not true. Love must be fulfilling and bring joy and happiness to those who feel it. Once there is no joy or happiness in love, then there is no longer any love.

"There is no path to happiness: happiness is the path. – Buddha"

    (iv) Upeksha is the final element of love meaning freedom. When love is true, both people within the couple should have freedom, and feel free within the relationship. Each person should feel free to be an individual to allow them to grow and develop in their own way. This allows one to be oneself and have time alone, safe in the

knowledge that one's love is doing the same. There should also be freedom within the relationship, being able to feel comfortable to share ideas and thoughts without fear of judgment.

The price of freedom is simply choosing to be. – Buddha

Love in true sense brings mutual respect, trust, understanding, tolerance; compassion which if one is able to understand and apply will change the face of humanity. In today's world where there is lack of trust and mutual respect among the individuals, societies, communities and countries, the true love will bring the changes for make the world a better place providing with happiness and joy.

7. **Ahimsa (Non-Violence):** Ahimsa in the Indian religions of Jainism, Hinduism, and Buddhism, the ethical principle of not causing harm to other living things. The development of the concept of non-violence has reached its zenith tracing its course from the Vedic times, to the time of preachers of different religions and to the present era of Gandhi. The nonviolence has a prominent place in the philosophy of various scholars and freedom fighters. All the major religions of the world–whether Hinduism, Buddhism, Jainism, Christianity, Judaism and Islām– share their basic tenet with non-violence and they have preached the principle of love, tolerance, goodwill and peace. In Indian religions the concept of non-violence (ahimsa) has played a pivotal role throughout its civilizational march. The word 'ahimsa' expresses an ancient Hinduism, Buddhism and Jainism precept. The ancient principle of ahimsa has had a profound impact on Indian thought and civilization over the millennia, and it continues to influence the world today.

Jainism has the principles of ahimsa as part of its teachings. Jaina philosophy as a chief propagator of Non-violence includes it as the cardinal percept. Jainism defines ahimsa forbids the killing of human beings, birds and animals, and plants even in pramad. The Buddhist doctrine of non-violence is more practicable as it is free from extremes. The basic tenet of the doctrine of Middle Path (avoidance of extremes) also emphasizes ahimsa. The middle path also called Eightfold path includes non-violence, non hatred, friendliness to all, renunciation, continence and the ideal or reaching nirvana. Buddhism considers life to be a sacred one and therefore

renounces violence. Buddha exhorts, "Just as a mother as long as she lives cares for her only child, so should man feel an all-embracing love to all living beings." Buddha believes that violence can lead only to violence, "Never in this world has hatred ceased by hatred, hatred ceases by love." He tried to cultivate peaceful atmosphere and love even for the enemy. His doctrine of ahimsa emphasizes to return love for hatred and to avoid all kinds of violence. He urges for compassion for all life forms.

Mohandas Gandhi particularly stressed ahimsa and utilized it as the conceptual basis for non-violent civil disobedience. These campaigns soon characterized the Indian struggle for independence from British colonial rule and also influenced the African-American Civil Rights Movement in the United States.

Conclusion: The world is going through a rapid transition through Globalization, a process which is bringing the world closer economically. There has been an increase in deprivation and conflicts within societies and nations. The issue of climate change and damage to nature is staring at us in the face. India has been a beneficiary and a recipient of the effects of globalization. Though we have made rapid inroads into the development path, but the development process has been unevenly distributed and created inequalities in the quality of life for most of the people. One can observe the extremes of development and poverty, rich and poor, educated and uneducated, joy and sorrow etc.

The world has been facing terrorism, religious intolerance, geopolitical conflicts for economic gains which at one end providing the better life of some people while destroying the beauties of life of other persons. In such scenario, the human values which have been an integral part of Indian culture if adopted will usher in an era of peace, development, mutual respect and cooperation brining joy and happiness to all.

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POETS ARE THE UNACKNOWLEDGED LEGISLATORS OF MANKIND

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The famous line 'Poets are the Unacknowledged Legislators of Mankind' has been taken from Shelley's ' Defence of Poetry'. The essay was actually the reply of Thomas Peacock's article 'The Four Ages of Poetry' in a magazine in which he said that poetry has lost its significance and become valueless and useless in present perspective as it was an age of science and technology and that intelligent people should give up taking interest in it, rather they should pursue serious subjects. Shelley, in this essay, defines reasons as logical thoughts and imagination as perception. Man recognizes beauty through reasons and imagination and civilization comes through beauty. According to Shelley poets impart the pleasures of their observation and experiences through their poems. Civilization thrives and advances with the help of literature. Shelley marks the poet as a prophet, a person who 'participates in the eternal and the infinite' He places poetry in the column of divine and organic process— 'A poem is the very image of life expressed in its eternal truth….. the creation of action according to the unchangeable forms of human, as existing in the mind of creator'. Further Shelley says …. 'Poetry is the mirror which make beautiful that is distorted'

Then comes the moral duty of a poet. According to Shelley poetry lifts the veil from the hidden beauty of the world. Being a moral teacher he inspires good deeds and checks the wrong ones as Wordsworth says…   'One impulse from the vernal wood,

> May teach you more of man,
> Of moral evils and of good '
>   Than all the sages can."

Shelley in this treatise also discusses critical history of poetry through ages coming to the present era and telling the worth of poets and poetry. Poetry, it may be said, is the expression of imagination and it is connected with the origin of man. A child automatically listens the rhythm and harmony of musical sound and enjoys it. Sound as well as thoughts have relation both between each other, so the language of a poet has ever affected a uniform and harmonious sound

without which it is not poetry.

A poem is the very image of life expressed in its eternal truth and it is always accompanied with pleasure and wisdom. In the starting of civilization the poets and readers were not aware of the excellence of poetry and it was reserved for future generation to estimate and analyse it. Even in modern age we see that poets do not reach towards excellence of their fame during their life time. A poet is like a nightingale, sitting in dark loneliness, cheering its own solitude with music and sweet sounds. His readers or audience also take pleasure from his rhythm and sounds but do not know the source of their delight. As far as poetry is concerned, it creates the elements which ethical science arranges. It acts in divine manner also and awakens and enlarges the mind itself by rendering thoughts. Poetry lifts the veil from the hidden beauty of world and makes familiar objects unfamiliar. The great instrument of moral good is the imagination and poetry administers to the effect by acting upon the cause. Poetry enlarges the circumference of the imagination by filling it with new thoughts as Milton said in Paradise Lost…

'The mind in its own place, and itself
Can make a heaven of hell, and a hell of heaven'
Poetry empowers the moral faculties of a human being.'

Poetry as all of you know is a distinct literary form. The poet's role is to engage, to inspire and to influence readers with mastery of language intertwined with imagination and emotions. Poetry can be called unique and distinctive for several reasons. It conveys its message very beautifully in very few words decorated with rhythm and melody and delights the listener. A poet relays awareness of experiences and cements society at large. Poetry is focused on relaying experiences in a highly salient way, it has great potential to bring two people of different culture together. A poet also has a great role in nation building, creating national integration as well as social justice. Then we have the cathartic role of poetry. It purifies our inner self, thus spreading harmonious relationship. The role of poetry also changes with the need of society for example during war poet tries to make peace. He evokes masses whenever there is any revolution. History is evident how poets made the people go for great causes. Thus it can be said that Shelley was justified in making this statement that 'poets are the unacknowledged legislators of mankind' because poet's enhanced poetical language can re-

institute an order for society. Poets can institute law and create new material for knowledge determining the poet's responsibility as legislator.

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LITERATURE AND HUMAN VALUES

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Literature plays an important role in various fields. It is a wide subject for any fields. It requires a large number of groups of poets, writers, dramatist and novelist. Many writers give the valuable thing in the fields of literature In modern period literature has indicated a new moment for the HCI field that requires it to revisit methods and practices to consider aspects that are difficult to deal with, such as human values and culture. Although recognized as important and a challenge for HCI, human values is still a topic that demands investigation, discussion, and practical results (theoretical, methodological, technical) so that it may become some what useful for HCI as both a discipline and a community. This paper presents an informed discussion in which we explore possible understandings for values in HCI, the importance of the topic, and existing approaches. We draw on the literature and on our own research experiences in the topic to develop critical discussions and suggest possible directions for advancing the research and practice in the context of this challenge.

REVIEW PAPER

The notion of values permeates human life. People prefer one thing to another, praise one behavior and condemn an other, like something and is like something else: whenever people do it, they assign values. Axiology is the philosophical study of value, mainly from the perspective of ethics — the concepts of "right-wrong" and "good-bad", and aesthetics — concepts of "beauty-ugly" and "harmony-conflict". Studies in axiology are often concerned with problems related to the nature and status of values, their evolution, normative aspects, scientific methods to explain values and judgments, etc.

In the scientific domain, axiological issues are related to whether research can be truly free of value and whether its ends should be designed to expand knowledge or to change society. In his reflections on science and techno science, Lacey has developed an idea of interaction between values and scientific practices, rejecting both the positivist objectivism that challenges the influence of values in scientific activity, and the postmodern relativism that denies the

distinction between cognitive values and ethical and social values. Lacey considers epistemological and practical implications of science in contemporary society, arguing that scientific institutions and scientists themselves should consider the social, ecological and human contexts when designing their research projects and instruments.

Williams defines values as core conceptions of the desirable within individuals and society that serve as standards or criteria to guide not only action, but also judgment, argument, evaluation, and choice. Schwartz, in turn, defines values as desirable, trans-situational goals that vary in importance and function as principles that guide people's lives. For the author, values may be understood as "beliefs tinged with emotions", and as motivational constructs that transcend specific situations and actions, serving as standards or criteria to guide the selection of actions, policies, people, and events.

In his General Theory of Value, Perry argues that values cannot be treated either as a mere quality of an object or as a mere mental quality of a subject: it is a relation between an object and an interest-taking subject. While it is obvious that people do not only value objects, but also other people, behaviors, situations, ideas, etc.,

The word "value" has been used in many senses and has been the main concern of researchers from different disciplines, being approached and investigated for and from quite different perspectives. Therefore, we should not look for an ultimate definition able to unify the different interests and understanding around it, but revisit notions that may be useful for HCI. In fact, Williams highlights that assuming a definition for values is useful as well as challenging: while a comprehensive initial view for the idea of valuing must identify generic aspects and characteristics, for specific purposes, conceptions that are more restrictive should be formulated as needed.

In this sense, a broad definition like the one we suggested may be used as a starting point from which more elaborated understanding and directions can be developed. A shallow approach to values leads to naive assumptions and positions where the term values becomes just a kind of buzzword. At the same time, deep conceptual discussions and inquiries on values may lead to philosophical, psychological and logical issues that may be impractical and beyond the direct focus of HCI. Both the extremes

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would not offer substantial contribution to HCI investigation and practices, indicating the need for reaching a balance. Such a balance may require moving from an abstract notion of values to a more specific one that facilitates the consideration and involvement of values in design process and products. Forinstance, how to identify values and decide which ones to consider, how to deal with them in different design stages and what means to design for values are common questions in HCI literature and that are directly influenced by the definition adopted for values

Considering different disciplines, Williams indicates that the term "values" has been used to refer to interests, pleasures, preferences, moral obligations, desires, wants,goals, needs, attractions, and other kinds of selective orientations in which the core phenomenon is the presence of criteria or standard of preference—a preference that indicates (orreveals) an ideal something.

"*It is not enough to teach a man aspecialty.Through it he may become a kind of useful machine but not a harmoniously developed personality.It is essential that the student acquire an understanding of and a lively feeling for values. He must acquire a vivid sense of the beautiful and of the morally good. Otherwise he—with his specialized knowledge—more closely resembles a well- trained do gthana harmoniously developed person.*" (Albert Einstein, the New York Times, October 5th, 1952).

In the Design field, the concern with peoples' values and real needs has been some what present in discourses and practices. Latour, for instance, claims that a decisive advantage of the concept of design "*is that it necessarily involves an ethical dimension which is tied into the obvious question of good versus bad design*", and whereissuesofmaterialityandmoralitycannot be disassociated. Papanek brought these issues into practice, challenging the way industrial design was understood and practised. He observed how often design products cause negative impact on theworld (from promoting bad behaviors to killing people), attributing this problem partially to the deficiency, or established culture, of design literature and design courses, which are usually economy-oriented and technically centered and omit the social context of design, as well as the target public and people ingeneral.

The debate on ethics and values in algorithms has gained

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attention as controversial and potential harmful studies/solutions arise. A recent study from the Stanford University applied deep neural networks to detect sexual orientation from facial image.s Even more alarming than the scientific criticism about the method and data, were the ethical concerns regarding the possible uses for this study — e.g., homosexuality is a crime in several countries. Earlier, another study investigated automated inference on criminality from facial images in China, generating a strong debate on the ethical implications of the research. The authors published an addendum showing themselves surprised with some misunderstanding about their work, ***"in particular the motive and objective of our research".***

The cited cases are not isolated or sporadic. The Start-ups and high-tech companies have continuously offered examples of how organizations may affect society not only with their technical solutions, but also with their processes, rules, and business strategies. In 2014, The *New York Times* published a review about situations in which high-tech companies had acted poorly or even unethically during the year. For instance, *Facebook* manipulated people's news feeds to change the number of positive and negative posts as part of a psychological study without any kind of subjects' informed consent or awareness. *Google* updated its privacy policy in order to scan people's emails and improve their recommending features. *Snapchat* took no action to fix a previously warned security vulnerability that compromised the privacy of users, exposing the phone numbers and user names of million accounts. Last, *Uber* exposed the intention to track consumers' geo- localization, and conducted an aggressive dispute with *Lyft* by booking fake rides and sabotaging its fund-raising initiatives.

Walsham questions whether we, ICT researchers, "*are making a better world with ICT*". The author highlights that dramatic changes have occurred over the last decades, with ICTs being spread over almost all countries and becoming pervasive in many areas of human activity. Such changes raised concerns that the research contribution of the field could have got lost and that the field itself could be in decline, and the author suggested that an agenda focused on ethical goals should be mandatory for the field to remain relevant and offer a unique contribution.

Ethics, human values, and culture are intertwined with each other. Areas, such as architecture, medicine, engineering and law are concerned to investigate how to build better physical spaces, provide

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better quality of life, developing more efficient technologies, and ensure better organization and conditionsof human life.Computer Science, as both a powerful tool for other areas and an area for itself, must take such issues seriously. As Lee states, "*neither a computer nor the teaching of computer science has any value or meaning outside of its impact on people*". Therefore, it is mandatory to sensitize Computer Science and ICT professionals — in their different roles — to be aware and concerned on how to use their knowledge and skills to improve the lives of people in their own environments, favoring their autonomy, in a way that makes sense to the man to do not trigger adverse effects on individual and communities' lives. HCI is key for "reimagining Computer Science" and ICT research and development, and this is what we call "a new moment forHCI".

Friedman argues that values emerge from the tools webuild and how we choose to use them. She has been working for about two decades on an approach she named Value-Sensitive Design, which is intended to support the concern with values in the design of computer systems, especially ethical values. According to Friedman et al., such approach involves an integrative and iterative tripartite methodology that consists of conceptual, empirical, and technica linvestigations, encouraging moral discussions in relation to the development of products and services. The authors suggest a practical guide to the approach:

1. Start with a value, technology, or contex to fuse in mind.

2. Identify direct and indirect stakeholders related to the designproblem.

3. Identify benefits and harmsfor each stakeholder group.

4. Map benefits and harms on to corresponding values.

5. Conduct a conceptual investigation of key values.

6. Identify potential valueconflicts.

Other authors have reported experiences with design activities where the concern with values is made explicit. Isomursu et al. propose a method based on Schwartz's circular model for modeling the subjective value perceived by users of a new technology.Their method was used to analyze the adoption of a technology-supported attendance control system in a primary school

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from the perspective of values. Schikhof et al., in turn, explored the role of monitoring systems in small-scalehousing for elderly people with dementia, incorporating principles of Value Sensitive Design in a human- centered design process.

Hall uses the tem culture to refer to the way of life of people, their learned behavioral patterns, attitudes, values, material things, explaining that culture is related to the very different way so forganizing life,of thinking, and of conceiving underlying assumptions about the family, the state, the economicsystem, and even of the mankind. For Hall, then atural act of thinking is strongly modified by culture, as well as the things people pay attention to and what they ignore, theway they behave and the way they interpret other's behavior, what they value and what they do not, etc. In this sense, it is impossibleto fully understand values in technology design if we ignore their cultural nature. In fact, the very act of designing influences and is influenced by culture — be we aware of that or not.

Accounting for values directly communicates the need for clarifying ideal rules related not only to the technical product to be designed, but also to its design process,deliveryandadoption strategies, the involved organizations, and the people involved in its developmentand use, i.e., to the complex cultural context of design. For instance, assuming that a body scanner is the ideal solution for security in airports, what would be the ideal rules for a body scanner device to follow? What would be the ideal way of installing and starting using it at airports? What ideal rules an organization should satisfy to produce a body scanner? What would be the ideal rules for its use and different users? Refining this kind of high-level questions may support organizations and people to take actions towards an ideal solution for different stakeholders.

CONCLUSION

This literature indicates an significant role in human values. It take a part of human values. In our society every human being have its value. So lit gives the useful values.Its difficult to deal with such type of modern aspect but in modern script lit give a new change in human values. So it is very attractive and useful to everybody.

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LITERATURE AND HUMAN VALUES

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Meaning of the Term Value

A value stands for ideals men live for. Values are part and parcel of the philosophy of a nation and that of its educational system. They are the guiding principles of life which are conducive to all round development. Literary value does not include the values expressed or implied in a text but refers specifically to how one can attribute worth to a text in terms of its value to Civilization, a culture, a society or a particular group of people. Mrs. Indira Gandhi in her convocation address at Vishva Bharti in 1966 remarked:

"Let us not measure the quality of our education by the statistics of pass, failure and wastage, however important these figures may be as official records. The quality of education must be reflected in the quality of life, in its value and grace."

John I Goodland has also pleaded, "The central task of education- and therefore, for elementary schools is to develop man of goodwill who do not cheat or steal or kill; universal individuals who value as one both self and mankind.

R.W. Emerson had described the man of character as:

"Not gold, but only men can make
A people great and strong-
Men who for truth and honour's sake
stand fast and suffer long
Brave men, who work while others sleep
who dare while other fly
They build a nation's pillars deep,
And lift them to the sky.

Kind of values

Values are of various kinds and named according to their specifications:

1. Aesthetic values in accordance with arts, dramatization, dancing, painting, music etc.

2.   Spiritual values concerning spirit as opposed to matter.

3.   Moral values relating to ethics.

4.   Social and cultural values.

Aesthetic values and Literature

Aesthetics, in literature is the inclusion of references to artistic elements or expressions within a textual work. It's a method used to promote or educate readers about important artistic expression in society.

According to Meraim Webster Dictionary aesthetic originated from Greek word aisthetikos meaning a sense of perception or to feel. Aesthetics refers to the study of our emotions and our minds in relation to the sense of beauty in literature and the other fine arts.

Literature helps us to appreciate diverse cultures and certain emotions like love, anger, jealousy, greed etc. Once we learn to control these emotions it will help us in balancing our professional life. Aesthetic value of literature appreciated when we read literature materials such as poems, novels, drama, short stories.One can get aesthetic pleasure in story telling such as Aesop's Fable and Hans Anderson's Fairy Tales.

The beauty of literature can be appreciated through expressed creativity as well as reenactment of play and drama Romeo and Juliet. Intercultural knowledge of different cultures and shared valued is gained by a variety of texts.

Spiritual values and literatures

Realistically it is said that "values are not taught but caught". In fact spiritual values are not to be taught but to be lived. Spiritual values can be associated with religion and God. Spirituality is a quality that is associated with persons or things but is paradoxically distinct from material or worldly concerns.Spirituality can be thematically reflected in texts through a number of literary devices that evoke spiritual responses from the reader.

The immortality and immensity of soul is the crux of carlylyle's philodophy in sartor Resartus as it is in the Gita. Carlyle shows that man's divinity lies under the garment of flesh and blood

covering up the divine soul. He believes that in everything about man, there are two meanings one suggesting the temporary and perishable things in life, the other related to his spiritual side. What the eye of the flesh usually sees is only a garment, an outer appearance but the higher and heavenly essence is hidden beneath several of metaphysical and moral views include the new that the supreme being permeates the world, the doctrine of transmigration of soul, the doctrine of Karma, the concept of equality of all living beings, the views that one should devote oneself to one's duty without caring for the reward and that one should remain undisturbed when in trouble. These news finds expression in the works of, R.W. Emerson, Walt Whitman, Thoreau, in all metaphysical poets,Wordworth, Arnold, W.B. Yeats and Milton. Blakes's songs of innocence and of Experience and many others. Tagore observed, "My religion is a poet's religion; all that I feel about it is from vision and not from knowledge. I frankly say that I cannot satisfactorily answer your questions about evil; or about what happens after death. And yet I am sure that there have come moments when my soul has touched the infinite and has become intensely conscious of it through the illumination of joy. It has been said in our Upanishad that our mind and our words. Come away baffled from the Supreme Truth, but he who knows that, through the immediate joy of his own soul, is saved from all doubts and fears."

Moral values and Literature

Moral values are set of principles guiding us to evaluate what is right or wrong. Moral values such as truthfulness, honesty, determination, loyalty, giving respect to each other etc should be inherited by every individual. If a person possesses these qualities is considered as a good person in society.

Literature explains these values. The works of plato socrates and Aristotle (the most famous Greek philosophers) contain virtues that promote perfection to a society if only human beings have the willingness to uphold and practice them.Literature is full of moral values as Moral values. Moral values are reflected in the works of innumerable writers and poets. For e.g. "In A Southern Night" (1861) Arnold believes that beauty of life consists in performing the duty. He was deeply touched by the personality of Indian sages who unregretful of anything performed their duties.The presence of moral values in literature can affect individual's own personal thought and

morality.

Social and cultural values and Literature

Moral values are based on perception's of right and wrong whereas social values are often based on things like majority rule and tradition. Social values can be described as the collective standards of conduct that are held in regard by a particular group of people, large or small.

Literature and society are related to each other. Both are interdependent. Our values are normally grounded in the core values of our culture. The essence of Literature is that before we are in a position to stand a comparison with the other cultures of the world; or truly to co-operate with them, we must base our own culture on a synthesis of all the different cultures we have. Literature is also a device for an adoration to a nation. It can do so much for one's own country. Numerous poems, songs, sonnets, ballads and odes were written by famous writers as manifestation of their love and patriotism towards their own country. A national anthem is a lyrical verse. Not only does it praise the country, it also emphasizes its beauty, acknowledges its history and signifies its majesty.

CONCLUSION

Life is manifested in the form of literature. Without literature, life ceases to exist. It is an embodiment of words based on human tragedies, desires and feelings. It cultivates wonders inspires a generation and feeds information. Even though it is dynamic, endless and multi-dimensional, literature contributes significant values to the world we live in.

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EFFECTS OF LITERATURE ON HUMAN LIFE

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Term Literature is most commonly used to refer to works of the creative imagination, including works of drama, poetry, essay and fiction. Any work of art in which the emotional content pre dominates is literature. It is the expression of written words and has no medium of its own because many mixed forms of literature exist in it. Its boundaries cross our lives, our traditions, culture, social relations, national unity and a lot more. The human condition is defined as the positive or negative aspects of being human, such as birth, growth, reproduction, love and depth. It has the ability to connect us to time and place, inspire critical thinking have lasting beauty and enduring value which can teach people about the human condition and how to improve their own.

Literature is important in everyday life because it connects individuals with larger truths and ideas in a society. Literature creates a way for people to record their thoughts and experiences in a way that is accessible to others, through fictionalized accounts of the experience. It has seven effects in your everyday life. The first is to develop empathy; second, the ability to see what makes good grammar. Third is to develop more in depth critical thinking. Fourth is to gain multi- disciplined knowledge. Fifth, to enhance imagination, six is to quote and the last is to develop friendship. Before literature human life was practical but now it has expended into countless libraries and curiosity of the human mind and the world around them.

Literature becomes a looking glass into the world as others view because it enables the people to see through the lenses of others. So, it provided a gateway to teach the reader about life experiences from the joyful and saddest stories. It strikes the reader to reflect upon their own live when he sees the world with fresh eyes. When the reader reads a material that is reliable to him may teach him morals and encourages him to practice good judgment. This can be seen in school books, which have a moral teaching purpose behind the story. It teaches us how to live through which reader visits different places, meets people, listens to them, and feels their joys and sorrows. It mirrors the society and its mannerisms.

In ancient time literature was used to pass down customs, traditions, beliefs and feelings to the younger generations. At that time literature had taken on a more comprehensive role of mirroring society. It teaches students to see themselves reflected in art and allows people to learn about life from the perspectives of another. It is the foundation of humanity's cultures, beliefs and traditions. It serves as a reflection of reality, a product of art, and a window to an ideology. So, It is an instrument of revolution, political turmoil; social injustice can be ended and resolved in the form of literature. A writer can be a warrior with his words as his weapon. He can be a revolutionist by writing literary pieces that exploits corruption in his fellow countrymen. It in the present generation still exists as an expression of art, a source of knowledge and an instrument of entertainment. Books are being read seriously by readers who crave for information by those who are passionate in expressing their imagination.

Literature kindles new ideas. It gives the voice to the people who want to express their opinions about certain things in life. Whether it be in politics, health and religion. It is the heart of songs, rhythm and harmonious pieces that give message and inspiration to people. It expresses the inner realities of the society and has a deep and direct link with human life and its realities. As a matter of fact, life and literature are two separate things. A creative literature grows out of the real situations and events of life and life without a creative and constructive literature has no inner significance. Literature offers a different form of learning rather than just providing information. It reflects the various experience, ideas, passion of human beings in their daily life that expression several forms and styles of literary works. It directly derives from human life and can increase our knowledge and experience about human problems includes values, morals, cultures and human interests.

Literature is the foundation of humanity's culture, beliefs, and traditions. It serves as a reflection of reality, a product of art, and a window to an ideology. Everything that happens within a society can be written, recorded in and learned from a piece of literature. Whether it be poetry or prose, literature provides insight, knowledge or wisdom and emotion towards the person who partakes it entirely. Life manifested in the form of literature. Without literature, life ceases to exist. It is an embodiment of words based on human tragedies, desires, and feelings and cultivates wonders, inspires a generation,

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and feeds information. Even though it is dynamic, endless, and multi - dimensional, literature contributes significant purposes to the world we live in.

So, the literature can put in different terms, those of symbolic or meaningful relations who analyzed the various possibilities clearly from society to society. It is said that studying human condition is not enough. One has to feel that condition in order to gain wisdom. Literature provides for a richer life. No other form of learning brings the enrichment that reading brings. Literature is the torch – bearer that has helped civilizations to overcome the darkness of savagery. In the absence of the great Ramayna, Mahabharta and the Vedas India would not have been called the Golden Bird. Similarly, what makes Greece the mother of European civilization is it's great literature. So, in the words of Tolstoy, without literature men would be like wild beasts because it endows an understanding, an empathy in the readers even for someone who is much separated to him by time and distance. Literature unites mankind.

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IMPACT OF HUMAN VALUES ON ENVIRONMENTAL CONSERVATION

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INTRODUCTION

"Trees could solve the problems if people trying to improve things would only allow them to takeover"**— Peter Wohlleben**

In current circumstances, there is increased human activities due to explosion of human population and degradation of habitats which caused many species that were formerly common to decline to near extinction. Consequently, there is need to preserve populations of rare or threatened species (Deborah, 1987). Since last two decades, there is debate among researchers and environmentalists for nature conservation that involved the issue of biological diversity and ways to preserve it. Conservation of environment simply indicates the sustainable use as well as management of natural resources which include wildlife, water, air, and earth deposits. There are renewable and non-renewable natural resources. Conservation of natural resources generally focuses on the needs and interests of human beings, for instance the biological, economic, cultural and recreational values.

It is defined that Conservation is a principle of resource use, allocation, and protection. Its main focus is upon maintaining the health of the natural world, its, fisheries, habitats, and biological diversity. Conservation policies also focus on materials conservation and energy conservation, which are seen as important to protect the natural world. Conservationists have vision that development is necessary for a better future, but only when the changes occur in ways that are not wasteful. Biological data demonstrates that wildlife species are vanishing faster than ever before in Earth's history, while the average global temperature is dangerously rising. The glaciers are melting, extreme weather events are becoming more common and if necessary steps are not taken immediately to conserve the environment, humans and other species on earth are at high risk due to an unprecedented climate change which may threaten the very existence of life. Although the planet's climate is known to go through cycles and to change dramatically in the past as well, the climate change we are already witnessing is primarily a result of human

activities. It is seen that scientific progresses have enabled human beings to harness natural resources of nature for their wellbeing. Recently, humans have exploited natural resources that results in increased pollution and other related issues. There are several types of conservation that affect the state of the environment.

Types of environmental conservation

Water Conservation

Water conservation According to the World Health Organization, over one billion people worldwide do not have access to safe drinking water. In the United States, western states may face their own water crisis due to rising populations and limited availability of treated water. The availability of clean water is affected by pollution.

Soil Conservation

Soil conservation is to avert soil from erosion or reduced fertility caused by misuse, acidification, salinization or other chemical soil contamination. The Dust Bowls of 1930 demonstrate the intense impacts of poor soil management. With the combination of dry, windy conditions, the National Oceanic and Atmospheric Administration estimates that the impacts lasted up to eight years in some states, resulting in tons of topsoil loss. The loss of topsoil is dangerous since most of the soil nutrients are found in this soil layer. Soil erosion introduces contaminants and sentiment into aquatic resources, increasing the environmental impact. Soil conservation is the management of soil to prevent its destruction. Today, agricultural practices and land management focus soil conservation as a way to ensure soil nutritional quality and to prevent water pollution. There are several techniques for improved soil conservation such as crop rotation, cover crops, conservation tillage and planted windbreaks and affect both erosion and fertility. When plants, especially trees, die, they decay and became part of the soil.

Wetland Conservation

The wetlands cover diverse and heterogeneous assemblage of habitats ranging from lakes, estuaries, river flood plains, mangroves, coral reef and other related ecosystems. Abundance of water at least for a part of the year is the single dominant factor. The main aim of Wetland conservation to protect and preserve areas where water exists near the Earth's surface, such as swamps, marshes and

bogs. Wetlands cover at least six per cent of the Earth and have become a focal issue for conservation due to the ecosystem services they provide.

Energy Conservation

Increased cost of fossil fuels and mounting environmental concerns has made energy conservation a top priority with governments and individuals. Energy conservation can also involve more complex solutions such as alternative fuel power plants. The goal of energy conservation is to balance the need for energy with the environmental impact of fulfilling those needs. There are many types of energy conservation such as renewable energy can be generated continuously practically without decay of source. For examples solar energy, wind energy, geothermal energy, hydro energy. Non-renewable energy is energy that comes from the ground and is not replaced in a relatively short amount of time. For example, energy generated from combustion of fossil fuels, coal, and gas. The types of conservation demonstrates that there are ways to protect the environment through the wise use of resources. The conflict between conserving natural resources and development can be resolved with increased awareness of the environment impacts of resource use. In this way, the effects can be minimized.

Major environmental challenges for humans in contemporary period due to over population and increased activities of humans are as under:

1. Loss of wildlife habitat which in turn brought many wildlife species on the brink of extinction.

2. Loss of forests which further increases the levels of carbon dioxide and other greenhouse gases in the atmosphere, increasing the greenhouse effect and further warming the planet. As an example, when buying wooden garden furniture always ensure its from renewable sources.

3. Extreme exploitation of natural resources, preventing the natural systems from replenishing.

4. Increased discharge of carbon dioxide, mainly by fossil fuel burning that contributes to the Climate change.

5. Increased production of synthetic materials as a

substitute for the natural ones, with many being extremely toxic to the environment or/and taking centuries to decompose.

To conserve the environment and reverse the threatening climate change affects on whole world, it requires a global action to achieve a global effect. Unfortunately, poor nations which mainly depend on the natural environment for survival need help to tackle poverty to be able to deal with environmental concerns.

Human Values in Indian Society

What are human values? On the basis of our learning, understanding and belief, we can define human values as- the eternal qualities that an individual must possess for quality life and which does not changes with the change in the society or situation. However, quality life is a relative term and all of us cannot be agree on the same point. Some examples of human values are Generosity, Kindness (Compassion), Tolerance, Cooperation, Sensitivity, Belongingness and Gratefulness. Socialization involves nurturing of these human values. Society grows as a cultured society with the development of human values in individuals. Development of human values in an individual since childhood is greatly affected by the society in which he/she lives. India is the country with rich historical culture and strong social values. However, our strong values and culture has been polluted now due to several reasons: • Not Believing in Ourselves - So most of us do not know, what is correct? • Westernization - Not adopted but actually we have started copying culture and life style of western countries in the race of so called modernization. • Intense Use of Technology - Telephone, Television and Internet has several advantages to the society; however they are harming the society more instead of providing benefits. • Long Period of Outside Rulers - This period was enough to destroy the culture of whole society; however our deep rooted values could protect it partially. Unfortunately, technology is now harming society and destroying culture. Changed behavior of the society greatly affects the human value. How human values get propagated in the society? Some of us are responsible for this : Parents and the home environment, Teachers and the Schools, Religious Authorities, Peers, Government Agencies, the Work Environment, Mass Media, literature and Law. It is worth mentioning that each of us does not get identical values. This is because human values get cultivated in an individual due to his/her wisdom along with exposure, experience and social environment . So when an

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individual behaves erratically (unsocial) ultimately it affects the society.

The more intense the impact of an individual, society gets affected more. If we ponder over reasons of pollution, we can easily conclude that a harmony between human being and the ecological system has been disturbed due to humanmade systems and society.How human values affect the environment? The reason lies in the meaning of an environment. Environment is all about surrounding but it is not only surrounding, it contains all living and non livingobjects on the earth. So, to protecting the environment is about protecting all living and non-living objects on this planet. This is also very necessary for our survival. Treating environmental elements; Soil (earth), Water and Air as friend are the teaching of India's great culture. Some of the teachings of Rig-Veda - clearly shows that we must respect environmental elements just as we treat our close relatives and friends. Some examples from Rig-Veda are - "Heaven is my father, brother atmosphere is my navel, and the great earth is my mother", "The earth is my mother and I am Her son", "The person who pollutes waters of ponds, wells or lakes goes to hell", "O Air! You are our father, the protector".

Relation between environmental conservation and human values

We consider environment as the property of government or something which is free and comes in abundance. Our changed human values (some reasons we have discussed in previous section) towards our eternal and closest friend environment have created the problem of pollution. Pollution is now biggest threat to environmental conservation. So now an analysis has been made here showing impact of changed human value on environmental pollution, by considering environment as one of the important element of a family. In this section an analysis has been done by considering environment as a friend (or close relative) and effect on environment due to human values. Some important human values we have considered for the analysis are:

 • **Generosity** - Great Indian values always insist on to show generosity, not only for our family members but for every single object on this planet.

- When we becomes generous, we share.

 - Our selfishness stops us in sharing of natural resources and hence

causes wastage/unutilization.

• **Tolerance**- Tolerance means acceptance.

- When we accepts our surroundings and every living and non-living thing then we understand their advantages (strength, positive attributes) and disadvantages (weakness, negative attributes).

- Technological innovations have made our life more comfortable and made us intolerable to the natural variations.

• **Sensitivity**- Sensitivity helps in understanding the current situation/ condition.

- Understanding- Why this has happen?

- Helps in identifying the problem or sensing severity of the problem.

- Sensing pain of others.

- We are unable to sense severity of problem of pollution

• **Belongingness** - We do care of ourselves, our house and our properties with great involvement.

- When we do not feel belongingness then we don't take responsibility.

- Who owns this environment? Who is responsible to the problem of Pollution? very precious to us, then we must be thankful and feel grateful to him.

- All natural elements are very precious to us and the most important fact is that, they can not be reproduced.

 - We must express our gratefulness to the Mother Nature.

We can now establish very easily to the fact that our values decides our action. Our actions with degraded values are the reason to disturb natural equilibrium. This can be seen with some examples below:

- Cutting of trees (shows our insensitivity and thankless behavior).

- Unwise utilization of Plastics (shows our insensitivity).

- Inefficient use of fuel of any form (shows our selfishness).

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- Pollution of natural sources of water through several means at domestic and commercial level (shows our insensitivity, Irresponsibility and thankless behavior).

But today we are seeing a big decay in human values. The values are totally changed by human for his selfishness. There are some example of changing human values are given below-

Human value	Changed human value	Impact on environment conservation
Generosity	Selfishness	Selfishness causes improper and wasted utilization of natural resources. • In selfishness we just think about our progress, growth and comfort by compromising of our friend environment. • Our insatiable appetite for growth, civilization and comfort is causing great harm to our environment and showing our selfishness. • Selfishness inhibits us for sharing and optimizing resources that could have saved lot amount of fuel and other natural resources
Tolerance	Intolerance	• All natural elements (including us) are governed by principle of nature. • When we do not accept it, then nature reacts. • Modern life style has made us, intolerable to natural seasonal variations. • We cannot imagine our life without AC, Heater and Refrigerator, which are the major source of environmental pollution.

Sensitivity	Insensitivity	• We do not feel pain in wasting and polluting water, polluting air, cutting tree, poisoning soil, littering and creating noise.
		• We don't bother about severity of problem pollution.
		• Our insensitivity for other living–non living objects of the planet has disturbed equilibrium of the nature.
Belongingness	Irresponsibility	• We care our belongings but who owns the environment? Does not environment belong to us? • Who will take care the problem of pollution, is this problem is of only government? Who is responsible?
Gratefulness	Thankless	• We have become thankless to the nature. • A fresh air, pure water and fertile soil are the gift of nature to us, but our thankless behavior has destroyed its purity.
		• We are thankless to the Mother Nature and don't hesitate in cutting trees, making soil; water and air impure.

CONCLUSION

A theoretical study carried by us clearly shows that problem of maintaining environmental conservation is not the technological problem. This problem is purely behavioral problem. Changed (degraded) human values have affected our actions and hence it has disturbed equilibrium of the nature. No technology can stop it. Only human values,behavior and actions, which are the outcome of values, can reduce pollution. This can be achieved only with restoring great Indian values by considering environment as a member of the family. In future, a quantitative study can be carried out for identifying most important human value that contributes more for the protection of environment and also how these values can be maintained/ sustained in our society

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ENVIRONMENT CONSERVATION AND SUSTAINABLE DEVELOPMENT THROUGH INDIAN CULTURE

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INTRODUCTION

In the second decade of 21st. century, we all can feel very modern and advanced, as we have crossed all the obstacles and hindrances to achieve a lifestyle of utmost comfort and luxury. The protection and preservation of environment is a pressing issue. Every person, organisation and institution has an obligation and duty to protect it. Environmental consciousness deserves to be propagated at all levels. Environmental conservation can be achieved, if we all share a single thought, the thought of creating a better world to live in, the thought to give a better deal to everyone, human or otherwise, to the present as well as to the future generations, who have to share the Almighty's great gifts of clean environment and abundant natural resources on this planet earth. Environmental protection encompasses not only pollution but also sustainable development and conservation of natural resources and the eco-system. Environmental degradation can be either localized such as the depletion of a nation's forest resources, or global, such as destruction of the ozone layer. The focus of the discussion today revolves around examining the extent to which awareness about the environment has percolated into public consciousness, and making a frank appraisal of enforcement measures adopted so far in protecting the environment. It has been possible as we not only utilized but overexploited our natural resources, beyond the capacity at which they can be regenerated by nature with the help of advancements in technology in the last two centuries at a very high pace.

SUSTAINABLE LIFESTYLE and INDIAN CULTURE

The Indian conception of life is embodied in a coherent world-view in which all its aspects exist in a state of inter-related harmony, being governed by a universal order that is reflected in all realms of human experience. The human being is part of a well-ordered system in which all aspects of life and nature have their place, and are not in opposition, but in harmony with each other. This harmony between humans and nature is integral to the Indian

tradition and ethos.(WWF-India for MoEFCC). Today, when people throughout the world are perturbed by the degradation of the environment and the disastrous consequences of this, traditional ethics of nature conservation could be looked upon as a source of inspiration and guidance for the future.

Environmental education has been placed at the centre of efforts to achieve sustainable development for the last several decades. International agreements such as Agenda 21, for example, have called for a re-orientation of all education towards sustainability (UNCED, 1992, Chapter 36). Agenda 21 follows the lead of a number of earlier policies, including the Belgrade Charter and documents arising out of the First Intergovernmental Conference on Environmental Education in Tbilisi, all of which contained similar calls for the promotion of environmental education programmers as a way of raising awareness of environmental issues and halting environmental destruction.

India adopted a new paradigm of thinking and experience of development post- Stockholm Conference of 1972 called Sustainable Development (SD), following which, India became a part of 187 countries agreeing on carrying out an important commitment towards SD by signing the Rio Declaration during 1992 UN Conference on Environment and Development. Since then the concept of sustainable development is adopted such that the country and society can meet the needs of the present without compromising the ability of future generations to meet their own needs and the level of growth rates is commensurate with social, economic and environment development (DESD 2005).

TRADITIONAL INDIAN LIFESTYLE PRACTICES

Traditional Indian Lifestyle can give us hundreds of examples of living in harmony with nature. Living a life of moderation and giving back to nature is not new to us. Some of the examples are :

1. Nature Conservation

In India, forests are revered and trees worshipped. Forest and tree cover in India stand at 24.01 per cent of the country's geographical area and is on ascendance. Forests neutralize approximately 12 per cent of India's GHG emissions. (WWF-India for MoEFCC)

a. Bishnoi Community

Bishnoi is a social group found in the Western Thar Desert of India, who follows the tenets of conserving biodiversity of the area and ensuring a healthy eco-friendly social life for the community. For them, harming the environment means harming themselves.

b. Khejri Tree Conservation

In Rajasthan, a desert state of India, the Khejri tree (*Prosopis cineraria*) is valued for its moisture-retaining properties, and it is not axed even if it comes between the constructions. The live example of this is seen in Salasar Balaji temple in Sikar district.

c. Traditional Rain water harvesting systems of India

Indians Communities are harvesting rain water since centuries as we knew the importance and scarcity of fresh water since long time. These rain water harvesting systems are specific and Unique according to the topography, climate and Rain at that location. Step Wells of Gujarat, Tanks of Tamil Nadu, johads of Rajasthan and Zabo System of Nagaland are few examples.

2. Food

Food production, processing, marketing, consumption and disposal have important environmental externalities because of energy and natural resource usage and associated GHG emissions. (WWF-India for MoEFCC).To respect food has always been a way of Indian life.

a. Locally Grown and Seasonal foods

Eating locally grown and season produces are recommended for good health, which significantly reduces the need for preservation and transportation of food. Eating seasonal is primarily encouraged by our traditional system of medicine.

b. Utilizing the food waste

Preventing the waste is also an accepted practice. Numerous examples can be found from north to south and from east to west for the creative reuse of the extra food prepared, hence reducing the waste. Many recipes to recycle the leftover food are prevalent in our country hence reducing the food waste. (Khakra, Curd rice, dal parathas, vegetable peel chutneys etc.)

c. Energy Saving Techniques of Cooking

Various energy saving techniques like hand, grinding and hand churning using madani.Food preservation has also been done in a very environment friendly manner without using energy generated by fossil fuels instead simple method of pickling, sun drying etc. (Aam Papad, Pickles etc.) (CEE for MoEFCC 2015).General aversion to food wastage and respect for food are deeply ingrained in Indian psyche. Children in Indian homes are taught about respect for food at a young age.

3. Sustainable consumption values

Simple sustainable consumption values, such as switching off unwanted Electrical appliances are imbibed in homes as well as schools from a young age. During summers, people often prefer to sleep out in the open, in courtyards or on the terrace, thus leading to reduced usage of cooling appliances in homes. For generations, earthen pots or matkas have been used to store water and keep it cool. This helps reduce the refrigeration requirement during summers. The practice of sun-drying of clothes and hand washing dishes reduces the usage of energy-intensive tumble driers and dish-washers, respectively. Hand washing the dishes would save around 200 to 300kWh\year assuming one cycle per day of dish washing. This also results in reduced water consumption as compared to dishwashers. People to bathe with a bucket and mug which is significantly less wasteful than bathing under shower or in bath tubs. Some people also prefer to bathe in cold water for most of the year. (WWF-India for MoEFCC).

4. Clothing

India is a home to many unique types of hand woven fabrics or handlooms. Traditional practice of weaving textile with a weaving loom does not require any energy, it only requires the skill to weave. Also we have a rich heritage of various hand embroidered fabrics. Examples like banarsi, kanjivaram, patola, zardozi, kalamkari,tye and dye, sujani, phulkari, kashida, kantha, Nagaland weaves etc.

a. Khadi

Khadi is made from cotton, silk or wool .Yarn spinning by charkha and woven manually, i.e. without any electric support (not utilizing any fossil fuel), if dyed with natural dye, it becomes green fabric. Production of one meter of khadi fabric consumes just three

liters of water against 55 liters consumed in a traditional textile mill .This hand woven fabric has the smallest carbon footprint . (The Hindu, may 19, 2016).

b. Cotton Handkerchiefs and Kitchen towels

Are used over a long period unlike the use and throw tissue papers. Paper products are harsh on the environment as use timber and are cause of water and air pollution.

c. Recycling of used cloths to make new products

Culture of recycling is evident from the fact that most of the household have dusters made up of used cloths. Other examples of reusing and recycling can be: Rugs from old blankets, Foot mats from jute sacs, Cushion covers from used saris, bags from used clothes etc. All these examples quoted above give sufficient evidence that sustainable lifestyle is rooted in our culture. The path for sustainable development for a country which already has a rich culture of sustainable lifestyle should not be the same as the path taken by developed countries. The path must be unique and one that promotes these environment friendly lifestyle practices. So there is a strong need to redefine the meaning of development for our country which can become the alternate model of development for the rest of the developing nations.

CONCLUSION

Introduction and implementation of environmental education as an independent subject would require to formulation of strategies, logistics and comprehensive support systems at different levels- both within the school systems as well as outside; Pedagogy need to be based on the needs of children belonging to different age groups, local context, and indigenous perception of environment, cultural tradition and multi disciplinary approaches. It has to come out from the confines of the school and involve the participation of parents, family and entire community, formulation of curriculum in other subject areas to avoid unnecessary duplication and increase in curriculum load, evaluation of effective cognitive domains like values, attitudinal changes etc. Evaluation methods have to be formulated to include group evaluation and significant modification in the curriculum and syllabus for both pre service teacher education programs.

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ENVIRONMENT CONSERVATION AND HUMAN VALUES

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ABSTRACT

Environment Conservation is the talk of the decade and it will only going to gain more and more attention day by day asit is a necessity of humankind. This is theonly one discussion where everyone is on one side. We have to protect our environment, we know. As a community we have started working towards it. But have we started working on it as an individual? Becausethis would be so unfair if all the burden falls on handful of environmentalists.

We are born with some quality that make us what we are. We are born with ability to give and receive love, ability to trust others, ability to show gratitude towards others, ability to be kind and our own integrity which always help us decide between wrong and right. We show our love and compassion towards things that have lives, but we fail to demonstrate these values to the things that are not alive but are equally important for us to survive. But it is time to take our first step and shower our surrounding with love and compassion.

We all can contribute, and every single contribution will help. But the question is- Are we willing to contribute? This contribution will bring little discomfort in our lives. Are we ready for it? Nature has enough to satisfy our needs but not our greed. So are we ready to make up our mind to give up some of our luxuries? It is a tough question! And the truth is that we have not done much towards the protection of environment. For us, protection of environment is limited to plating trees and switching of lights when not in use. But there is a lot more to it. There is a list of things that we control which impact the environment. So let's dig a little deeper and find out what more things we should be doing to protect our plant from the damage that is beyond repair.

ENVIRONMENT CONSERVATION AND HUMAN VALUES

And as an individual,we have not done much for our environment. We have not even yet fully understood that in what ways we are actually harming our environment. Upon asking question

to random people about things we can do for environment protection, we receive answers on following points only-

- Save water

- Save electivity

- Plant trees

- Limit the use of vehicles

Let's talk about the things we have not thought about yet. Let's enlighten ourselves.

We impact our environment in three ways-

1. Every time we consume anything

2. Every time we use anything

3. Every time we discard anything

We discardour old vehicle before they complete their life cycle. Two decades earlier there used to be only one vehicle per family. How is the situation now? Do we really need three vehicles in afamily of five, or we buy it just because we can. In last ten years, each one of us must have bought and discarded at least three mobile phones. Earlier we used to have one phone in one family. But now the situation is like- people are even carrying two mobile phones. Is this the need or the luxury? We don't have to throw our old mobile phone and get a new one because technology is getting cheaper. It's important to use a product till the end of the life cycle. That is the most important aspect of environment conservation. Optimum utilization of resource is necessary. We see water, electricity and fuel as our natural resources and talk about conserving them. Mobile phones and all these gadgets also consume our natural resources. So wait couple of years before you replace your old mobile with new mobile for better selfie camera and let your old mobile live its full life.

Now a days we are surrounded with paper napkin. They are everywhere. After every little bite, after every little sneeze, we use and throw one tissue paper. And who are these people who are wiping their hands with paper napkin after lunch and washing their hands anyways. Find out and stop them. So the question is- Do we really need these tissues and paper napkins in our lives? Is it our need or

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just luxury? People feel free to use these things because they think it is just paper, it is bio-degradable and so it will not do any harm to our environment. We are not talking about its disposal here. We are considering the resources that are used in manufacturing of these things.

After the ban on plastic, all restaurants and food chains are flooded with wooden fork and paper straws. How is that okay? Disposal of these things might be eco-friendly, but what about the energy and electricity and water and other raw materials which are getting consumed at large scale in factories in producing them, so that people don't have to drink juice directly with the cup? Think about every time you have used a straw, was that a need or luxury?

World is facing problem regarding the waste disposal. If we look into our household, we can see that we are generating more waste that we did before ten years. Generating more waste and doing nothing about it, is not okay. Throwing things is not okay. I do not have to look into any statistics to reach to a conclusion that there is something wrong with us the way we consume our food when I see people throwing away one juice box with one straw after having 200 ml of juice. There is a way to have juice and not having to generate waste. What is that way? Well, there must be. We are human being, we are an intelligent species. I'm sure we can find a way to drink juice without producing any waste.

Let's talk about paper cups. Plastic is hazardous to health and environment, so disposable plastic cups are gone and paper cups have come to our lives and in tremendous quantity. They are safer for environment. Are they really safer for environment? You know how much resource it consumes to produce one paper cup. Well, I don't know, you find out. To have two sips of water, we use and throw one paper cup. Tea is now served in paper cups. Apparently, washing a cup is too much trouble. Doesn't it crush your heart when you crush the paper cup? And there are people who use two paper cups at one time because tea gets hot. Find out who are these people and stop them immediately.

Why is that whenever we are taking a small trip, it becomes necessary to produce one plasticbottle? Try to remember your one last trip by train or flight or bus, which you completed end to end and didn't generate any plastic bottle waste. For water, why can't we carry steel bottle while we are travelling and fill it with tap water.

Don't generate plastic waste every time you are thirsty.

Let's demonstrate our human values towards environment and let's try to live one day without generating any waste when we consume our food. For example- disposable items like spoons, plates, fork, tissues, packing items like- disposal containers, paper bag, plastic bag, waste from packaged food like- bottles, plastic packet, wrappers. Let proof that we have compassion towards our environment.

Minimize waste and minimize purchases. We don't have to buy things just because they are cheap. World is running on advertisements these days. Whenever we open our mobile, we are forced to watch few advertisements before we can do anything useful. These advertisements are followed by sales and discounts. And they lure us into buying things which we don't need. And if only after seeing the advertisement if you realize that you need something, then you don't really need that thing. So many clothes, furniture, home furnish things, electronic item are lying in your home that you didn't need. And this is what we call an exploitation of our natural resources. Show love for all items, furniture, gadgets that you own. Let all the products complete their life cycle. We cannot really protect our environment by planting one tree. There are many aspects and all aspects are important.

When we are talking about shopping, we have to have a talk about these online shopping websites. Few year earlier, thereused to be two or three online shopping portal. But now everything has its own website for online shopping.A product which is available in your city, and in some cases in shop next to your house, has to travel 1000 km in the plastic and cardboard packaging with thermocol and printed paper receipts. Why? Because it is convenient, doesn't involve much efforts, and it is cheaper online? Show gratitude and kindness towards environment. Prove that you care about environment and don't fall prey to this world of discount, if it is making you generate waste.

Now, wherever we throw our waste we generate one waste that is a garbage bag. So to dispose a waste we have to generate a waste. What is wrong with old method? Take dustbin out as it is and empty it and bring it back.The damage that has already been caused to our planet is irreversible. This is the time when our planet needs our consideration more than ever. Understand that your luxury cannot

be continued. We have to take our steps in sustainable manners. Show your love to your surroundings. Be grateful for every drop of water and cool breeze. Be kind towards natural resources. Think twice before you throw things, or before you decide to discard things you own. Spread kindness towards the mother earth!

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ENVIRONMENT CONSERVATION AND ETHICS: NEED AND IMPORTANCE

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INTRODUCTION

Environment conservation is the practice of protecting the natural environment by individuals, organizations and governments. Its objectives are to conserve natural resources and the existing natural environment and, where possible, to repair damage and reverse trends. Due to the pressures of overconsumption, population growth and technology, the biophysical environment is being degraded, sometimes permanently. This has been recognized, and governments have begun placing restraints on activities that cause environmental degradation. Since the 1960s, environmental movements have created more awareness of the multiple environmental problems.

On the other hand, Ethics is the branch of philosophy that is derived through the logical application of human values. Environmental ethics is a branch of applied philosophy that studies the conceptual foundations of environmental values as well as more concrete issues surrounding societal attitudes, actions, and policies to protect and sustain biodiversity and ecological systems." With the rapid increase in world's population, the consumption of natural resources has increased several times. This has degraded our planet's ability to provide the services we humans need. The consumption of resources is going at a faster rate than they can naturally replenish. Environmental ethics builds on scientific understanding by bringing human values, moral principles, and improved decision making into conversation with science. Environmental ethics considers not only the rights of people living today, both individually and collectively, but also the rights of future generations.

Environment conservation and Indian Constitution

The conservation of environment is needed for sustainable development. The Industrial pollution, degradation of forests, depletion of ozone layer, the green house gases results in global warming and climate change which will have an adverse impact on

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environment and human health. There is a need for conservation of Biodiversity, protection of wetlands and prevention of environmental pollution, promotion of ecological balance enables sustainable development. There are several provisions provided in Indian Constitution for Protection of environment. There are certain legislations enacted viz. Environment Protection Act, Wildlife Preservation Act, Biodiversity Conservation Act, water and Air pollution prevention Acts etc The Judiciary playing a vital role in protection of Environment. Through Judicial Activism the Supreme Court can issue directions under writ Jurisdiction under Article 32 of Indian Constitution. The United Nation Organisation passed several UN conventions like Ramsar Convention on protection of wetlands, and UN convention on Biodiversity etc. The Indian Constitution guarantees justice, liberty and equality to all citizens of the country. Article 21 constitute right to get pollution free water and air. Article 48 of Directive Principles of State Policy directs that the State to take steps to organize agriculture and animal husbandry on modern and scientific lines. Again Article 48-A requires the State to take steps to protect and improve the environment and to safeguard the forests and wildlife of the country. In M.C. Mehta (II) V. Union of India, the Supreme Court, relying on Article 48-A gave direction to Central and State Governments and various local bodies and Boards under the various statutes to take appropriate steps for the prevention and control of pollution of water. Article 51-A says that it shall be the duty of every citizen of India to protect and improve the natural environment including forests, lakes, rivers and wildlife, and to have compassion for living.

Need for Ethics in Environment Conservation

Human activity is changing the climate, depleting biodiversity, destroying habitats and poisoning the earth, the water and the air. It is increasingly understood and accepted that natural resources are limited and that their use should be sustainable. Campaigns to raise awareness and improve education have highlighted to the general public that human environment is on an indefensible path that could lead to ecological, economic and human disaster. Yet, humans continue to degrade the biosphere and deplete natural resources at an unprecedented rate.

Those who care about conservation advocate applying our unique intelligence to deal with our wasteful use of natural resources. It is neither a matter of being right or wrong, nor of human destiny or

superiority; the point is whether we are willing to survive as a species on the planet. But the pursuit of the survival of the species, rather than the individual, would imply that we are self-conscious as a species, rather than as individuals. If we are not, the ethical and biological arguments for caring about future generations fall short. Every time that a tree is cut down to make a home or other resources are used, we are using natural resources that are becoming more and more sparse to find. It is therefore necessary that we do our part to keep the environment protected for future generations. Furthermore, the urgency and interdependency of environmental and societal issues lead many to believe that immediate actions are necessary to stem the tide of biodiversity loss, climate destabilization, resource overuse, and other concerns. The conservation of nature should involve not only the current and future preservation of the biosphere and biodiversity, but also the proper continuation of the evolution of every species on the planet. Thus, Environmental education programs should be developed to inculcate human values towards the environment.

Paradoxically, Strategies for fighting environmental deterioration at a global level has been achieved by political negotiation. A landmark achievement was the Kyoto Protocol, by which countries agreed to reduce greenhouse gas (GHG) emissions to slow down global climate change. It was adopted by a majority of industrialized countries, but important exceptions included the USA and China, both of which are massive producers of GHGs. Implementation of the protocol was intended in two phases: the periods 2008–2012 and 2013–2020. At the end of 2020, it was planned that atmospheric GHG levels would be reduced below 450 ppm of carbon dioxide equivalent (CO_2e). However, the targets have not been met and global emissions have actually increased, despite follow-up conferences held in Copenhagen (2009), Cancún (2010) and Durban (2011). A large part of the problem is that the major GHG emitters are a serious obstacle to progress. Failure to meet the Kyoto targets has been interpreted as the intrinsic difficulty in governing 'the commons'—air, water, forests, fisheries, and so on. However, it could also be argued that the representatives of the currently dominant socio-economic system have no interest in overturning an economic model that has brought them to power. Given that most of the major industrialized countries are democracies, the hope is that informing and educating people about environmental decline will lead to a change in public opinion that will affect

politicians looking to be elected. Enhanced public awareness and support will be needed for the implementation of difficult solutions that could include population control, major political, economic and social transformations. Public awareness and support are also needed to bring to power a political class that is less influenced by the current economic model and more aware of the need for nature conservation. Though the effects of raising public awareness are likely to be powerful, this long-term approach may be too slow given the speed of environmental deterioration.

Importance of Human values in Environment Conservation

Any long-term improvement in the world's condition must start with individuals—our values, attitudes, and practices. Each of us makes a difference, and ultimately our collective activities make the world what it is. In richer parts of the world, apathy, ignorance, and wasteful consumption have negative effects. In less developed countries, survival may be such a devastating concern that conservation in any sense of the word may seem inappropriate. People are generally concerned about the environment, but their concerns do not naturally translate into action. Education helps people understand the reasons for changing lifestyle practices that may be highly embedded or traditional. Many people believe that individual actions do not really make a difference, yet in fact, they are the only actions that do. If people have the opportunity to understand the way the natural world functions, they appreciate their own place in it and value actions that are sustainable. Accurate information must be made widely available, giving the media an important part to play.

Most communities care deeply about the sustainable management of their own environments, whether they express their views precisely in that way or not. Acting together makes people a strong and effective force, regardless of whether their community is wealthy or poor. Developing effective local governments that are responsive to the need for sustainable community development is an essential element in achieving overall success. People often speak of throwing garbage away, but all that enters Earth, with minor exceptions, is sun-light; and all that leaves is some of the radiated heat originating from that sunlight. Thus there is truly no "away," no place where our garbage, our carbon dioxide, our pollution—anything that we produce or concentrate— can go. Yet we treat Earth as if it had no limits—as if there were plenty of room in which to dispose of things. Imagine a similar situation: If we simply took into our homes

all that we need or wish to consume, and then just left behind right there in the house any part that we did not use, there would soon be no room for us! Earth is precisely the same. That is basically why each community must learn to take care of itself: to make and use at least the great majority of what it consumes locally, and to dispose of it locally. The choices we make will have a greater impact on the future than those that any generation has had before. Even choosing to do nothing will have profound consequences for the future. At the same time, we face an incredible opportunity. Margaret Mead (1901–1978), the noted American anthropologist, once said, "Never doubt that a small group of thoughtful, committed people can change the world; indeed, it's the only thing that ever has!" This is a time in history when the best of human qualities—vision, courage, imagination, and concern—will play a critical role in establishing the nature of tomorrow's world.

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DIGITAL INDIA AND HUMAN VALUES

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INTR\ODUCTION

Human values are said to be the most inevitable, guiding axiom of our lives. It falls under a huge umbrella of sociology, psychology, philosophy, anthropology, axiology and many other disciplines. According to scholar Barbara Smith, 'Values are nothing but fundamental principles of human lives, so elementary yet so irreplaceable, which acts as a dictionary for the events and our actions, to analyze simpler concepts.' Hence, this statement proves that value could be great or small, but when attributed to a man, should have to be explained in his course of actions. But as the human lives diversify, the values also tend to get mended, changed or at times even replaced. Anything that gives you peace of mind can also be a value. On those grounds, scholar Paul Roubickez, says that 'In a sphere of values, contradictions are the rule'. He also says that the value system is always to remain permanent and it is only the human who decides what to do with it. Being in the age of digital era is easy and difficult in many ways at the same time. Technology has almost transformed everything that we see, face and experience today. Human relationships have undergone a massive change in the digital age. Words have changed into emoticons, face to face communications transformed to Skype calls, giving/receiving gifts became dedicating videos and lastly physical actions malformed into sex chats.

During this course of time, we must also realize the mammoth of change in the norms and morals we had previously considered to be sacred. Films are always considered to be a state of art and expression of people as collective in nature, which reflects the part of society they can be associated to. Hence this present study analyzes South Indian films of the digital age, in order to understand and trace the change in human values as shown in them. The objectives of the study include:

- To understand the impact of digital medium in human relationships in the films

- To analyze the change in human values in the digital era through the chosen films.

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- To trace the relationship between change in cultural identity and invasion of privacy in the digital age.

CONCLUSION

The introduction of digital media has undoubtedly brought in a colossal change in the value traditions of human lives. The present study shows that digital media makes the people undergo a process of mythmaking that makes them think that virtual relationships, the virality or hit rate of a video is more imperative than that of the degree of closeness a family bonding shares or the values that we are governed by. The films show that the age of information paves way too many new types of violence, but at the same time the character arcs advocates that 'no such thing is useful or useless by itself. 'Hence the manhandling or getting addicted to the technology is where the problem escalates thus leading to a paradigm shift of human values. Further researches may be possible by conducting intensive interviews with participants of the digital age to dig deeper on the technology human conflicts.

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A STUDY: SWYAM IS AN INDIGENOUS PLATFORM OF ONLINE LEARNING FORFACULTY AND STUDENTS IN DIGITAL INDIA

Raju

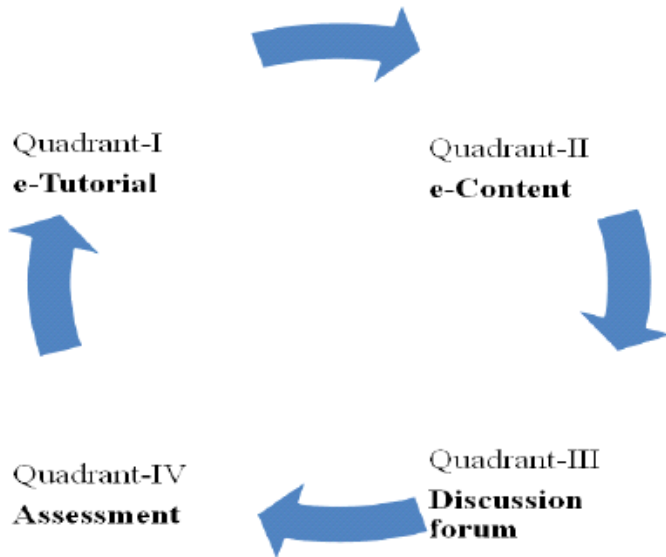*Department of Physics, Govt. Raza PG College, Rampur (UP)*

INTRODUCTION

Under the 'Digital India' Initiative of Government of India, one of the thrust areas is 'Massive Online Open Courses (MOOCs)'. Ministry of Human Resource Development, Government of India has embarked on a major initiative called 'Study Webs of Active Learning for Young Aspiring Minds' (SWAYAM), to provide an integrated platform and portal for online courses, covering all higher education. SWAYAM is an indigenous (Made in India) IT Platform for hosting the Massive Open Online Courses (MOOCs). To improve Gross Enrolment Ratio (GER), SWAYAM promises to be a possible solution with a capacity to revolutionize the education system in India

In India, MOOCs platform was first started by IIT Bombay, Mumbai. According to a study it is seen that students from India being the second largest in terms of enrollment in MOOCs after US. So, more and more students from India are looking forward to utilizing the MOOCs. As a result of that, SWAYAM (Study Webs of Active-learning for Young Aspiring Minds) programme was initiated by Government of India. The objective of the programme is to take the best teaching learning resources to all. The current SWAYAM platform is developed by the Ministry of Human Resource Development (MHRD) and NPTEL, IIT Madras with the help of Google Inc. and Persistent Systems Ltd. Currently, it is covering various courses include school, certificate, diploma, under-graduate, post-graduate courses and engineering, law and other professional courses also.

What is SWAYAM?

SWAYAM (Study Webs of Active-learning for Young Aspiring Minds) is a programme initiated by Government of India and designed to achieve the three cardinal principles of Education Policy viz., access, equity and quality. The objective of this effort is

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Quadrant-I
e-Tutorial

Quadrant-II
e-Content

Quadrant-IV
Assessment

Quadrant-III
Discussion forum

to take the best teaching learning resources to all, including the most disadvantaged. SWAYAM seeks to bridge the digital divide for students who have hitherto remained untouched by the digital revolution and have not been able to join the mainstream of the knowledge economy

This is done through a platform that facilitates hosting of all the courses, taught in classrooms from Class 9 till post-graduation to be accessed by anyone, anywhere at any time. All the courses are interactive, prepared by the best teachers in the country and are available, free of cost to any learner. More than 1,000 specially chosen faculty and teachers from across the country have participated in preparing these courses.

The courses hosted on SWAYAM are in 4 quadrants-

(1) Video lecture,

(2) Specially prepared reading material that can be downloaded\printed

(3) An online discussion forum for clearing the doubts. Steps have been taken to enrich the learning experience by using audio-video and multi-media and state of the

art pedagogy \ technology

(4) self-assessment tests through tests and quizzes and

National Coordinators:

In order to ensure that best quality content is produced and delivered, nine National Coordinators have been appointed. They are:

1. **AICTE** (All India Council for Technical Education) for self-paced and international courses

2. **NPTEL** (National Programme on Technology Enhanced Learning) for Engineering

3. **UGC** (University Grants Commission) for non technical post-graduate education

4. **CEC** (Consortium for Educational Communication) for under-graduate education

5. **NCERT** (National Council of Educational Research and Training) for school education

6. **NIOS** (National Institute of Open Schooling) for school education

7. **IGNOU** (Indira Gandhi National Open University) for out-of-school students

8. **IIMB** (Indian Institute of Management, Bangalore) for management studies

9. **NITTTR** (National Institute of Technical Teachers Training and Research) for Teacher Training programme

Courses delivered through SWAYAM are available free of cost to the learners, however, learners wanting a SWAYAM certificate should register for the final proctored exams that come at a fee and attend in-person at designated centres on specified dates. Eligibility for the certificate will be announced on the course page and learners will get certificates only if these criteria are matched. Universities\colleges approving credit transfer of these courses can use the marks\certificate obtained in these courses for the same.

Enrollment and certificate :

We enroll on SWYAM by our mobile no \ Email id a very simple process to enroll in any course in swyam on website https:\\swayam.gov.in\ . We operate our course throughweb and mobile based interactive platform(Mobile app) .

Elements of the overall SWAYAM courses are expected to include:

- **Syllabus Template** (including a course description with key learning outcomes, descriptions of faculty, a detailed course content outline, expectations for participation, certification, and faculty communication, netiquette guidelines, and academic integrity).

- **Pre- and post-course surveys**

- **Course overview** to orient on: What is the course about? What does the course include?

  What will I learn in the course? How do I use the course features?

- **Course timeline** for scheduling learning activities (week-wise detailed plans)

- **List of Announcements** to deliver reminders for due dates and course transitions.

- **Instructions on synchronous and asynchronous engagements** (prompts for students to post in the Discussion Forum, polling questions throughout the course, interaction with faculty\ TA (e Tutor) as per instruction)

Evaluation and Certification:

The host institution and the PI shall be responsible for evaluating the students registered for the MOOCs course launched by him\her.The evaluation should be based on predefined norms and parameters and shall be based on a comprehensive evaluation throughout the length and breadth of course based on specified instruments like discussions, forums,quizzes, assignments, sessional examinations and final examination. Whereas an online examination would be the preferred mode, the PI shall be authorised to decide on

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the mode of conducting the final examination. This shall be announced in the overview of the Course at the time of offering the course. In case, apen and paper final examination is to be conducted, the same shall be offered through any college\school volunteering to conduct the same. The decision in this respect will be of the PI and the host institution.

After conduct of the examination and completion of the evaluation, the PI through the host institution shall award marks\grade as per the evaluation scheme announced. The final marks\grade shall be communicated to the students as well as the parent institution of the student, within 4 weeks from the date of completion of the final examination.

The parent Institution shall, incorporate the marks\grade obtained by the student, as communicated by the Host Institution through the PI of the SWAYAM course in the mark sheet of the student that counts for the final award of the degree\diploma by the University with the proviso that the programs in which Lab\Practical Component is involved, the parent institution will evaluate the students for the practical\Lab component and accordingly incorporate these marks\grade in the overall marks\grade

A certificate regarding successful completion of the MOOCs course shall be signed by the PI and issued through the Host Institution and sent to the Parent Institution.

For Students:

UGC Credit Framework

The parent Institution shall give the equivalent credit weightage to the students for the credits earned throughonline learning courses through SWAYAM platform in the credit plan of the program.No university shall refuse any student for credit mobility for the courses earned through MOOCs.

[UGC (Credit Framework for Online Learning Courses through SWAYAM) Regulation, 2016, 19th July, 2016]

AICTE Credit Frame

The AICTE (Credit Frame work for online learning courses through SWAYAM) Regulation 2016.These shall apply to all Technical Institutions and Universities established or incorporated

by or under a Central Act, a Provincial Act, or a State\Union Territory Act and all institutions recognized by or affiliated to such Universities and all intuitions deemed to be universities under Section 3 of the UGC Act 1956, imparting technical education.

These shall further apply to the transfer of credits of such students who are enrolled as regular\part time students in any educational institution in India.

[AICTE (Credit Framework for online learning course through SWAYAM) Regulations, 2016, 17th August, 2016]

For Faculty:

Annual Refresher Programme in Teaching (ARPIT):

The Ministry of Human Resource Development, Government of India has invested a significant amount of resources towards capacity building and enhancement of professional skills of faculty of higher education institutions under the scheme of Pandit Madan Mohan Malaviya National Mission on Teachers and Teaching (PMMMNMTT). Annual Refresher Programme in Teaching (ARPIT) is one such initiative, launched by MHRD on 13th November, 2018 with the objective of providing online courses in various disciplines for professional development of higher education faculty using the Massive open online courses (MOOC) platform SWAYAM. For the implementation of ARPIT, more than 75 discipline-specific National Resource Canters. (NRCs) have been identified to prepare online training material with a focus on latest developments in the discipline, including new and emerging trends, pedagogical improvements and methodologies for transacting revised curriculum. UGC\AICTE has already granted equivalence to ARPIT courses at par with Refresher Courses for the purpose of Career Advancement Scheme' Through this letter I wish to draw your attention to the newly launched ARPIT courses and also to request you to encourage your faculty to participate in the ARPIT courses available on SWAYAM platform, not only for keeping themselves abreast of latest developments in their disciplines but also for aiding their career progression .

[UGC Letter no .D.O.No. F. 11-1\ 2O18 (HRDC\NRC): dated-01\01\2019]

AICTE Approved FDP Programme:

"All India Council for Technical Education Regulations, 2018 (Career Adv**ancement Scheme) (Degree\Diploma)."**

They shall apply to all technical institutions approved by the AICTE and Universities, including institutions deemed to be University imparting technical education and such other courses\programmes and areas as notified by the AICTE from time to time.

Now, it is further notified that those faculty members who successfully complete advanced courses offered by NPTEL, (through MOOCs mode) and obtain the certificate, shall also be considered for faculty promotions under CAS. National Programme on Technology Enhanced Learning (NPTEL) offers online basic and advanced level courses of different durations, Faculty members undertaking and completing such advancedcourses successfully are only issued joini certification by NPTEL and AICTE.

Since MOOCs (Massive Open Online Courses) of NPTEL are not full time training programs like regular FDPs, their equivalence to regular FDPs, shall be considered as under:

S. No.	No. of weeks of **NPTEL Courses**	**Lectures per Week**	Total No. of Hrs. of **engagement**	Equivalence of NP**TEL courses** with regular FDP 12 FDP of one week
1	4	3	12	½ FDP of one week
2	8	3	24	Full FDP of One Week
3	12	3	36	1 ½ FDP

Faculty from AICTE approved Degree\Diploma institutions who wish to parlicipale in the NPTEL courses, will register themselves on NPTEL portal and undergo the courses. NPTEL is responsible for offering advanced level courses for every semester. NPTEL MOOCs (Massive Open Online Courses) will have regular assignments and in-person examination at the end. A test will be conducted by NPTEL and jointly (NPTEL and AICTE) signed certificates will be issued to only those participants who attend the programme and qualify test. Faculty members who successfully complete the course, would be able to produce such certificates for promotions under CAS.

ISSUES AND CHALLENGES OF SWAYAM

Though the beta version of the site is live with around 2800

courses hosted on it, the actualdelivery of the courses are expected to start from January 2017 when the new semester starts so as to align it with the formal system of education. Once the delivery of courses starts the actual challenges can be determined.

However, there are certain issues that need immediate attention and the government has to come out with a viable solution. Following issues need to be addressed immediately:

1. Government has yet to work out a policy for recognition of the online examinationand other modes of evaluation. In initial phases only pen and paper based proctoredexams are planned. Till the policy is in place it will be difficult to implement theonline examination and alternate models of evaluation.

2. There still remains confusion as to who will be certifying the MOOCs course. Theinstitution running the course or there will be a central body to certify? If institutionsare certifying, then the equivalence mechanism has to be put in place for credittransfer.

3. It is not yet clear whether it would be possible for a student to earn credits fromMOOCs and combining credits from different institutions to get a degree ifprerequisites of the degree programme are fulfilled (Meta University concept). As perthe UGC notification the selection of courses to be considered for credit transfer is leftto the institutions to decide rather than giving the option to the learner.

4. Unless and until courses are made available in the regional languages the enrolmentwill be very restrictive. In the first phase of launch it is proposed to at least havebilingual content in English and Hindi. There are plans to convert them into otherregional languages in near future.

5. Access to Internet is still limited in rural areas in India, so the SWAYAM coursesmay have restrictive reach. Government subsidized data charges will go a longway in the support of the SWAYAM.

SWAYAM has a great potential to revolutionise the educational processes and extending the reach toremote corners of the country. With tactful handling of the issues

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and challenges envisaged in theSWAYAM initiative, it will go a long way in ensuring education for all motto of the government.

CONCLUSION

SWAYAM is being seen as an instrument for self-actualization providing opportunities for a life-long learning.Instead of reinventing the wheel government has taken an appropriate step to build the IndiaMOOCs around the existing facilities and resources developed under the NMEICT.SWAYAM Project gets further extended with the SWAYAM PRABHA initiative, anambitious 32 educational DTH Channels of the MHRD providing 24×7 curriculum based educational programmes.

Recently The Ministry of Human Resource Development (MHRD) has announced thatSWAYAM 2.0, a new version of the online education platform, will offer e-degrees.

SWAYAM and SWAYAM PRABHA initiatives are proposed do go hand in handsupplementing and complementing each other.Mainstreaming the SWAYAM initiative with the formal education system will go a long wayin realizing the dream of the nation in universal access of education. With appropriateplanning and implementation, SWAYAM can play a pivotal role in Digital India and SkillIndia missions of the government of India.

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THE IMPACT OF ICT ON ACADEMIC ACHIEVEMENT OF PHYSICAL EDUCATION STUDENTS: WITH A SPECIAL REFERENCE TO THEIR MORAL DEVELOPMENT

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INTRODUCTION

In an educational system, physical education and sports are considered to be essential component that must be carried through as it helps to meet individual and social needs. The basic requirement is to develop it adequately with proper facilities and necessary equipments. It must be remembered that even physical education and sports also undergo research and evaluation. This needs to be seriously dealt with as they are indispensable in the overall development and progress of the individual as well as the nation **Mohammad (2006).** It must also be added that in the healthy development of the individuals, the ethical and moral values of physical education and sports also must be taken into concern. When moral values are inculcated in imparting of physical education, a fair and clean sport then becomes a moral responsibility **Canoy (2004).**

All students, not a few should benefit from technology. If not enough heart rate monitors, pedometers, computers are available for all students to use them simultaneously. Teachers should implement station or circuit formats. Instruct Desktop programs such as Microsoft Excel, and Web and CD-ROM software can allow for the collection of data using hand-held computers, with the ability to transfer results to desktop systems quickly. Those technologies can help physical educators determine assessment performance quickly and easily through calculation formulas, and allows them to create and customize individualized fitness plans, as well as offering many other uses. Motion-analysis software and digital video make student performance evaluation easier, thereby enhancing teacher, peer and individual assessment **Lucey (1995).**Many pieces of technology, such as heart rate monitors, pedometers and active games, have the ability

to track performance, allowing students to document and monitor their progress. However, physical educators must consider the reliability and validity of such devices when selecting the technologies to use. Students should also be well versed in using the devices, to prevent an increase in management time and a reduction in student activity levels **Abe and Adu (2007)**

ICT can play an important role in evaluating the wing students during a physical education class. Focusing on this section **Faloye and Oparah (2007)** wrote that the current trend by teachers to the assessment is to document the physically active participation of students. This is possible by using, for example, heart rate monitors, accelerometers, pedometers, etc., which provide a wealth of information on the work done in the sessions that the teacher can take into account when evaluating the work done pos students. In the same vein it is focused the article by **Kolade and Omodara (2007)**, in it the authors attempt to collect the ways that exist to assess through ICT in physical education in Western Australia, with the aim of establishing a set of principles that can be used nationwide in all schools.

METHODOLOGY

Design used for this study will be the survey design. The population of our study is physical education graduate students of Aligarh Muslim University And CCS University Meerut.

Selection of variable: ICT, Academic Achievement

Procedure of data collection: The responses for extent of use of ICT from the participants will be collected by means of structured questionnaire.

Table 01: Compression of use of ICT by physical education students of Aligarh Muslim University and Chaudhary Charan Singh University in relation to academic achievement

Students	Mean	Standard Deviation	T-ratio	Difference
Aligarh Muslim University BPEd student	5.12	2.15	10.15*	Significant
Chaudhary Charan Singh University BPEd student	3.97	1.83		

*Significant at .05 level, T-ratio=1.96

As evident from table 1 the mean of Aligarh Muslim University student is 5.12and standard deviation is 2.15.Mean of Chaudhary Charan Singh University student is 3.97 and standard deviation is 1.83. T-ratio found 10.15and computed value of T ratio in table is more than significant level at .05, which shows that "there is a significant difference between Aligarh Muslim University student and Chaudhary Charan Singh University student with respect to Academic achievement. Aligarh Muslim University BPEd student gain better academic achievement compared to Chaudhary Charan Singh University BPEd student.

CONCLUSION AND RECOMMENDATIONS

In comparison to Chaudhary Charan Singh University students, Aligarh Muslim University students consider ICT tools very helpful in that it helps them to do assignments. Teachers see that ICT enables students with special needs or difficulties. It also helps to reduce the social disparities between students, since they work in teams in order to achieve a given task. Students also assume responsibilities when they use ICT to organize their work through digital portfolios or projects. In addition, the study showed that ICT has significant impact on students and learning processes. By virtue of university administration and training seminars organized in this regard, ICT tools stimulate students. Indeed, an absolute majority of students in Aligarh Muslim University claim to use ICT to do tasks, such as preparing assignments and sequencing classroom activities. Therefore, students plan their lessons more efficiently. ICT also helps students to work in teams and share ideas related to the curriculum. There is also evidence that broadband and interactive whiteboards play a central role in fostering students' communication and increasing collaboration between educators.

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HUMAN VALUES ACCELERATING DIGITAL INDIA

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INTRODUCTION

Values are a person's or society's beliefs about good behaviour and things which are important and for human they are particular. Values direct our behaviour which in turn determines our character and our destiny. Although Human Values can either be personal preference, 'something to have' or can be Principle, 'something to be'. Human value promotes well being and even prevents harm. Human Values make life worthwhile, noble, excellent and are those qualities that lie within the human personality, waiting to be drawn out and translated into action. Human Values assures a happy and harmonious human society. The Human Values are basically divided among six core values, which are-

Right Conduct-Right Conduct is, living in a moral and ethical way in the particular sense. It may include in itself good behaviour, code of conduct, self-reliance, good manners.

Peace-Peace is a state of being quiet, calm and free from emotional disturbance. Peace cultivates the virtues of patience, gentleness, self-control and thoughtfulness.

Truth-Truth is eternal and unchanging. Being truthful means being completely honest in what we say, feel and do with others and ourselves. Truth inculcates curiosity, fairness and fearlessness.

Love- Love the supreme value, pure and unconditional. It urges us to embrace all those around us with compassion. Love embraces devotion, empathy, generosity.

Non-Violence- Avoiding causing harm to anyone or anything in our thoughts, words and deeds. Forgiveness, morality, harmlessness etc. develops the value of non-violence.

Discipline- Discipline is the regulation and modulation of human activities to produce a controlled performance. Although discipline is a value which is universal for all sorts of activities like personal,

professional and societal.

Human Values generate Human Qualities like

Curiosity- Curiosity is a desire to know something traditional or new.

Empathy- The ability to imagine how another person is feeling and thus work accordingly.

Adaptability- The ability of a person to change his actions, course or approach for doing things in order to suit a new situation.

Emotional Agility- An individual's ability to experience thoughts, emotions and events in a positive way and also to respond favourably to everyday situation.

With the changing lifestyle, the World is changing and even vice-versa. So the human values which generated human qualities accelerate Digital India.

Although every new innovation looks like disruption in the beginning but one should not see every disruption as destruction. Initially people were apprehensive about computers but see how computers changed human history. Technology is aiding human creativity but we should use it as master and should not become its slave. Participating in a dialogue titled 'Transforming Asia through Innovation' at Singapore's prestigious Nanyang Technological University, PM of India Mr Modi said,

'As we went through the centuries, there was innovation, but in all this at the heart of this was ethics, values and human values…. Technology can contribute in a big way if it also combined with values'.

Field of Education is not an untouched stone for Technology, as the digital India project is helpful in providing real time education and partly addresses the challenge of lack of teachers in education system through smart and virtual classrooms. The high speed network provides adequate infrastructure for online education platforms like Massive Open Online Courses (MOOCs).

Technology is resulting in increasing the reach of education and in keeping the costs low. Emphasis is being laid on mobile learning, online tutoring, digital learning resources and digital content

management. For the same various platforms are being provided by the Government of India.

e-GRANTHALAYA- e-Granthalaya is an Integrated Library Management Software developed by National Informatics Centre,(NIC), Department of Electronics and Information Technology. The application is useful for automation of in-house activities of libraries and to provide various online member services. The software provides built-in Web OPAC interface to publish the library catalogue over Internet. The software is UNICODE Compliant, thus, supports data entry in local languages.

e-BASTA-In line with the Government's Digital India initiative, this project has created a framework to make school books accessible in digital form as e-books to be read and used on tablets and laptops. The main idea is to bring various publishers (free as well as commercial) and schools together on one platform. In addition to the portal, a back-end framework to facilitate the organization and easy management of such resources has been developed, along with the web-based applications that can be installed on tablets for navigating the framework.

e-PATHSHALA-Developed by NCERT, e-Pathshala showcases and disseminates all educational e-resources including textbooks, audio, video, periodicals and a variety of other print and non-print materials through website and mobile app. The platform addresses the dual challenge of reaching out to a diverse clientele and bridging the digital divide, offering comparable quality of e-contents. All the concerned stakeholders such as students, teachers, educators and parents can access e-books through multiple technology platforms i.e. mobile phones, and tablets and on web through laptops and desktops.

ONLINE LABS-Online Labs (OLabs) for school lab experiments provides students with the ease and convenience of conducting experiments over the internet. It has been developed to supplement the traditional physical labs and bridge the constraints of time and geographical distances. This not only reduces the costs incurred for conducting experiments in real time but gives a student the flexibility to explore and repeat experiments till they are thorough.

SARANSH-A CBSE Initiative, Saransh is a tool for comprehensive self-review and analysis for CBSE affiliated schools and parents. It enables them to analyse students' performance in order to take

remedial measures. Saransh brings schools, teachers and parents closer, so that they can monitor the progress of students and help them improve their performance.

SHAALASIDDHI-The National Programme on School Standards and Evaluation (NPSSE), known as Shaala Sidhdhi is a comprehensive instrument for school evaluation leading to school improvement. Developed by the National University of Educational Planning and Administration (NUEPA), it aims to enable schools to evaluate their performance in a more focused and strategic manner and facilitate them to make professional judgments for improvement.

CONCLUSION

Technology was developed as an aid for various works and creativity so we should use it as masters rather than becoming slave of Technology. Digital India is a view for aiding and satisfying the curiosity, empathy, adaptability and emotional agility of human which are generated by human values. For satisfying the human curiosity and other qualities, various digital advances have been made in the field of education like Online Labs, e-Granthalaya, e-Pathshala etc.

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DIGITAL INDIA AND HUMAN VALUES

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INTRODUCTON

Human values are, the virtues that guide us to take into account the human element when we interreact with other human beings. The term 'Value' comes from the latin word valere, which means to be of worth, to be strong . the dictionary gives the following meaning: relative worth utility or importance, degree of excellence, something intrinsically valuable. value literally means something that has price, something precious, dear and worthwhile; hence something one is ready to suffer and sacrifice for ; if necessary one is ready to die for it . values are standards ,rules criteria ,attitudes, guidelines, desirable ideas\beliefs and important things, which play a crucial role in shaping the life of individuals. values give direction and firmness to life. They identify a person, giving him a name, a face and a character. Values means literally something that has a price, something pecious, dear ,worthwhile and hence something one is ready to suffer and sacrifice for a reason to die for ,if necessary, values give direction and firmness and bring tp life the important dimensions of meaning. Hence they bring joy, satisfaction and peace to life .

Love, Truth, Peace, non-violence and righteousness are huaman values. Inspite of all the values hidden within us, we lead a valueless life. Human life does not mean just having a human form. You should be humane by your actions. Just having the human form is of no use.(Satya Sai Speaks).

When we contemplate of human values or morals, we believe of what is significant to us in our lives (e.g., confidence, individuality,knowledge,victory,sympathy,desire). Each of us claims several values with changing levels of significance. A specific value may be very crucial to one person, but irrelevant to another .

Values are beliefs. But they are beliefs tied inextricably to emotion, not objective, cold ideas.

- values are a motivational construct. They refer to the desirable goals people strive to attain.

- Values transcend specific actions and situations. They are abstract goals. The abstract nature of values distinguishes them from concepts like norms and attitudes, which usually refer to specific actions, objects, or situations.

- Values guide the selection or evaluation of actions, policies,people, and events. That is, values serve as standards or criteria.

- Values are ordered by importance relative to one another . people's values form an ordered system of values priorities that characterize them as individuals.

II. DIGITALIZATION

It was in 1986, India went online for first time. Back then, the Internet was only meant for the use of educational,research communities and defence purpose. During 1995, the VSNL opened the Internet access to public by using modem. Now the game has changed most of the Indians have mobile phones which have internet access. Digitalization is a strategic means to achieve good governance and also it helps to improve access to the market, health, education and to eradicate poverty to a certained extend. In 2019, India had 560 million internet users and the figure is expected to grow 600 million internet users by 2021. According this data India has second highest number of internet users. The internet usage have increased because of decline in the smartphone prices over the past couple of years and the fall of nternet data prices.

The era of 21th century is often regarded as an era of technology. Techonology, today, plays a very important role in our life . it has seen as a basisof growth of an economy. An economy which is poor in technology can never grow in today's scenario. This is because technology makes our work much easier and less time consuming. The impact of technology can be felt in every possible field one such field is Education. Technology advancements have played a critical role in shifting people's choice from the traditional brick and mortar markets to the digital ones. In essence, the digital age is now characterized by buyer and sellers conducting their activities online. However, despite, there is obvious disadvantage that physical business premises have against their online counterparts,

it is interesting to note the former have been able to survive the digital age. Digital India a kind of initiative taken by Indian government.

"Digital India" as term defined something which is provide digitally using Information and communication Technologies(ICTs) and contributing to improve growth in employment, economy and productivity. The vision of this scheme is to digitally empowered India and the reason is to say " Digital India : power to Empower". It will able to provide the facility for electronic manufacturing on a broad scale to match the increasing needs of the country. Digital India is bridge between digital "have and not-haves". It also ensure that government services availed by each and every Indain citizens so that achieved a long- durable development in the country. There are three key visions and nine pillars which is aim to implemented by 2019. The modal of digital India is:

Indian		Information		India
Talent (IT)	+	Technology (IT)	=	Tomorrow (IT)

The program weaves together a large number of thoughts and ideas into a single, extensive vision, and making the mission transformative in totality. The Digital India program will pull together various existing schemes which would be re-focused, restructured and implemented in a synchronized manner for their major transformative impact. The ambitious 'Digital India' program was started with the basic idea of empowering the poor and the underprivileged. In the right direction revival of MTNL and BSNL is certainly a big step. Digital India program has exceeded all expectations and impact of the Department of Telecomunications is the perfect example in the lives of the common man should be conscious. Digital India has certainly helped in increasing the awareness level about internet and employment in rural areas and therefore the initiative will serve as a backbone for transforming India into a digitally empowered knowledge economy, by ensuring internet services to one and all. This program will enable citizens to easily access wireless internet, promote the use of digital platforms, and make e-Services available to people in the effective manner. This innovative idea will be helpful in bringing down the use of paper and will provide Internet services to rural areas. The 'Digital India ' initiative would also help the farmers by giving them access to information on the best price offered for farm produce on their mobile phones in an instant.

SIGNIFICANCE OF HUMAN VALUES IN DIGITALIZATION:

Science and technology always had a great impact on the survival and perishment of great civilizations. The word 'Wisdom' is one of the pillars of human values and it includes the impact of scientific and technological developments on society in long term and short term. The Human development in science and technology when synergistically combined should strengthen human values, if the technology is constructive. On the other hand, technology which weakens the human values, which is disruptive. The success of scientific and technological advancement and development depends on how deep the human values are embedded in technologies. we are discussing here how five basic human values play an important role in this digital era and exploring it day by day in every field.

❖ Love:

- Love is often thought of as emotion, but it is not ,itself an emotion. Love is actually a form of energy, which affects all forms of life. It is psychic force, which each individual transmits and receives. Human needs love; so do animals-even plants respond to love. We can use this common virtue of human in spreading knowledge or sharing of knowledge through ICT (Information and communication technology) in this digital era and the best example of this cooperative learning.

- Cooperative learning : It encourages interaction and cooperation among students, teachers regardless of distance which is between them. It also provides students the chance to work with people from different cultures and working together in groups, hence help students to enhance their communicative skills as well as their global awareness. By doing so they strong the feeling of love with each other.

❖ Truth

- In essence,Truth is that which is in perfect accord with reality, and it is the life –principle within each of us. The natural laws are that Truth in action. In the ethical sense, it manifests as truthfulness of speech and harmony between our thoughts, words and deeds. Speaking the truth is an indispensable ethical discipline, which should be regaded

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as a social obligation and a necessity. We can build more strong foundation of this value in human beings with the help of electronic media in this digital era like provide appropriate content to user.

- Provide appropriate content to user: The biggest concern to the use of technology is that how easy one can access any kind of information on internet. Sometime it has been seen that the information provided by domain system is not correct and also copyright of others, that creats a problem sometime.

❖ Peace:

- Peace is main goal of all human endeavours. Wheather a person makes right decisions or wrongs, the motivation is always for achieving peace and happiness. However ,this goal would be much more easily achieved if one were to understand more clearly which domain of the personality is involved. It is only equilibrium that one experiences peace. Peace can play a vital role to maintain harmony in our society. Today this is biggest concern that one can easily spread inappropriate material through internet and this distract our teenagers. These kind of people does not want maintain harmony and peace in society, they just misuse the electronic media. These kind of people make fake account using internet and do wrong deeds by whooing young youths, sometime cheat others. To remove this stigma we should make strong foundation of this value among people, so that electronic media play a big role to maintain the peace and harmony in society.

❖ Right conduct:

- Truth in acton is right conduct. "The disciplining of the human will to do right action always. Right conduct is an indispensable component of an integrated personality, and it is that which maintains the harmony in creation. In essence, it is the "Rightness" of things – that which is in accordance with their true nature. Right conduct is very important value for us ,it is play a crucial role in this techno friendly era when most of people has smartphones in their hand,but few have accessed right and appropriate material. The biggest

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concern to the use of technology in this digital era is that how easy pornography sites accessed by teenagers and also they spending their most of time on mobile to playing games like PUBG is a example. Hence it is necessary to access appropriate materials so that our right conduct activity is more strongly established in our sense.

❖ Non-violence:

- Non –violence is not merely refraining from doing harm. Non-violence manifests when love enters the deeper levels of 's consciousness. At that level, it permeates all one's thoughts, words and deeds. It leads to an all-encompassing sense of oneness with all beings and all things. It manifests as respect for all life, as care for the environment and the recognition of the rights of others. A non-violent person is a peaceful person, a loving person who will refrain from wrongdoing. This human value plays and important role in our life in digital era. When one can so easily access internet and spreading wrong information to the this multimedia world like, to edit any appropriate video or appropriate photos into wrongones another example is to make fake messages cantaining wrong informations they spread like rumors and creat violence in society. To overcome these types of problems our human values play important role in our personality.

CONCLUSION

The Indian wisdom says, when the five human values are combined, there is true Dharma. They are like five sides of amountain; the five finger of hand other five facets of a diamond. Human values are the basis for any practical life within society. In this digital era they playing crucial role in our society. As we went through the centuries, there was innovation, but in all this at the heart of this was ethics, values and huaman values discussed in this study. Technology can contribute in a big way it also combined with human values. In this Digital era technology is aiding human creativity and various social media platforms have given voice to millions. " In this Digital age, we have an opportunity to transform lives of people in ways that was hard to imagine a couple of decades ago"-MR.Narendra modi.

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CHANGING PATTERN OF HUMAN VALUES IN ERA OF SOCIAL MEDIA PLATFORMS

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INTRODUCTION

Human values are the virtue that guide us to take into account the human element when we interact with other human being. The basic human values are morality,truth, love, peace, non-violence, right conduct respect acceptance etc.These values became an individual a perfect human being. Values are not a feelings it is a concept which we learn from our social relationship, family and culture and in the guidance of our elder we improve and decorate our values and became a social device.

Concept of Values:

The concept of values defined by the several people in several way. values refers to the criteria used for determining levels of goodness worth or beauty. The common meaning of the term value is that it is something that is precious,dear, worthwhile and desirable. The most popular meaning about the concept of value is given by John Dewey (1966,p-238) when he distinguish between the concept of values ,"To value means primarily to prize,to esteem but secondarily it means to apprize to estimate. It means that is the act of cherising something holding. It dear and also the act of passing judgement upon the nature and ammount of its value as compared with something else.To value in the latter sense is a valuate or evaluate"

Values morality and such other related concepts are highly subjective in nature and need to be understand from various perspectives.   i.e etomological,philosophical,sociological,psychological etc.Therefore values are constantly related to the experience that shape a man and became a human being.

Process of Valuing:

The process of valuing a human in a moral way is going through the aspects of social agencies like family, school, institutions, society, neighbourhood, peer group etc. Sometimes this process is

Choosing freely
Choosing from the given alternatives
Choosing after thoughtful consideration of the consequences of each alternatives
Prizing and cherishing
Affirming
Acting upon choices
Repeating

authoritative and non-authoritative. This process may include the following:

Fig 1: Process of value formation

Human values are important for survival and devolopment of a human as a tool of society because man is a social animal and society is their life spare.In the social spare values are the guiding force of organizing a meaningful principle that guide effectively the patterns of human action and mould them in a better way.All people everywhere possess the same social values with varying intensity.

Social media

After "tech savvy" it is the social media savvy that has become synonymous with today's generation about 2/3 Indians online spend time on different social networking sites like facebook, twitter, youtube, whatsapp etc. but why is this media becoming so popular

in India . Interaction, live chat, status updates, image as well as video-sharing are few of the major aspects that play a role in the popularity of social media. Social media is the collective of online communication channels dedicated to community-based input, interaction, content- sharing and collaboration .Websites and applications dedicated to social-networking, social- bookmarking and wikis are among the different types of social media. Social media refers to the means of interactions among people in which they create,share or exchange information and ideas in virtual communities and networks. The office of communications and marketing manages
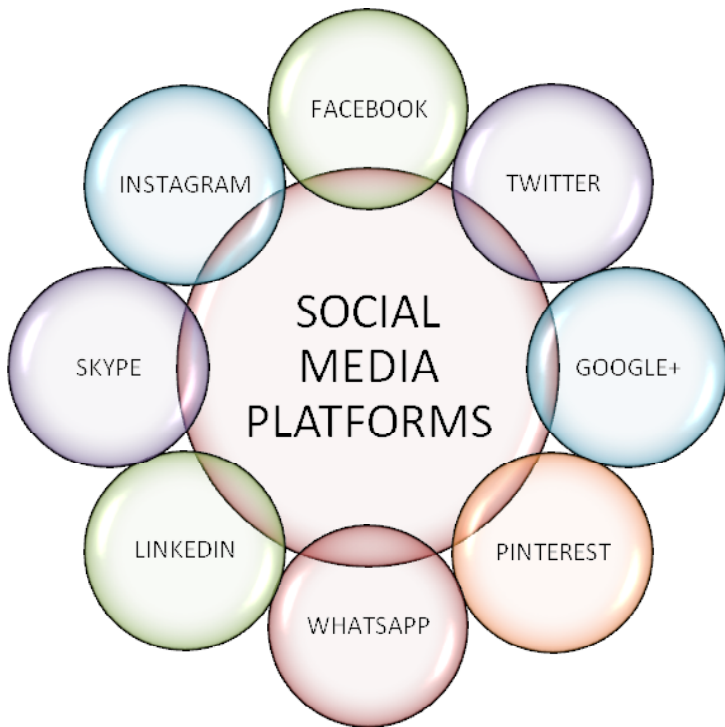
the main communication tools like Facebook, Twitter, Instagram, YouTube etc. These social media platforms are shown in the following figure.

Fig 2: Social Media Platforms

Twenty first century is the age of communication tools and these tools have become a part of all aspects of human life. Now just

have a look at the changing scenario aided by internet facilities and social media informal learning and connectivity have taken a place in society.|People share their information and ideas easily through these platforms of social networking. These communication tools has been refers as a group of internet based applications that allow the creation and exchange of user generated content. For example Facebook is an online social networking service. It is like a book given to people to create and use. It was founded by Mark Zuckerberg in feburary 2004 with his college roommates and fellow Harvard students.Here people create an account and connect with eachother,add other users as friends to exchange and percieve messages,notificatios when they update their account.It is a open window for people to read and post information.

Role of social media in reforming the human values

Values are not something that can be catalogued like book in library but are bound to each other in complex weaves that, when tugged in one place pull values elsewhere out of shape. Nuclear family concept is the main reason for changing our human value because in present mostly parents are working parents they do not have much time for their child and the child is unable to learn values from them. They became the master of their life and spend it on their conditions. In the past time people live in a joint family and learn social customs and cultures from their older ones and transfer their views and experiences with new generations. This change of transformation escapes our values and transforms those

"Social media are those technologies that facilitate social interaction, make possible collaboration, and enable deliberation across stakeholders" (Bryer and Zavatarro,2011).

If a strong social media presence is combined with meaningful changes in behavior, lasting change could be achieved and embedded in organizations. Social media can help to create a culture of that allows actions to take place. These actions change also the values and value patterns. Furthermore social media depends on mobile and web based technologies to create highly interactive platforms through which individuals and communities distribute, co-create, argue, and modify user-generated content. It introduces extensive and persistent changes to communication between organizations communities and individuals.

Social networks platform are virtual communication sites

that allow its candidates to connect, building relationships and collaborate on social issues. It became the part of our day to day life and spread rapidly among society. Youth of new generation join these social platforms to keep strong relationships with friends and to make new ones. Therefore it is important to search the factors that influence the intentions to use these social networking sites to gain better position in the social reform among young people. Digital transformation is sweeping the globe. Over the few decades digital technologies have changed the way we live and work in a profound manner. Human Computer Interaction (HCI) is a mission of understanding the relationship between humans and computer often with an eye towards improving the technology's design. Now technologies introduce on our lives as well as disappear into the world around us. This monitors as well as guides us and course as well as aid us. Its vast economic potential has long been obvious while the risks of social harm become clearer by the day, less clear is the role of traditional regulation, legislation, executive policy and especially tricky in these populist times-international agreement. We need to identify value that can guide conversations on these issues.

Digital transformation is the talk of boardrooms and it sits at the top of corporate agendas across all industries worldwide. One side this digital revolution beneficial for us in many references but dangerous too. Going digital is the talk of the town because mobile and electronic gadgets is the future of everything-internet provide the facilities to these electronic equipments work as fast as can and as easy as possible. With the noteworthy growth of internet of things and smart devices human life and habits has been clearly changing. Adaptation of this digital revolution as a part of human behaviour than people suffers the most personally. This revolution is a good move for society development at the level of world and here we connect easily with those people who are far away from us but in personal aspect we separate from our social relationship. social media provide us a networking platform to share our experiences and learn values from other. In the result of this we connect with each other and share value only for showoff. Whenever social media is about conversations, communality, and connectivity but we use it as broadcast channel to show our sympathy and happiness or a sales and marketing tool. Social media not only allows you to hear and read what other say about you and others but enable you to respond and react. We do what? We only share and comment on others problems for showing awareness not for personal support. If an

incident occurs in the society many person try to capture that moment in their mobile phones or other electronic gadget in the form of photos and videos and upload that on social media. The other human share, like, comment and give their views and so on but they do not try to help those injured persons even do not try to treat them first aid even do not bother to call police. So we connected with people only for showoff not emotionally because we are loosing our human values which are acquired from our society. The result of researches showed that longer use of social media led to the lower human values.

CONCLUSION

Social media platforms are easily accessible tool for sharing views, ideas and have impacted human in many ways. Use of these social media tools (Facebook, Twitter, Instagram and many more) improves the ability to assess analyse retain and share information with the user. It provide an efficient platform for developing values, the power of reasoning and expression by engaging other in conversations, discussions and heated debates done on discussion forums. Now a new wave of digitalization and smart automation-combinations of artificial intelligence, robotics and other technologies is fundamentally transforming the way we live and work. None of the values promoted by a social media dominated world are helpful with depth-oriented, long-term thinking. We are more connected to each other globally and are living in a virtual global word so the transformation in values is normal but the lacking of universal human values like sympathy, caring attitude and eternal love on the other hand is a warning which is to be taken sincerely.

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ROLE & SIGNIFICANCE OF ICT IN HIGHER EDUCATION SYSTEM IN PRESENT ERA

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INTRODUCTION

One of the distinctive features of human beings is their ability to acquire knowledge, and what makes this knowledge an ever-thriving entity is man's ability to 'impact' this knowledge to others. Transfer of knowledge, which is one of the foundations of learning, is among the most fundamental social achievements of human beings.

The concept of moving the traditional classroom of desks, notebooks, pencils, and blackboard to an online forum of computers, software, and the Internet intimidates many teachers who are accustomed to the face-to-face interaction of the traditional classroom. In the past 10 years, online instruction has become extremely popular as is evident in the rise of online universities, such as University of Phoenix Online and Athabasca University (Canada), and on-campus universities offering online courses and degrees, such as Harvard University and University of Toronto. For many students who find it difficult to come to campus due to employment, family responsibilities, health issues, and other time constrains, online education is the only option and this problem also prevails in Indian Universities and Colleges.

Advancements, standards, specifications and subsequent adoptions have led to major growth in the extensibility, interoperability and scalability of e-learning technologies. E-learning is fast becoming a major form of learning.

Computer multimedia offers ideal opportunities for creating and presenting visually enriched learning environments. The latest technologies associated with virtual reality will also play an important role in not too distance future. Computer-based systems have great potential for delivering teaching and learning material.

WHAT IS ICT?

ICT is a force that has changed many aspects of the way we

live. Information and Communication Technologies (ICTs) are referred to as the varied collection of technological gear and resources which are made use of to communicate. They are also made use of to generate, distribute, collect and administer information.

Information and Communication Technologies consist of the hardware, software, networks, and media for collection, storage, processing, transmission and presentation of information (voice, data, text, images), as well as related services. ICTs can be divided into two components, Information and Communication Infrastructure (ICI) which refers to physical telecommunications systems and networks (cellular, broadcast, cable, satellite, postal) and the services that utilize those (Internet, voice, mail, radio, and television), and Information Technology (IT) that refers to the hardware and software of information collection, storage, processing, and presentation.

The main objectives of the paper are to evaluate the importance of ICT in higher education and to analyse the government initiatives for development of ICT in higher education.

ICT AND HIGHER EDUCATION

Education is perhaps the most strategic area of intervention for the empowerment of girls and women in any society and the use of information and communication technologies (ICTs) as an educational tool in the promotion of women's advancement has immense potential. The application of ICTs as a tool for effective enhancement of learning, teaching and educational management covers the entire spectrum of education from early childhood development, primary, secondary, tertiary, basic education and further education and training.

Integrating ICT in teaching and learning is high on the educational reform agenda. Often ICT is seen as indispensable tool to fully participate in the knowledge society. ICTs need to be seen as "an essential aspect of teaching's cultural toolkit in the twenty-first century, affording new and transformative models of development that extend the nature and reach of teacher learning wherever it takes place" (Leach, 2005). For develop ing countries like Vietnam, ICT can moreover be seen as a way to merge into a globalizing world. It is assumed that ICT brings revolutionary change in teaching methodologies. The innovation lies not per se in the introduction and use of ICT, but in its role as a contributor towards a student-centered form of teaching and learning.

The Information and Communication Technology (ICT) curriculum provides a broad perspective on the nature of technology, how to use and apply a variety of technologies, and the impact of ICT on self and society. Technology is about the ways things are done; the processes, tools and techniques that alter human activity. ICT is about the new ways in which people can communicate, inquire, make decisions and solve problems.

ICTs which can be in the form of videos, television and also computer multi media software, that merges sound, transcripts and multicolored moving imagery, can be made use of so as to make available stimulating, thought provoking and reliable content that will keep the student interested in the learning process. The radio on the other hand through its interactive programs utilizes songs, sound effects, adaptations, satirical comedies and supplementary collections of performances so as to induce the students to listen and get drawn in to the training that is being provided.

ICT IN TEACHING

Academics have taken to the use of computer in teaching much more readily than they adopted earlier audio-visual media. This is because the strength of computers is their power to manipulate words and symbols - which is at the heart of the academic endeavour. There is a trend to introduce eLearning or online learning both in courses taught on campus and in distance learning. Distance education and eLearning are not necessarily the same thing and can have very different cost structures. Whether eLearning improves quality or reduce cost depends on the particular circumstances. ICTs in general and eLearning in particular have reduced the barriers to entry to the higher education business. Countries and those aspiring to create new HEIs can learn from the failures of a number of virtual universities. They reveal that ICTs should be introduced in a systematic manner that brings clarity to the business model through cost-benefit analyses.

ICT according to a number of commentators, enhance teaching, learning, and research, both from the constructivist and instructivist theories of learning. Behind this increasing faith in the role of technology in higher education however, lies implied acceptance of technology by various commentators, either as neutral and autonomous, neutral and human controlled, autonomous and value laden, or human controlled and value laden.

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ICTs are a potentially powerful tool for extending educational opportunities, both formal and non-formal, to previously underserved constituencies—scattered and rural populations, groups traditionally excluded from education due to cultural or social reasons such as ethnic minorities, girls and women, persons with disabilities, and the elderly, as well as all others who for reasons of cost or because of time constraints are unable to enroll on campus.

Large Class

The growth of mass higher education has made large classes an endemic feature of several courses at higher education institutions. Large class sizes make it difficult for teachers to employ interactive teaching strategies or to gain insight into the difficulties experienced by students. Large classes pose problems for all students but students who are under-prepared are particularly affected. It is these contexts that provide useful opportunities for educational technologies.

Increasing access to education

ICTs are a prospectively prevailing tool for developing educational opportunities, both prescribed and non-prescribed.

1.**Whenever, wherever**: One important characteristic of ICTs is their capability to go beyond time and space. ICTs make it feasible to achieve learning which is exemplified by a time delay involving the deliverance of instruction and its receipt by students which is termed as asynchronous learning. Course materials can be retrieved and used 24 x 7. An example that can be discussed here is that of Hughes Net Global Educations Interactive Onsite Learning platform which strives to characterize the future level of education which is called as Real Time Interactive education.

2.**Access to reserved educational capital**: With the advent of the internet and the World Wide Web, it is now possible to gain access to an unlimited amount of data and educational materials. Data in almost any subject and in diverse forms of media can be accessed from any place at different times of the day and by an unrestricted number of individuals. This is predominantly important for various educational institutions in the developing countries, and also for those educational institutions in developed countries that have restricted and outdated material in their libraries. ICTs, also enable access to the opinions of professionals, experts and researchers all over the world and allows one to be in direct communication with them.

External factors influencing the inner life of higher education institutions, including the use of ICT, can generally be distinguished into: economic, social, cultural, and technological factors as well as the changing role of governmental policy. ICT is both driving and enabling the processes toward a knowledge-driven global economy. It allows higher education providers to accommodate the specific needs of students in terms of mode, pace, place and time of study and to cater to different and new target groups and (niche) markets both locally and globally.

BENEFITS AND CHALLENGES OF ICT

While using ICTs in teaching has some obvious benefits, ICTs also bring challenges. First is the high cost of acquiring, installing, operating, maintaining and replacing ICTs. While potentially of great importance, the integration of ICTs into teaching is still in its infancy. Introducing ICT systems for teaching in developing countries has a particularly high opportunity cost because installing them is usually more expensive in absolute terms than in industrialized countries whereas, in contrast, alternative investments (e.g., buildings) are relatively less costly.

The four most common mistakes in introducing ICTs into teaching are: i) installing learning technology without reviewing student needs and content availability; (ii) imposing technological systems from the top down without involving faculty and students; (iii) using inappropriate content from other regions of the world without customizing it appropriately; and (iv) producing low quality content that has poor instructional design and is not adapted to the technology in use.

The other challenge faced is that in many developing nations the basic requirement of electricity and telephone networks is not available. Also many collages do not have proper rooms or buildings so as to accommodate the technology. Another challenge is that the teachers need to develop their own capacity so as to efficiently make use of the different ICTs in different situations. They should not be scared that ICTs would replace teachers English being the dominant language most of the online content is in English. This causes problems as in many nations the people are not conversant or comfortable with English.

CONCLUSION

In the present era, many factors are bringing strong forces

to bear on the adoption of ICTs in education and contemporary trends suggest will soon see large scale changes in the way education is planned and delivered as a consequence of the opportunities and affordances of ICT.

It is believed that the use of ICT in education can increase access to learning opportunities. It can help to enhance the quality of education with advanced teaching methods, improve learning outcomes and enable reform or better management of education systems. Extrapolating current activities and practices, the continued use and development of ICTs within education will have a strong impact on: What is learned, how it is learned, when and where learning takes place, & who is learning and who is teaching. The continued and increased use of ICTs in education in years to come, will serve to increase the temporal and geographical opportunities that are currently experienced.

Apart from having enabling telecommunications and ICT policies, governments and higher education institutions will need to develop strategies for effective ICT and media deployment and sustainability.

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VISION 2022: A NEW ERA IN INDIA

Faiyazurrehman

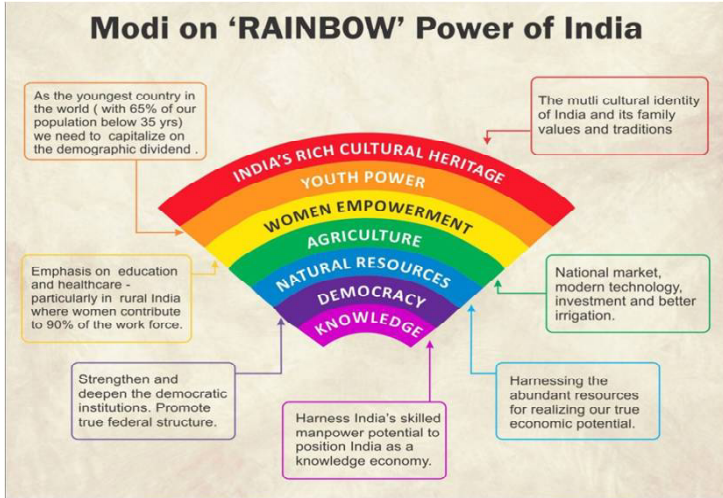*Research Scholar, Dr. Bhimrao Ambedkar University, Agra (U.P.)*

INTRODUCTION

India's independence in the history of India after independence: The nation's builders decided to make an economic, political and social change together.Never tried in human history development. No modern industrial society was established to give equal rights to all citizens. Inverted social pyramid without any huge human costs, we all should be proud of this wonderful achievement. Addressing the country's 71st Independence Day, Prime Minister *Narendra* Damodardas *Modi* stressed 2022, the 75th anniversary of independence, would be marked by a "New India". In which the principle of approach of addressing issues related to the Government's pet subjects - its various programs, cooperative federalism, goods and services tax (GST), corruption and black money - and issues of Kashmir and approach to the agricultural crisis.

"I Invoke Team India to run for a New India by 2022. By then the poor shall have concrete houses, the farmer shall double his income, youths and women will get ample opportunities, an India free of casteism, terrorism, corruption, nepotism, a clean India," said Prime Minister NarendraModi. The Prime Minister apparently received more than 10,000 suggestions from the citizens of the country, covering various areas like giving ideas and topics, black money, education, environment, employment, digitization of the economy etc.

The BJP adopted a six-point agenda, in which to overcome the country of poverty, terrorism, casteism, communalism and corruption, to understand the vision of Prime Minister Narendra Modi's new India by 2022, political proposals, party's national executive Passed in the meeting also demanded to overcome the concerns of the economy and appreciate the measures like GST and Politically. The Prime Minister NarendraModi reiterated his government's commitment against corruption, black money, rural development, youth empowerment and industrial development.

These are seven major areas - knowledge, democracy, natural resources, agriculture, women empowerment, youth power and

Modi on 'RAINBOW' Power of India

As the youngest country in the world (with 65% of our population below 35 yrs) we need to capitalize on the demographic dividend .

The mutli cultural identity of India and its family values and traditions

INDIA'S RICH CULTURAL HERITAGE
YOUTH POWER
WOMEN EMPOWERMENT
AGRICULTURE
NATURAL RESOURCES
DEMOCRACY
KNOWLEDGE

Emphasis on education and healthcare - particularly in rural India where women contribute to 90% of the work force.

National market, modern technology, investment and better irrigation.

Strengthen and deepen the democratic institutions. Promote true federal structure.

Harness India's skilled manpower potential to position India as a knowledge economy.

Harnessing the abundant resources for realizing our true economic potential.

India's rich cultural heritage. Detailed plans for the implementation of the programs of each area have been prepared. Implementation programs have been developed keeping in mind the 'smart' standards. This implementation program is specific, medium, allocated, real and timed.

A new India where the poor do not want anything through donations, but explore the opportunity to prepare their own course ... Indians are not waiting for government concessions today. They only want to prepare opportunities for them, so that they can work for their livelihood and prosperity.

CII president ShobanaKamineni said, "The development task to 2022 is challenging and many important economic and social sectors across the government action. The government has made a significant start, and we all need to move our hands together to move the needles of development. "

The Quit India by Mahatma Gandhi on the eve of Quit India Movement on August 8, 1942, speech. They called for perseverance, but passive resistance Gandhi foresaw for the movement is best described by his call to Do or Die. Mahatma Gandhi ji's 1942 call galvanized India's citizens, culminating in independence in 1947 . On that's way, NarendraModi spoke with his heart and gave a powerful message of peace and unity to the Hindus and Muslims, which is the root cause of our main challenge before our country. They declared that Hindus and Muslims should fight together. This

is the only way for the nation. This is the integration of the mantra of 'SabkaSaath, SabkaVikas' and PanchamurthyDarshan, which is the main pillar of the model of NarendraModi's rule. It is to generate greater momentum to achieve New India by 2022. According to The National Institution for Transforming India——
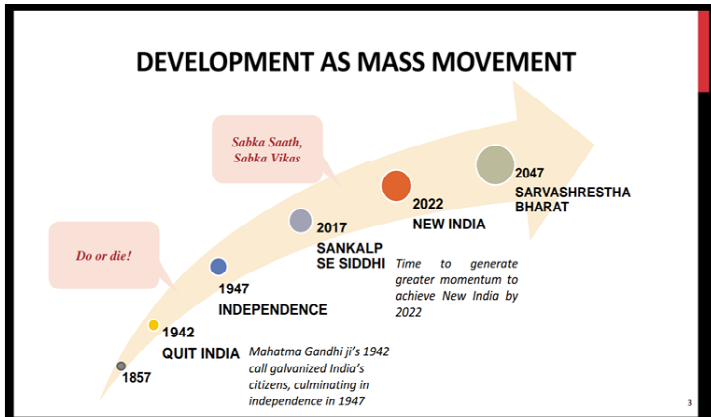
There are a lot of schemes, there is an engineering college for 80,000 crore referenced, two AIIMS, IIM, IIT, five medical colleges and Jammu and Kashmir, which is said to declare a rupee, will give an incentive for the development of the state. National Executive commended the government for the efforts of "upliftment" of women, which enabled them to live a life of dignity.Three crore women benefit from women-centric schemes like 'BetiBachao-BetiPadoh', 'SukanyaSamrudhiYojna' and 'UjjwalaYojana'. Also mentioned in the development of youth for the welfare of the farmers and the development of the youth for nation building.

It is against the backdrop, we are presenting a list of the most important challenges that India should do in the form of a new India by 2022 as proposed by NarendraModi. Despite the measures to increase employment opportunities through skill, India, Make in India and labor reforms, the rate of unemployment is increasing in recent years. According to the Fifth Annual Employment-Unemployment Survey 2015-16, compared to 4.9% in 2013-14, unemployment rate was 5%, 4.7% in 2012-13 and 3.8% in 2011-12.Apart from this, the rate of unemployment was significantly higher among women than men. At the all-India level, the female unemployment rate was estimated at 8.7%, whereas for men it was 4.0%. The lower level of employment rates among women is a matter

of great concern for the whole society.

To build a new India by 2022, quality is essential for social and economic infrastructure. In recent years, the country has made a lot of progress on the infrastructure. According to the World Economic Forum (WEF) Global Competitive Index Infrastructure, India's rank has increased from 81 in 2015-16 to 2016, from 2016. However, this improvement is not well known and it is now far less than the expectations of the growing population. The WEF report identified this - "Inadequate supply of infrastructure" as one of the most problematic factors in doing business in India. Although independent India has witnessed considerable increase in education and health in 70 years, progress is not enough; so far, the focus of 'quantity' or extension of services has been given through more schools, colleges and hospitals; But there was less emphasis on the quality aspect, the significant areas such as neglect of quality aspects of education and health are adversely affecting the quality of life, which is clear from the latest Human Development Index of the United Nations.

The World Health Organization (WHO) has reported that India has more than 25 percent of the cases of global tuberculosis and deaths. No Prime Minister thinks better than Modi that poor and rare sections of society have suffered the most due to inadequate health care system.Sanitation is another challenge - a joint report by UNICEF and WHO estimates that 44 percent of India's population practices open toilets in 2015. Modi Government is taking several steps to deal with this challenge. To solve all the major challenges, the government needs progressive reforms at different levels. Often, the implementation of reforms becomes the mother of all the challenges

The Modi government has courage, conviction, political will and, most importantly, the mandate to further the reform of the citizens and the improvement of mother earth. The promise of the Modi Government is "not everyone's development" is not just a tagline, it is an integral part of governance, the way of childbirth and life.Modi government has given credit for various initiatives such as girl's education, empowering the poor, bank accounts for all, needy, crop insurance, goods and service tax (GST), dynametization and digital India. goes.

Digital India is a strong push for: (i) Changing the lives of

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millions of Indians; (ii) reducing the circulation of cash and widening the tax collection; (iii) increase efficiency; And (iv) productivity increase. Cleanliness has always been at the top of the agenda of Prime Minister Modi - so on October 2, 2014, he launched the Clean India (Clean India) Mission. Under the mission, about 3 million individual toilets and more than 100 thousand community or public toilets were built in urban areas, and 525 cities were declared open defecation in the open. In addition, 117 lakh toilets were declared as open defecation in 117 thousand villages, 118 districts and three states in the rural areas.

These numbers show that the government has taken important steps to achieve Clean India Mission. However, construction of toilets is important for providing water, running them, and changing people's habits. Millions of Indians around the world should see India's leading global change. Sometimes optimistic, Prime Minister Modi needs to come together to unveil 'New India' by 2022 to support all citizens and well wishers. Will the form of 'New India' change by 2022?

This kind of conversion takes my time in my mind because the changes are more closely related to the elements, which include social aspects. With the hope of better change, millions of people condemned it as a change. Therefore, I believe Prime Minister Modi connects with the pulse of his fellow Indians and is better than many big leaders. India is running well to accept the change brought by the agent of change - Prime Minister Modi

There are many scheems for Health and Nutrition such as 1\3rd children under-5 stunted and underweight; 50 % young women anemic, Achieve KuposhanMukt Bharat by 2022, Swasth Bharat:
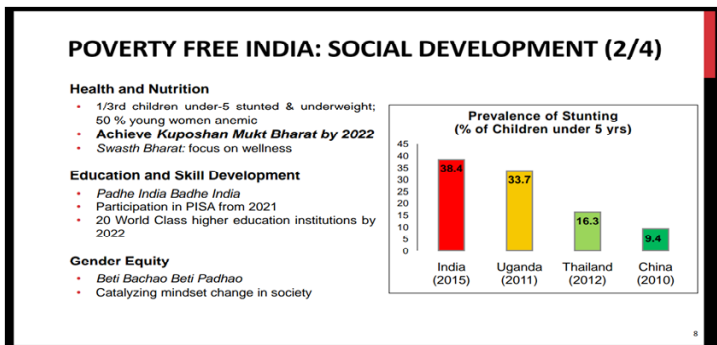
focus on wellness, for Education and Skill Development such as Padhe India Badhe India, Participation in PISA from 2021, 20 World Class higher education institutions by 2022 and for Gender Equity such as BetiBachaoBetiPadhao and Catalyzingmindset change in society.

Padhe India Badhe India

In 2014, Human Resource Development Minister, SmritiIrani, Padhi Bharat is being started by India, the nationwide program can be implemented under the auspices of SarvaShikshaAbhiyan. It has been commonly seen that children who are unable to read during their early education, are also poor in other subjects.

Participation in PISA from 2021

For the year 2021 International Student Assessment Program (PISA), the decade of boycott of India's decade will end. PISA - Launched by the Economic Assistance Development Organization (OECD) - examines the level of learning of children of 15 years in reading, mathematics and science. The test is done every three years.

KuposhanMukt Bharat

The United Nations says that the number of children under the age of five years of death due to malnutrition in India is more than ten million annually. In South Asia, India is in the worst condition in terms of malnutrition. Surveys conducted in Rajasthan and Madhya Pradesh found that in the poorer areas of the country, children are still losing their lives due to hunger. It has been said in the report that if attention is given to these deaths then these deaths can be stopped.

There are many programs to dirt and squalor free India such as

Clean Rivers

Consequently, the Ganga ruins more than one billion gallons each day, three-fourths raw stool and domestic waste, while the remaining industrial flows make it one of the ten most polluted rivers in the world. For example, cleaning the national river of India is not an easy task, and the purpose of many activists, environmentalists and politicians, including Prime Minister NarendraModi has been.

Swachh Bharat.

Swach Bharat Mission (SBM) or Swach Bharat Mission in English) is a campaign in India aimed at cleaning the roads, roads and infrastructure of cities, small towns and rural areas of India. Clean India's objectives include the elimination of open news through the construction of domestic ownership and community-owned toilets and setting up the Accountability Mechanism to monitor the use of toilets. The objective of the mission to be run by the Government of India, inaugurated by the Government of India, Open-Definition Free (ODF) India is to achieve 150th anniversary of the birth of Mahatma Gandhi on October 2, 2019, at an estimated cost of construction of 12 million toilets in rural India.

Clean Energy

India is currently the largest solar park in the world in Kurnool, Andhra Pradesh with capacity of 1000 MW. ... In India 2022 - 100 solar power from renewable sources, 60 GW from wind power, 10 gigawatts from biomass power and 5 GW from small hydro electricity is an ambitious goal of achieving 175 GW energy

There are many scheam such as Demonetization, which tells us about 56 lakh new taxpayers added. Undisclosed income of Rs. 29,123 crore detected and admitted. 3 lakh shell companies uncovered and 2.1 lakh shell companies deregistered, Goods and Services Tax, which shows One of the biggest tax reforms that is helping formalize Indian businesses .

GSTN collecting significant data to enable analytics on tax filing. Direct Benefit Transfer which concernsAapkaAdhikar, ApneDwar : total savings of Rs. 57,000 crore with cumulative benefit

FREEDOM 3: CORRUPTION FREE INDIA

Demonetization	Goods & Services Tax	Direct Benefit Transfer	eGovernance	Benami Act
• 56 lakh new taxpayers added • Undisclosed income of Rs. 29,123 crore detected & admitted • 3 lakh shell companies uncovered & 2.1 lakh shell companies de-registered	• One of the biggest tax reforms that is helping formalize Indian businesses • GSTN collecting significant data to enable analytics on tax filings	• *Aapka Adhikar, Apne Dwar*: total savings of Rs. 57,000 crore with cumulative benefit transfer of more than Rs. 2 lakh crore till date • Jan Dhan accounts - 30.3 crore beneficiaries as of September 2017	• Aadhaar: largest biometric identification system in the world. 118 crore Aadhaar Cards issued • The Government e-Market place has introduced transparency in procurement	• Unprecedented surge in detections after the amendment in 2016

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transfer of more than Rs. 2 lakh crore till date. Jan Dhan accounts - 30.3 crore beneficiaries as of September 2017, eGovernance which discuss about Aadhaar: largest biometric identification system in the world. 118 croreAadhaar Cards issued. The Government eMarket place has introduced transparency in procurement and Benami Act which shows about Unprecedented surge in detections after the amendment in 2016. Due to which we solve the problem of corruption and helps us Corruption free India.

As you all know, our Prime Minister Modi is always reaching out to his citizens everywhere and he has followed many people on social media and has accepted his thought process, which according to me the Executive Chief of the nation There is a commendable job to do. He has given his citizens rights in all forms through an elderly named "Connect". On the 75th year of independence, "2022" is on its way to retaliate a story towards "New India". He works constantly, only watches the clock towards the welfare of the citizens of his nation without clock without freedom. So, I think the above mentioned formula given by the great political strategist Chanakya is very favorable for our Prime Minister Modi.

The third meeting of the National Council of Industries was recently held in the National Capital. For the purpose of changing India, the Ethics Commission has envisioned an ambitious agenda for the country by 2032. The five-year plan will now be replaced with a three-year action plan, which will be part of a 7-year strategy. Help to realize a 15-year long-term vision For the next 15 years, a target of three times increase in the target GDP by Nitee Ideas, Rs. 2 Lakh increase in GDP per person and facilities for people such as toilets, electricity and cleanliness with clean connectivity, cleanliness

and clean air and water, and people with fully literate population, without interrupted access to clean India and health care.

Facilities for.Instead of writing a declaration for the future of the global environment, poverty in the country, regional inequality between many others, instead of writing a declaration for the coming years, the challenges of the country should have to face challenges to identify the challenges faced by the country. To address the real competition, the country should be mobilized in the IIP.

CONCLUSION

To sum up above points it can not be wrong to say that Vision 2022, as an agenda of a dreamer but considering India's glory and its flexibility, it can still be true and in this work we need the right kind of leaders and serious commitment from our countrymen. The annual targets and their monitoring can help the government to better monitor and streamline its performance, which is kept fully. With the help of political will and public support in achieving these goals will help.The government promised clean and quality air in the agenda, but this goal could be in contradiction with the desire to ensure a private car or two-wheeler for every citizen. A view of this type is being given when the world is moving forward to maximize ecological friendly methods such as the eco-friendly public transport option and heavy futures investment on solar energy.

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India@70: PM Modi's vision for New India by 2022 and the Challenges Ahead

The Big Picture – NitiAayog's vision for New India: Will it transform the economy

Mission 2022: The Challenges of Doubling Indian Farmer Incomes in Five Years

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NEED OF VALUE SYSTEM AMONG STUDENTS: AN IMPORTANT ASPECT OF NAAC

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Institutional Values

An educational institution operates in the context of the larger education system in the country. In order to be relevant in changing national and global contexts an educational institution has to be responsive to the emerging challenges and pressing issues. It has a social responsibility to be proactive in the efforts towards development in the larger contexts. This role of the institution is reflected in terms of the kinds of programmes, activities and preferences (values) that it incorporates within its regular functioning. The extent to which an institution is impactful in this is a sure reflection of its quality.

Every institution has a mandate to be responsive to at least a few pressing issues such as gender equity, environmental consciousness and sustainability, inclusiveness and professional ethics, but the way it addresses these and evolves practices will always be unique. Every institution faces and resolves various kinds of internal pressures and situations while doing this. Some meaningful practices pertinent to such situations are evolved within the institution and these help smooth functioning and also lead to enhanced impact.

The institution organizes gender equity promotion programmes. The institution displays sensitivity to issues like climate change and environmental issues. It adopts environment friendly practices and takes necessary actions such as – energy conservation, rain water harvesting, waste recycling (solid\liquid waste management, e-waste management), carbon neutral, green practices etc. The institution facilitates the differently abled (Divyangjan friendliness), effective dealing of location advantages and disadvantages (situatedness), explicit concern for human values and professional ethics etc. In other words, the concerns for social responsibilities as well as the values held by the institution are explicit in its regular activities.

In NAAC SSR there are so many quantitative and qualitative matrix under key indicator 7 which emphasise on human values like qualitative matrix 7.1.1, Measures initiated by the Institution for the promotion of gender equity in which institutions has to develop gender equity and sensitization through curricular and co-curricular activities, facilities for women on campus etc., In quantitative metrics 7.1.2 the institution has to ask the facilities for alternate sources of energy and energy conservation measures. In the qualitative Matrix 7.1.3 it is asked about the facilities in the institution for the management of the type of degradable and nondegradable waste. In quantitative metric 7.1.4 it is asked by the institution for the water conservation facilities available in the institution. In quantitative metric 7.1.7 it is ask about the disabled-friendly and barrier free environment in the institution. In qualitative metric 7.1.8 institution has to describe the efforts or the initiative in providing and inclusive environment i.e. tolerance and harmony towards the cultural regional linguistic and communal socioeconomic and other diversities. In qualitative Matrix 7.1.9 it is asked by the institution how to sensitise students and employees for the constitutional obligations: values, rights, duties and responsibilities of citizens. According to quantitative metrics 7.1.10 the institution has to adopt a prescribed code of conduct for students, teachers, administrators and other staff and conduct periodic programs in this regard. In qualitative metrics 7.1.11 it is asked how the institution celebrates\organises National and International commemorative days events and festivals.

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A STUDY OF PARENT, CHILD RELATIONSHIP IN RELATION TO ADJUSTMENT AND VALUES.

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INTRODUCTION

Parent child relationship family is work place, a hotel a restaurant a recreation centre and a first school of attaining experiences. Family is not a simple dwelling place of four walls but indicates the individuals and members of the group called family. The relationship between parent and child is very important because its relations are the foundation of the personality of the child. Those parents who took their children as the member of their family and perform their responsibilities up to their capacities. Their mind should be feeling of acceptance by their parents feels a kind of healthy and emotional support with his parents. Here these are mainly three points are very important and these are parental acceptance, parental and parental avoidance. Parental acceptance refers where parents give love and affection with qualification but not necessarily with great demonstration.

Parental concentration refers where parents devote their time and energy in controlling their children.

Parental avoidance refers to the absence or significant withdrawal of worth and affection.

Adjustment

The process of adjustment starts right from the birth of the child and continues till his death. As we already discussed that adjustment is the reduction of our needs. So, it helps the mam to live according to his environment. It is a very important process in human life. The adjustment is generally three typs-1. Physical 2. Social 3. Self.

Ability to manage feeling and handle stress is another aspect

of emotional intelligence that has been found to be important for success. Emotions are very important aspect of our life. It is emotions which makes our life colorful. A Study of stare managers in a retail chain so emotions are the unique identity of men in comparison to other organisms. Now a days it is a time of modernization in this era life becomes complex, so due to this change the mode of our life have been changed. In modern age, a number of emotional problems are arising and it creates complexities in our life.

REVIEW OF LITERATURE

Forman and Forman (1981): investigated the relationship between the social characteristics of the family's and the functioning of the adolescent personality. According to the family's social system functioning, the variance in child behavior was seen. No single factor of the family makes change in the behavior of the child. So, it was concluded that child behavior varied with total system functioning more then with separate system factors.

Dhoundiyal (1984): investigated the effect of home environment on the emotional disturbance among adolescent. Different type of home environment affects emotionally the adolescents. The finding of the study tended to reveal that in general the quality of home environment was a significant factor in determine emotional disturbance among adolescents. Further, it seemed that over protection in the form of parental support and encouragement caused emotional disturbance among adolescents. Partiality and impartiality dime ship of home environment seemed to have specific relationship with emotional disturbance. But there is almost no study to see the impact of parental attitude on the adjustment of high school students.

Bulcroft (1991): found significant positive relationship for the effects of various physical change on peer status and independence from parents. No relationship were found for the effects of physical change on parent adolescent relationship, quality or conflict with parents. The parent adolescent relationship was negatively affected when parents did not grant greater intendance to the physically changing adolescent.

Srivastava and Bharamanaikar (2004): Examined the relationship of emotional intelligence with leadership, success and job satisfaction. The results showed that emotional intelligence

significantly correlates with transformation leadership and success. An emotionally intelligent person is more successful in all spheres than a person who possesses less emotion intelligence skills.

Sharma, Darshana and Bandhana (2012) : conducted a study entitled " emotional intelligence, Home Environment and problem solving ability of adolescents" the present study was conducted to ascertain the main and interactional effect emotional intelligence home environment and sex on the problem solving ability of adolescent. A random sample of 1007 adolescent was selected from Government and private higher secondary school of Jammu city. Mangal emotional intelligence inventory by S.K. Mangal and Subhar Mangal, home environment inventory by Karuna Shankar Mishra and Problem solving ability test by N.L.Dubey was used to collect the data. The result revealed that emotional intelligence and home environment has a significant impact of problem solving ability.

OBJECTIVES OF THE STUDY

The aims of the present study is to parent child relationship .We framed sum specific objectives for the research problem-

1. To study the influence of parent child relationship on adjustment.

2. To study the influence of parent child relationship on values.

4. Hypotheses of the Study

Hypothesis is a tentative solution. Formulated the following hypotheses-

• Parent child relationship does not influence the adjustment.

A. Mother's acceptance for the adolescents does not significant relationship with the adjustment.

B. Father's acceptance for the adolescents does not significant relationship with the adjustment.

C. Father's concentration for the adolescents does not significant relationship with the adjustment.

D. Mother's concentration for the adolescents does not significant relationship with the adjustment.

    E.   Adjustment for the adolescents does not significant relationship with the religious value.

RESEARCH METHODOLOGY

This paper is basically descriptive and analytical in nature. This type's research is usually referred to as survey methods. We used carefully a number of ready-made psychological tests to measure, parent child relationship adjustment and values and selected the following tools.

- Family relation inventory by Dr. G.P. Sherry and Dr. J.C. Sinha.

- Personal value Questionnaire by Dr.G.P. Sherry and Dr. R.P. Verma.

6. ANALYSIS AND INTERPRETATION

In the present study relationship child parents is treated as a dependent variable so it was on first priority for study. The investigator collected the information and data regards it . The self report card included the information of senior secondary and first two years of higher secondary level.. The mean standard deviation of Gross percentage average is given below-

Correlation between the mother's acceptance with adjustment among the selected adolescents.

Parameter	Statistical values				
	Mean	SD	r	t	P
Mother's Acceptance	18.40	3.36	+0.261	6.034	< 0.01
Adjustment	50.55	14.33			

Above table indicates the mean scores of mother's acceptance on parent child relationship. The mean value is 18.40 and S.D. is 3.36, while the mean score of adjustment is 50.55 and S.D. is 14.33. The correlation between the mother's acceptance and adjustment is +0.261which is significant at 1% level of significance.

It indicates that mother's acceptance for their children, contributes significant and positive for their adjustment in all the areas such as name, health, social, home and emotional, the mean score for adjustment is high.

Correlation between the father's acceptance with adjustment among the selected adolescents.

Parameter	Statistical values				
	Mean	SD	r	t	P
Father's Acceptance	14.99	3.44	+0.250	5.760	< 0.01
Adjustment	50.55	14.33			

Above table highlights the mean scores of father's acceptance and adjustment on parent child relationship. The mean value of father's acceptance is 14.99 and S.D. is 3.44, while the mean of adjustment is 50.55 and S.D. is 14.33. The correlation between the father's acceptance and adjustment is +0.250 which is significant at 1% level of significance.

It indicates that father's acceptance for their children, contributes significant and positive for their adjustment in all the areas such as home, health, social and emotional. The mean score for adjustment is high.

Correlation between the mother's concentrations with adjustment among the selected adolescents.

Parameter	Statistical values				
	Mean	SD	r	t	P
Mother's concentrations	13.54	2.83	+0.238	5.468	< 0.01
Adjustment	50.55	14.33			

Above table determine the mean scores of mother's concentration and adjustment on parent child relationship. The mean value of mother's concentration is 13.54 and S.D. is 2.83, while the mean of adjustment is 50.55 and S.D. is 14.33. The correlation between the mother's concentration and adjustment is - 0.238. This is significant at 1% level of significance.

It indicates that mother's concentration or over protection cause not so good for adjustment of their children, over protection is always not so good for the better development and adjustment. Those mothers who always keep any eye on their children and don't spate the children to grow by themselves are indirectly making them dependent on their parents.

Correlation between the mother's acceptance with adjustment among the selected adolescents.

Parameter	Statistical values				
	Mean	SD	r	t	P
Mother's Acceptance	11.23	3.45	+0.245	5.639	< 0.01
Adjustment	50.55	14.33			

Above table shows the mean scores of father's concentration on PCR, The mean value of father's concentration is 11.23 and S.D.is 3.45, concentration between the father's concentration and adjustment is -0.245, which is significant at 1% level of significance.

It indicates that the father's concentration or over protection cause not so good for adjustment of their children, over protection is always not so good for the better development and adjustment. Those fathers who always keep any eye on their children and don't spate the children to grow by themselves are indirectly making them dependent on their parents.

Correlation between the adjustment with religious value among the selected adolescents.

Parameter	Statistical values				
	Mean	SD	r	t	P
Adjustment	50.55	14.33	+0.070	1.566	> 0.05
Religious Value	13.78	3.00			

Above table shows the mean, SD and correlation between the adjustment scores and religious value. The mean adjustment score is 50.55 and SD is 14.33. Mean on religious value is 13.78 and SD is 3.00. This means that those children whose adjustment is moderate in various areas go adjustment do not bear significant correlation with their religious value.

It could be said that adjustment have religious attitude and value, bear on significant relation relationship

FINDINGS OF THE STUDY

• Significant and positive relationship is found between the mother's acceptance and the adjustment of the adolescents. Hence the hypothesis is rejected.

- Significant and positive relationship is found between the father's acceptance and the adjustment of the adolescents. Hence the hypothesis is rejected.

- Significant and negative relationship is found between the mother's concentration and the adjustment of the adolescents. Hence the hypothesis is rejected. Thus the mother concentration with the adjustment of the adolescents existed.

- Positive and insignificant relationship is found between the adjustment and the religious value of the adolescents. Hence the hypothesis is accepted.

CONCLUSION

Thus, the finding of the study revealed –

- Adjustment of the adolescent is found to be positive with mother's and father's acceptance, negative with mother's and father's concentration and also negative co-relation of the adjustment of the adolescent with mother's and father's avoidance.

- Adjustment of the adolescent is found to be positive relationship with the religious value, democratic value.

- Mother's and father's acceptance is found to be positive relationship with the social value.

So could say that the whole socio-psychological problems between the children rose due to the atmosphere in the family and parent-child relationship. So, it the very important and essential duty of both parents and children to make a harmonious relationship with each other.

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HUMAN VALUES AND PROFESSIONAL ETHICS IN PHARMACY EDUCATION

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INTRODUCTION

Objective: With the increasing importance of the pharmacy professional, this review discusses the ethical considerations that pharmacists now have to make as both medical health advisers and independent prescribers.

Background: The need for attention to the ethical dimensions of clinical pharmacy practice was recognized by the American Pharmaceutical Association (APhA) in 1967 when it convened a Conference on Ethics. Although the APhA adopted a code of ethics when it was founded in 1852, that code and its subsequent revisions were generally too specific in wording and too negative in nature.[2] The result of the 1967 conference was the adoption of a Code of Ethics (in 1969) that was stated in broad principles of a positive nature, and thus allowed for the continuing expansion of the role of pharmacists in providing health care**.** It is globally known that national board of registration of pharmacist provide a code of ethics to ensure the highest degree of moral practice by pharmacist[1].

Code of ethics:

Principal: The Code is founded on seven principles which express the values central to the identity of the pharmacy professions. The seven principles and their supporting explanations encapsulate what it means tobe a registered pharmacist or pharmacy technician As a pharmacist or pharmacy technician you must

- Make the care of patients your first concern
- Exercise your professional judgement in the interests of patients and the public
- Show respect for others
- Encourage patients to participate in decisionsabout their care
- Develop your professional knowledge andcompetence
- Be honest and trustworthy

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◆ Take responsibility for your working practices

Pharmacists are health professionals who assist individuals in making the best use of medications. This Code, prepared and supported by pharmacists, is intended to state publicly the principles that form the fundamental basis of the roles and responsibilities of pharmacists. These principles, based on moral obligations and virtues, are established to guide pharmacists in relationships with patients, health professionals, and society.

I. A pharmacist respects the covenantal relationship between the patient and pharmacist.

Considering the patient-pharmacist relationship as a covenant means that a pharmacist has moral obligations in response to the gift of trust received from society. In return for this gift, a pharmacist promises to help individuals achieve optimum benefit from their medications, to be committed to their welfare, and to maintain their trust.

II. A pharmacist promotes the good of every patient in a caring, compassionate, and confidential manner.

A pharmacist places concern for the well-being of the patient at the center of professional practice. In doing so, a pharmacist considers needs stated by the patient as well as those defined by health science. A pharmacist is dedicated to protecting the dignity of the patient. With a caring attitude and a compassionate spirit, a pharmacist focuses on serving the patient in a private and confidential manner.

III. A pharmacist respects the autonomy and dignity of each patient.

A pharmacist promotes the right of self-determination and recognizes individual self-worth by encouraging patients to participate in decisions about their health. A pharmacist communicates with patients in terms that are understandable. In all cases, a pharmacist respects personal and cultural differences among patients.

IV. A pharmacist acts with honesty and integrity in professional relationships.

A pharmacist has a duty to tell the truth and to act with conviction of conscience. A pharmacist avoids discriminatory

practices, behavior or work conditions that impair professional judgment, and actions that compromise dedication to the best interests of patients.

V. A pharmacist maintains professional competence.

A pharmacist has a duty to maintain knowledge and abilities as new medications, devices, and technologies become available and as health information advances.

VI. A pharmacist respects the values and abilities of colleagues and other health professionals.

When appropriate, a pharmacist asks for the consultation of colleagues or other health professionals or refers the patient. A pharmacist acknowledges that colleagues and other health professionals may differ in the beliefs and values they apply to the care of the patient.

VII. A pharmacist serves individual, community, and societal needs.

The primary obligation of a pharmacist is to individual patients. However, the obligations of a pharmacist may at times extend beyond the individual to the community and society. In these situations, the pharmacist recognizes the responsibilities that accompany these obligations and acts accordingly.

VIII. A pharmacist seeks justice in the distribution of health resources.

When health resources are allocated, a pharmacist is fair and equitable, balancing the needs of patients and society[2].

* adopted by the membership of the American Pharmacists Association October 27, 1994.

Drug Research and ethics:

The term"ethics"was derived from the Greek word meaning"Ethos" .Clinical research should be conduct aesthically to protect the rights, safety, and well-being of the study participants. Pharmacists have responsibilities to contribute to the ethical conduct of research no matter where they practice. Training in biomedical research ethics is mandatory for many institutions for their health professionals involved in clinical research. The term Ethos was used

to describe the guiding beliefs (norms or customs) of the people. As a guardian of providing safe and cost-effective medi-cations or pharmacy services to consumers, pharmacists must lead in the ethical conduct of clinical research. For many, ethics is a philosophical matter and may be considered as subjective and vary from person to person based on their perceptions or may be relative in nature varying from situation to situation. Clinical research involves studies conducted in healthy volunteers or patients. There are times when the science of the research might conflict with the well-being of the research subject. The ultimate question then is which is more important, science or ethics? In clinical research, the answer is simple, ethics is thef irst consideration. The rights of a few should notbe sacrificed for the benefit of others. It does not mean that scientific quality in research is not important because poor methodological quality will result in questionable results rendering the study efforts a waste. However, unnecessary exposureof participants to any stimulus (whether it is a drug or a service) is unethical. Thus nonscientific methods are unethical. Therefore, it is the responsibility of an ethics committee to review both the ethical and scientific aspects of a research proposal. Research has not always been conducted with high ethical standards. Clinical research must always be socially responsible. Historical examples of unethical research practices that focused more on generating scientific knowledge and not on subject safety have led to important changes in how research is conducted today. Other examples of inappropriate conflicts of interest have also forced the development of ethical guidelines and related regulatory requirements. Studying examples of unethical practices from the past is vital to get a thorough understanding of modern ethical practices.

Guidance From the Council for International Organization of Medical Sciences in Collaboration With the World Health Organization:

Similar to the ICH, the Council for International Organizations of Medical Sciences(CIOMS) is an international non governmental organization established jointly by World Health Organization (WHO) and UNESCO in 1949. Its members include countries like Belgium, South Africa, Norway, Israel, Republic of Korea, and a few other European countries. CIOMS serves to unify the common ethical guideline interests of the international biomedical community. In 1993, CIOMS released the International Ethical Guidelines for Biomedical Research Involving Human

Subjectsandthen updated it in 2002 and 2016. These guidelines relate mainly to ethical justification and scientific validity of research:

- ethical review;

- informed consent

- vulnerability of individuals, groups, communities, and populations;

- women as research subjects;

- equity regarding burdens and benefits;

- choice of control in clinical trials;

- confidentiality;

- compensation for injury;

- strengthening of national or local capacity for ethical review; and

- obligations of sponsors to provide healthcare services.[3,4]

Detail the constitution and process of review by the research ethics committee:

The Belmont Report and resulting US federal regulations, the ICH, and the CIOMS/WHO publication all require that medical research being conducted on human subjects must be written and must be reviewed, approved, and monitored by an ethics committee. Ethics committees for research are named differently in some countries, but all follow similar principles of operation. Common names are IRB, IEC, research ethics committee, and ethics and scientific committee. The two most common terms, IEC and IRB, are the cardinal authority to oversee the conduct of clinical research studies in accordance with the guidelines and regulatory requirements.2IEC: As the name suggests, it is an independent body consisting of technical and nontechnical members. The prime responsibility of the committee is to protect the rights of study participants included in clinical research and to ensure thei rsafety and well-being. The committee is also responsible for ensuring that the research is carried out according to applicable regulatory guidance and ethical principles.IRB: This is formed within the members of an organization/institution that holds prime responsibility as stated

above. Composition of the IEC/IRB

- They should be constructed with at least five members:

- At least one member of a scientific area (medical scientist, preferably a pharmacologist).

- At least one clinician.

- A legal expert/judge.

- layperson from the community.1Ethicist/logician/ philosopher.

- The committee should have a minimum of five members and a maximum of eight to ten, equally distributed in gender.

- Each member of the committee plays a vital role in providing the decision of the protocol bearing in mind the regulatory guidance and standards of practice. The IEC/IRB should have sufficient members and should be unbiased in determining the approval of the study pro-tocol. Members should be knowledgeable in reviewing the protocol and its related documents and be able to function effectively as a team to identify and analyze technical difficulties of the study, if any, and also to ensure that the ethical aspects remain uncompromised to the participants.[5]

Evaluation of ethics:

The following are summaries of some well-known unethical clinical research from history.

Tuskegee Syphilis Study: Almost 600 underprivileged men (mostly African and American) constituted the Tuskegee Syphilis Study, one of the most notorious of unethical research studies ever conducted.There were even attempts to rationalize the research once it was Clinical Pharmacy Education, Practice and Research.criticized for its unethical nature. It was a United States Public Health Service prospective study in Macon County, Alabama, to study the"natural history"of syphilis. In the trial, around 399 of the participants were infected with syphilis (a sexually transmitted disease), and 201 participants who did not have the disease served as control. The trial was conducte dover a period of 40 years, and the study evaluated the progression and complications associated with the untreated disease.

The researchers had not explained the purpose of the trial nor treated the participants, though penicillin was available as there commended drug of treatment for syphilis. It was in 1972 that the study was abandoned at the insistence of the press. By then many of the subjects had died because of the disease and its complications. In addition, a few had transmitted the infection to their spouses, and their children were born with congenital syphilis.

The ethical issues identified were as follows:

- Lack of informed consent. Study participants were not told specifically that the study aimed to generate knowledge on syphilis progression. Participants were deceived that they were treated while it was just diagnostic procedures.

- Penicillin was available, but the study participants were not provided with it even though it could cure syphilis. The study protocol prevented participants from receiving penicillin.

- No records were maintained. The actual number of participants who died due to syphilis was never known.

- Although parts of the study appeared in medical journals for many years, the study was not stopped until news in the national press appeared in 1972.[8,10]

Sulfanilamide Disaster (1937): The Elixir Sulfanilamide disaster of 1937 was one of the most consequential mass poisonings of the 20th century. Sulfanilamide, an antibacterial drug, was being used safely in the treatment of streptococcal infections. A new elixir formulation with raspberry flavor was prepared using 70% diethylene glycol (DEG) as there was a need for the drug in its liquid form. DEG can be fatal, and unknowingly the company distributed the product across the United States. However, the Food and Drug Regulation (at that time) did not insist on toxicity studies for the new formulation. Hence, the company did not carry out any toxicity studies. Soon after its appearance on the market, the American Medical Association was made aware of the lethal cases from the administration of this elixir, and though immediate attempts were made to recall it, many died. The elixir was produced by a US pharmaceutical company, S. E. Massengill Company. The formulation resulted in the death of 105 patients who consumed the elixir. In reaction to this calamity, the US Congress passed the 1938 Federal

Food, Drug and Cosmetic (FD and C) Act, which required proof of safety before the release of a new drug. The 1938 law changed the drug focus of the Food and Drug Administration (FDA).

Nuremberg Trials (Nazi Trials): There were several unethical experiments conducted on the prisoners of war in Germany during World War II. Prisoners endured intolerable treatments as they fell victim to many experiments conducted by Nazi doctors. Numerous inhumane experiments under the disguise of medical research were identified in the Nuremberg war trials:

- Gypsy twins were targeted to understand their genetics and were then brutally killed with phenol injections. Autopsies were performed to compare the similarities among their internal organs. Different chemicals were injected into them to study the color change of their irises.

- Bones were removed and transplanted in prisoners without anesthesia. No concern was given to prisoners who suffered pus infections after the surgery. Some of them developed permanent disabilities after such experiments.

- Jewish females were exposed to a chemical irritant and were mass sterilized leading to dysfunction of the reproductive system. Subsequently, females, as well as male prisoners, were exposed to high intensity X-ray radiation on their repro-ductive organs.

- High-altitude experiments were carried out to mimic the conditions of altitudes up to 60,000 feet. Such high altitudes were chosen to study the low-pressure limits required for pilots to eject during an emergency. Such low-pressure cham-bers lacked oxygen, which often led to the death of the victims. On the survivors, the Nazis performed experimentationon the brain (vivisection).

- Many individuals were intentionally burned to see how the wounds would heal.

- Some individuals were dissected while alive so that anatomical drawings of internal organs could be done, and these were published in an anatomy textbook.

Cutter Incident (1955): Cutter incident happened in the developmental struggle of a polio vaccine. In April 1955, 10 children

died and 200became paralyzed to varying degrees after receiving polio vaccine in the United States. Cutter Laboratories made thevaccine using Salk's formaldehyde-treatment method that was found to be defective. This incident led to adoption of Sabin's vaccine using an attenuated strain of the virus orally. There were also incidences of polio developed with Sabin's vaccine, and then a different version of Salk's vaccine was marketed. Current strict measures provide better safety profilesof vaccines but are only being produced by a few manufacturers. This has led to vaccine shortages.[14]

Thalidomide Disaster (1962): Thalidomide is a nonbarbiturate sedative for treating insomnia and was originally marketed by a German manu-facturer. From 1961 to 1962, the drug was also used in pregnant women for morning sickness. It was marketed as safe drug, but about 10,000 cases of phocomelia (shortening or absence of limbs) were reported, and about half of the fetuses died during pregnancy. The disaster occurred mainly in Europe, Japan, and Russia. The drug was not approved in the United States due to lack of safety information. This tragedy led to major concerns about the use of medications in pregnancy and the concept of the fetus as a vulnerable subject.[12,15]Thalidomide is currently available in the global market for the treatment of cancer with an absolute indication in pregnancy or women of childbearing age.

The Unfortunate Experiment: This was a natural history study of cervical intraepithelial neoplasia 3 in women at the National Women's Hospital, Auckland, New Zealand. Available treatments for the disease were withheld from the patients. The study had an ethics committee approval; however, based on current guidelines the study would be considered wrong factually and ethically.Women with carcinoma in situ (CIS) of the cervix were followed, but not treated, to prove that CIS is not a premalignant disease. The outcomes for women with microinvasive cancer had not previously been reported at the time of the study. More than 100 women with CIS and microinvasive (Stage 1A) cancer of the cervix, vagina, and vulva were not treated forvarying lengths of time.[8]These conditions have a substantial risk of developing into higher stages of invasive cancer. This study is popularly known as the "Unfortunate Experiment.

CONCLUSION

Ethics is an essential component of clinical research. Unethical studies have been conducted in the past and continue even

today in different forms. Governments and other health agencies regulate research with relevant, updated laws and guidelines. However, conflicts of interest involving commercial products or services and the desire for research glory among researchers often get in the way of good science posing a challenge to good ethical practices. Therefore, ethics committees and their recommendations are vital to protect the well-being of research study participants. It also ensures that research involving human participants attains the highest quality standards

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MATHEMATICS, HUMAN VALUES AND SOCIETY

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Roger Bacon (1214-1294), an English Franciscan friar, philosopher, scientist and scholar of the 13th century, once stated: "**Neglect of mathematics works injury to all knowledge, since he who is ignorant of it cannot know the other sciences or the things of the world**." Education is the gate way to socio-economic development of any country. Education (particularly, mathematics education) is the soul of a society, a people, and a nation. Its quality is therefore a huge determinant of the height a nation can attain or the depths to which it can descend as regards to scientific and technological development. Education in the real sense of it is the awakening of human mind to the realities of its immediate environment, the challenges that need to be overcome and the opportunities that can be exploited. The right education should provide one with the skills to function and participate in Society, both as an individual and as a member of that society. Education is a process for transmitting culture in terms of continuity and growth or to generate rational direction of the society or both. Education is concerned with development of all faculties of a child; physically, mentally, psychologically, spiritually etc. Education sees to the formation of children into human persons committed to work for the creation of human communities of love, fellowship, freedom, justice and harmony. Some aspects of the purposes of primary education are to provide sound basis for scientific and reflective thinking and to provide development in character and moral training and sound attitude in the children.

Values are generally regarded as those things that are good in themselves. Values are the believes of man that guides his ethics and choice. Human values in the other hand are the habits or thought one acquires as one grows from childhood to adulthood which enables one assess and deal with things that are right or wrong. Human values are the principles, standards, convictions and belief that people adopt as their guidelines in daily activities. Human values are the foundations for any viable life within the society which build space for a drive and movement towards one another that leads to peace as well as freedom. Some of these human values are love, honesty, hard

word (diligence), peace, openness, loyalty (respect), friendship, kindness, justice, fairness, discipline, problem-solving, care for one another and being mindful of the environment etc. Some of these human values can be achieved or attained through mathematics education such as spirit of hard work, problem solving and self-discipline.

Values in mathematics education are the deep affective qualities which education aims to foster through the school subject of mathematics and are a crucial component of the classroom affective environment. As a result of demands that students become more economically oriented and globally conscious, mathematics educators are being challenged about which values should be developed through mathematics education. Our concern is that, although values teaching and learning inevitably happen in all mathematics classrooms, they appear to be mostly implicit. Thus it is likely that teachers have only limited understanding of what values are being taught and encouraged. The new questions we are asking are:

(a) What are teachers' understandings of their own intended and implemented values?

(b) To what extent can mathematics teachers gain control over their own values teaching?

(c) Is it possible to increase the possibilities for more effective mathematics teaching through values education of teachers, and of teachers in training?

Mathematics education is the right education by which social and economic development can be achieved through inculcation of right human values in the children. Mathematics education is concerned with the teaching and learning of mathematics in the classrooms and outside the classrooms. One of the objectives of secondary school mathematics is to enable the individual to think creatively and constructively. Mathematics since its invention has influenced positively the culture and thought of various nations and has in no small measure helped in revolutionalising the world. Mathematics is an essential part of human culture, which the educational system is designed to transmit. Mathematics is the best way to teach youngsters how to think. The volume and quality of mathematics offered in the school system determines the prosperity of any country. Mathematics as a culture which affords man the

opportunity to known and access things and objects within his immediate and remote environment. Mathematics through careful and logical thinking can be used to solve human problems in all spheres of life. Mathematics through reasoning can give insight into the power of human mind. All these attributes of mathematics are highly essentials in the recovery of human values in the areas of diligence (hard work), problem-solving and self-discipline. Values are at the heart of teaching any subject, but are rarely explicitly addressed in the mathematics teaching literature. In particular, research on values in mathematics education is sadly neglected. These gaps by drawing together the various research and theoretical fields that bear upon the values dimension of mathematics education. It begins with a theoretical reflection on the distinctions between values, beliefs and attitudes, and continues with reviewing the literature relating teachers' values to their decisions and actions in the classroom. Moving to the limited research on values in mathematics education, there is discussion of values in the increasingly researched area of socio-cultural aspects of mathematics education.

A society, or a human society, is a group of people related to each other through persistent relations, or a large social grouping sharing the same geographical or virtual territory, subject to the same political authority and dominant cultural expectations. More broadly, a society may be described as an economic, social, or industrial infrastructure, made up of a varied collection of individuals. Mathematics occupies a crucial and unique role in the human societies and represents a strategic key in the development of the whole mankind. The ability to compute, related to the power of technology and to the ability of social organization, and the geometrical understanding of space time, that is the physical world and its natural patterns, show the role of Mathematics in the development of a Society. The society consists of its members (human being), who make government and organize the natural resources to develop infrastructure. The human beings are the one who develop the society.

The role of mathematics in the development of the society or in a broader term the world in totality we need to have a better understanding of the following;

- What is mathematics?

- What is the importance of mathematics?

- What is development?

• Is there any need of Mathematics in the Changing World?

• What is the role of mathematics in the development of Society?

Everyone needs to understand mathematics. All students should have the opportunity and the support necessary to learn significant mathematics with depth and understanding. There is no conflict between equity and excellence. Principles and Standards call for a common foundation of mathematics to be learned by all students. This approach, however, does not imply that all students are alike. Students exhibit different talents, abilities, achievements, needs, and interests in mathematics. Nevertheless, all students must have access to the highest-quality mathematics instructional programs. Students with a deep interest in pursuing mathematical and scientific careers must have their talents and interests engaged. Likewise, students with special educational needs must have the opportunities and support they require to attain a substantial understanding of important mathematics.

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BUSINESS ETHICS AND HUMAN VALUES: AN OVERVIEW IN INDIAN CONTEXT

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INTRODUCTION

It is a universal truth that the survival and growth of every organization depends on its social environment and its acceptance and approval by the society.The renowned management guru Peter. F. Drucker in 1963 in his book entitled *"The practices ofManagement"* stated that the relationship between business and society is "like the relationshipbetween a ship and the sea which engirds it and carries it, which threatens it with storm andshipwreck, which has to be crossed but which is yet alien and distant, the environment ratherthan the home of the ship. But the society is not just the environment of the enterprise. All small and big enterprises are vital parts of the society and serve a social function. Values and ethics have become the buzz word in business world.

In this era of liberalization, privatization and globalization coupled with multinational competition, Ethical practices in business are assuming a great significance as relationships with various people involved in a business are shaped by ethical practices and mutual trust, therebyethical decision taking assumes importance in today's commercial world. There are number ofissues relating to ethics and business ethics in the business world. Every business or everyentrepreneur must have some essential outlines and guidelines for their code of conduct for abusiness to carry out their activities. Therefore,it becomes mandatory for all to know aboutbusiness ethics and human values.

Ethics

Ethics is thus said to be the science of conduct. As a matter of fact, it deals with certain standard of human conduct and morals.

The field of ethics involves systematizing, defending and recommending concepts of right and wrong behaviour. Ethics is a mass of moral principles or set of values about what is right or wrong, true or false, fair or unfair, proper or improper what is right is ethical

and what iswrong is unethical.Ethics matters because it makes good business sense to "do the right thing". Additionally, good corporate ethics results in:

- Attracting better talent
- Retaining employees
- Attracting new customers
- Retaining customers
- A Positive effect on ROI
- A Positive effect on Corporate Reputation

Ethical Behaviour is not a recent discovery. Over the centuries philosophers in their struggle with human behaviour have developed different approaches to ethics, each leading to different conclusion. The word "Ethics" which is coined from the Latin word 'Ethics' and Greek word 'ethikos' pertains to character. means getting the right kind of behaviour from people as individuals and groups. Ethical Behaviour is activity that results in the right thing being done. But what is the right thing? Inbusiness field, they propounded codes of ethics like:

- A description of organizational values and principles.
- Standards of relationships among Directors, shareholders, stakeholders Managers, Employees, Regulators and Customers.
- Standards of behavior which includes provision as compliance on conflicts of interest and corporate opportunities on competition interplay and on discourse.
- And the implementation or enforcement framework it means tightening upon Ethics.

Business Ethics

is the study and evaluation of decision making by businesses according tomoral concepts and judgments. By Cater Mcnamara-"Business ethics is generally coming toknow what is right or wrong in the workplace and doing what is right- this is in regard toeffects of

products/services and in relationship with stakeholders".

Scope for business ethics

The framework needs to be outlined before the business activity starts.

Criminal behaviour and legal framework – Every business needs to have a code of ethics pertaining to criminal behaviour and legal issues. The employees in a business need to be trained sufficiently regarding legalities of the business and its consequences.

Human values and personal behaviour– every business needs to have an ethical framework or policy for human values and behaviour. Employees should be given training on how to interact with different people, be the customer, supplier or competitor. They need to be aware of how they are expected to behavewith people at different levels and that inappropriate behaviour will have itsconsequences.

Corporate and business ethics – though we are discussing business ethics, this strictly pertains to the corporate ethics, ethical policies for business and actions that are going to be under check and need to be in compliance with given legal frameworkand standards.

Ethical Values for Business Success:

Ethics is based on a set of moral and ethical values. These values must be absolute - that is, you must take them seriously enough to override any human rationalization, weaknesses, ego, or personal faults.

Mahatma Gandhiji, the father of the nation strongly propagated the following values which were also advocated and most of them practised in the companies of JRD, Tata -

- **Honesty:** The old proverb, "honesty is the best policy" is true today more than ever. It's not just lip talk. Employee manuals from most scandalized corporations are likely to contain slogans touting their commitment to honesty.

- **Integrity**: Integrity connotes strength and stability. It

means taking the high road by practicing the highest ethical standards. Demonstrating integrity shows completeness and soundness in your character and in your organization.

- **Responsibility:** Blaming others, claiming victim hood, or passing the buck may solve short-term crises, but refusal to take responsibility erodes respect and cohesion in an organization. Ethical people take responsibility for their actions. Likewise, actions show the ability to be responsible both in the little and big things.

- **Quality:** Quality should be more than making the best product, but should extend to every aspect of your work. From the memos to your presentations, everything you touch should communicate professionalism and quality.

- **Trust:** There's no free ride. Trust is hard to earn and even harder to get back after you've lost it. Everyone who meets you or your company must have trust and confidence in how you do business.

- **Respect:** Respect is more than a feeling, but a demonstration of honor, value, and reverence for something or someone. It is a business necessity to work openly and supportively in teams whether formal or informal.

- **Leadership:** How many hardworking, honest employees have been ruined and lost by corporate leadership failings. Managers and executives should uphold the ethical standards for the entire organization.

- **Corporate Citizenship:** A foundational principle for every company should be to provide a safe workplace, to protect the environment, and to become good citizens in the community.

Propagation of Human values:

The elements of ethics and their propagation shall be a fruitful exercise when the managers realize the essence of the ethics while discharging their formal obligations to the society, a true and

sincere manager with high integrity considers being a successful servant in his public as well private life. He propagates the human values in the process of meeting his obligations towards the society and the society; in turn considers him to be an outstanding personality with highest appreciation.

Means of Propagating Human Values in Society:

The essence of practicing ethics by the managers presupposes certain intrinsic human qualities considered to be the means of propagating human values, such as

1. **Honesty and Integrity** being the basic principles of life, which shall decide the degree of self respect one commands in the society.

2. **Self esteem** is the art of maintaining one's own self respect through self help shall help the individual to create confidence and also sense of pride and independence.

3. **Co-operation and teamwork** are the inter related human values of teamwork through cooperation, shall be the guiding force for rebuilding a healthy society.

4. **Transparency and accountability** are two important human value concepts which improve that quality of service and the answerability of work.

5. **Equity and equality** are essential while the individual is engaged in the process of altering to his duties in terms of a fair and reasonable treatment towards another person, considering him to be equal in his perceptions.

6. **Scientific temper and Excellence** are necessary while adapting to suit the needs of changing world of technology.

7. **Peace and communal harmony** are the basic principles of Gandhian thought of truth and non- violence and by practicing these principles the individual attains the self purification.

8. **Vision and creativity** are two important factors of propagation of human values by the individuals.

9. **Planning and decision making** have a major role to play in the art of practicing the ethical and social values in the field of management.

THE INDIAN BUSINESS SCENERIO

There are so many examples of ethical practices in India i.e. Tata, Wipro, Godrej, Bajaj, Infosys, HDFC, etc. many companies are working in welfare schemes for rural people. Till 2011, not a single company was able to be listed in world's most ethical companies. Two companies – Tata and Wipro have made their place in 2012 and still hold this position today.

Apart from this, we have faced so many scams on ethical background in India. The latest ones are

- Common wealth games scam of Rs. 8000 crore in 2010.
- 2G spectrum scam of Rs.1,76,645 crore in 2010.
- National health mission scam of Rs. 5,755 crore in 2011.
- IPL scam of Rs. 425 crore in 2012
- Coal allocation scam of Rs. 1.76 lakh crore in 2012.

Techniques to improve Ethical Conduct of business

There is need to motivate the businessmen to follow ethical principle in the everyday conduct of business. These measures are classified into the following categories:

1. At the Institutional Level

The following measures can be sued at the institutional level

1. Ethical Code of Conduct

An ethical code of conduct is an handbook containing the rules, regulations and procedures to be followed by the employees of an organization. Now increasing number of business organizations lay down code of conduct to be followed by the employees.

2. Ethics committees.

Ethics committees are formed for influencing the ethical conduct of business on a permanent basis. This committee evaluates the ethical problems confronting the organization and advice proper steps for improving ethical standards.

3. Transparency in Working.

The procedure of functioning, rules and policies, decisions, etc. of a businessorganization should not be kept so secret. An open and free communication system should be encouraged. This will help in improving the ethical values.

4.Social Audit.

Social Audit is the audit by which the social costs and benefits from the business are evaluated. This will help to identify the ethical and unethical conducts of business.

5. Penalties.

There should be provision for punishment in case of violation of ethical principles and rules. Criminal and monetary punishment may be given to those who neglect the ethical code of conduct.

II. Efforts at the Government Level

The government controls and regulates the business activities. In this efforts the following measures can be suggested:

1. Clear Cut Policies and Working Procedures.

The government policies and procedures of working, in many cases, are not so clear. They adopt corrupt practices, for taking advantage of the situation.

2. Strict Penalty Provisions.

Strict penalty provisions may be made in the various Acts conduct of business. The present penalty provision, must be altered soas to give more criminal and monetary punishments.

3. Removal of Excessive Control.

Excessive controls on business may lead corruption. Where the government introduces economic controls in licensing, allotment of quotas and permits, etc.ethical standards must be kept in mind.

4. Political Indiscipline.

Political indiscipline is one of causes of unethical conduct or business. In every countrysome sorts of examples are found. In India, the Bofors Scandal is a good example.

5. Enactment and enforcement of Laws.

The government has enacted various laws protecting the interests of consumers, workers, public interest, etc. But their real enforcement could not be made possible.The government should enact special Acts to eliminate these unethical practices.

III. At the Social and Religious Levels

The measures to be taken in this respect are:

1. Social Boycott of Unethical Acts.

A businessman who follows unethical conduct in business should be socially boycotted by the people. People should not purchase the products of suchbusinessman.

2. Efforts by Social Service Institutions

There are a number of social service organizations in the country working for the welfare of the people. Consumer Guidance Society of India, Consumer Action Forum, etc. are a few which look after the interests of consumers. They should take effectivesteps to bring in the notice of the authorities of such businessmen who act onunethical grounds.

3. Preaching by Religious Preachers.

In India, many businessmen have regular meetings with religiousheads and followers, and this is a good sign of improvement in ethical conduct ofbusiness.

4. Efforts by the Busin\ess Associations.

The various associations related with trade and industry formulate code of conducts for their members and the members are bound by strict compliance of such code of conduct. The trade and industrial organizations should take adequate measures ofstrict adoption of these codes of conduct.

Encouraging Ethical Behaviour in Business

Following factors should be always kept in the mind:

Involvement of the Senior Management: Every company needs a champion or role model or mentor to guide the corporate ethics program. A senior person mostly CEO or Chairman should

take the responsibility to lead the ethics program. The board and senior management should show the enthusiasm and always provide the guidance tothe employee.

Involvement of the Employee: No program can be successful without involvement of the grass root employees. It is important to know what bothers people while making the code of ethics. Every person should know the code of the ethicsand should be made to follow it.

Picking The Well Tested Model: A framework which addresses issues as they affect different constituents should be used. Sometimes the competitors should beconsidered. If the company is global then laws and people of the other nations must beincluded in the model.

included in the model.

Most managers consent that there is room for improvement in business ethics.

1. A more problematic issue is whether business can be made more ethical in the realworld. Most viewpoints on this issue suggest that government, tradeassociations, and individual firms can establish acceptable levels of behaviour.

2. The government can establish acceptable levels of behavior by passing more strict regulations.

3. Trade associations can provide and often do provide ethical guidelines for their members to follow.

4. These associations are in a position to exert pressure on members who stoop to questionable business practices.

5. Enforcement varies from association to association.

6. Employees can more easily determine acceptable behavior if their company provides them with a code of ethics.

CONCLUSION

Indian business is full of multi -lingual, multi-cultural and

multi religious work force and hence the question of compatibility of ethical values across cultural borders has gained importance over the recent years. Corporations can no longer see themselves as self-centred concerns and so, they should look into their higher self and make positive commitments to larger issues that confront the mankind.Most companies believe values influence two important strategic areas relationships and reputation — but do not see the direct link to growth. Top performers consciously connect values and operations which have made learning of ethics essential today.Companies, whether private or public, profit making or non-profit-making, banking or trading, must frame ethical and honest values which satisfy the needs of the vendors such as employees, customers, and other stakeholders. For example: - Infosys Leader Mr.NagawaraRamaraoNarayana Murthy says, "I'm a capitalist in mind, a socialist at heart" and is awarded the first position in value management this year. In 21st century the winners to stand the global competition always plan to stick to the fundamental values, nomatter what the situation. It is rightly said by Shiv Khera, Management Consultant,**"Winners stand firm on values but compromise on petty things.**

Losers stand firm on petty things but compromise on values".

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RELEVANCE OF VALUE BASED EDUCATION AT HIGHER LEVEL IN CONTEXT OF INDIA

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INTRODUCTION

Education is the most important means for the advancement of human beings. It enlarges, enriches and improves the individual's place in the society. Education also emancipates the human beings and leads to liberation from ignorance. It is also said that in the twenty first century, "a nation's ability to convert knowledge into wealth and social good through the process of innovation is going to determine its future, 'accordingly twenty first century is also termed as "century of Knowledge" **(NKC-2005).** 'Education is a principal instrument in awakening the child to cultural values, in preparing him/her for later professional life, and adjustment in their social life'. Education is a process that inculcates the social and cultural values in the child. Education is a goal oriented and continuous process that develop the adjustment ability in the child.

Since independence the nation engaged itself in restructuring and rebuilding of its education suited to the Indian situation, needs and future accomplishment (Pandey, 2006). Child is the pillar of the nation. Therefore, the quality of education that a child receives will determine the quality of life. "We recognize that education is mainly the concern of states, but in view of its impact on the life of country as a whole, both in the field of culture and technical efficiency, central government can not divert itself of the responsibility to improve its standards and to relate it intelligently to the larger problems of national life" (secondary Education Commission, 1952). Value education is the most disputed issue of Education in India. Of course it is true that the main purpose of any education will go with value orientation. More concentration on value education has been given at the primary and secondary level of school education than in higher education in India. Values could be imparted to the young minds rather than to the matured ones. There are so many modules designed with the help of agencies like NCERT and other for effectively imparting the value education to the school students. The term 'value' is taken with a variety of meaning. Each meaning reflects its own philosophical position. Generally the term value is spontaneously associated with religious values.

It is believed by many Indians that values are nothing but the religious and spiritual guiding principles of life. Hence, it is supposed that the path is already been laid for the life journey. But in the context of modernity there rises a fundamental question of whether value education is required at all in a modern state. There are those who argue that modern life is based on science and technology and both are value natural. At this point there is also another group of modernists who propagate the necessity of value education at learning centers in order to safe guard the democratic state and its values. The values they wish to cultivate are modern secular values such as honesty, respect to others, equality, collectivity, democracy, respecting human rights, sharing equal space in public and so on.

There have been efforts to define the role of education in national life, the Radha Krishan ; Commission (1948); the Kothari commission (1964-66); National Policy on Education (1986); Rama Murti Committee (1990); Central Advisory Board of Education Committee on policy (1992); Planning Commission Core Group on value orientation of Education (1992) all have laid great emphasis on the role that education plays an can play in designing and developing the national characters. A parliamentary Committee which reviewed the progress on value based education found that the efforts of the last decade or more had failed to achieve any concrete results. The programs and policies have remained just on paper. Just due to lack of coordination between the different implementing authorities.

Now the next question would be about the nature of value education. What sort of value should be given preference in the curriculum is a prime problem in the introduction of value education. This problem surfaces because we can find varieties of values prescribed on the basis of varies scriptures and theories. Some times they are contradictory to each other. This issue had been thoroughly discussed earlier. But the solution to the problem of the nature of value education is primarily dependent on the social conditions that prevail in the state. They need not be an imported Value Education Pattern to be prescribed in India. The burning social concerns would demand the required value education.

Though India is considered to be the land of Divinity and wisdom, the modern value system throw challenges to the ancient value pattern. Right from the Gurukula pattern to the Varna Aashram values; all values are under scrutiny by modern rationality. Hence, the relevance of the golden values prescribed in the modern society is questionable in the present scenario. On the other hand, so called modern values which have been listed earlier also subjected to criticism by philosophers like post modernists. After the identification of these values, they need to be inculcated not to be informed to the

students. Mostly listing the values is done very easily, but imparting them effectively requires genuine spirit and innovative Educational Practices. In the Vedic period the guru Kula system prevailed in which the student has to thoroughly under go a pattern of life with the Guru Shishya hierarchy. Whatever the Guru declares are the values of life but in the modern context which is supposed to be the democratic sphere, a sense of equality and freedom has to prevail the learning situation. Also the values identified can not be preached on the basis of the religious faiths. So the teacher has to find effective working module to internalize the values in the minds of the youth. The teachers' understandings about the values prescribed and his/her commitment in imparting them also play a crucial role here. How to sensitize the teacher before carrying the value to the students is also a challenge to the educationists. The value education classroom, if it is dealt with full seriousness and sincerity would be very interesting and challenging sphere for students and teacher. All times they need to sail at the same level with the students. The hierarchy may get disappeared. Value education demands a total responsibility from the teachers. They become more accountable. On the other side, a teacher who is committed to a set of values would always like to preach and impose them on the young minds. That extreme should also be avoided with a balance of mind. Value education can not be done by just delivering lectures and screening films. It requires a strong interaction between the students and the society. A lot could be experimented at this sphere. For which the supreme value "integrity" is expected from the educator.

The introduction of value education for all under graduate courses is done at the cost of a core paper of that course. The teachers who have been handling their hardcore subject papers had to meet the shortage of workload due this program and to solve this problem, they have been entrusted with the job of teaching value education paper. This is done with the aim of avoiding the workload problem of existing teachers. The most valuable and sensitive part of education had been made like mechanical dogmatic part. At this juncture, the fate of value education at the college level could be imagined. It may just be that the young boy or girl of today is better informed than what their parents had been at their age. He or she may sound smarter with new knowledge but this is due to the modern techniques to which he/she stands exposed and of which he or she has the advantages. T.V. internet computer – these were not available to the parents. Computers and the information received from them or the date fed by them may become outdated but values once included would remain a permanent acquisition for all life. Swami Vivekanandc once said "if education is identical with information, libraries are the greatest sages of the world and encyclopedia are

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"Rishis". There is something very much more than information that has to be imparted to the young mind.

Value based teaching and education is a field, the first teacher in which is the mother. It is the mother to tends to lend the first lesson and it is on her that rest the foundation-laying responsibility. What is right, what is wrong, what is true, what is false, what is respectable and noble and what is not- it is the mother who imparts these lessons. Never tell a lie-never-the mother should make the child learn that she would never scold him if her child tells the truth even if the child had done some wrong. "Admit the wrong done and you would be a nice child" let the child develop this faith and he would never fall a victim to falsehood. This is how slowly and gradually, step by step the lessons in morality can be taught. The schools and the teachers there have to give him lessons in universal brotherhood, respect for all religion, feeling of honor for our great men, a sense of pride in our national flag. Along with these the child be given lessons in dignity of labor- no work is mean or low- self-dependence, respect for the elders, concern for those who are handicapped or under privileged.

In a vast nation like India with so many sections in the society, so many religions, so many regions, and so many languages the child has to be taught the lessons in "unity in diversity". The daily morning prayer of the school should contain this lesson of national oneness- this should not only be repeated every morning but its import and meaning to be explained by the principle or a teacher. Students are asked to come prepared with a short speech on this oneness of the nation, any of its aspects and speak out to the whole congregation after the prayer. Similar speeches every day on different moral values should be the first lesson given not by any teacher but by students themselves one each day. Community lunch when all would sit together and eat even sharing one another's lunch packet would give to them a sense of oneness irrespective of class, caste or religion. There need not be any special classroom lectures on Moral Values Based Education- these values need to be taught through mutual interaction and inter communication. It is never needed to identify any particular religion or faith- God is one and we are all children of the same God- that is the basic lesson that needs to be given. Discipline is still a great lesson that has to be imparted. It is the teacher who himself or herself should be an an example of discipline and children would be automatic learners. These are values which do not need to be the part of any curriculum- they have to be the part of behavior. Being any part of the curriculum can give rise to controversies: but general behaviors showing respect to all religions celebrating all festivals together would be itself be a lesson in national integrity.

It is necessary that in the Teacher's Training Program Value oriented education program need to be highlighted so that the teachers are trained up to know their mission and method. Language controversies are also a great point of conflict. Let there be a compulsory three- language formula in every school-English, Hindi and one other regional language- this would be a common program for the Hindi Speaking and non Hindi speaking regions. Hindi is the national language and this point would also become clear from the implementation of this program. T.V., a craze for the young of today, should also be used to present value- based programs through skits, cartoon scripts and such other means. NCC, Boys scouts and Guides programs are also a helpful means off creating a consciousness in discipline and co-working. The parliamentary committee has suggested that this Value-oriented educational program should not be led only during the school level but should be carried on further up to the level of higher education too as is it for there, that the Nation's political, bureaucrats and army personnel would emerge.

It has yet not been finally off how and in what manner sex education is imparted to the young. But at least let the be made aware through posters and other means about AIDS/HIV etc and why and how people catch these fatal diseases would automatically be explained. That is also a part of morality in society and the young should learn what is moral and what is immoral. That is a necessary part of the value based education. It need not be any part of the curriculum but it is a lesson that they must learn through discussions and discourses. Value based education, therefore, is a part of the educational program which can not be shelved or done away with. It has to be a part of life and life is a constant education and the process of living is a process of learning. If education fails to impart necessary values to its citizens, it will definitely have a telling effect on the society. All efforts to bring just and peace in the world become futile if proper value of India, education is not imparted.

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EFFECT OF DIGITAL INDIA ON HUMAN VALUES

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INTRODUCTION

Human values are said to be the most inevitable, guiding axiom of our lives. It falls under a huge umbrella of sociology, psychology, philosophy, anthropology, axiology and many other disciplines. According to scholar Barbara Smith, 'Values are nothing but fundamental principles of human lives, so elementary yet so irreplaceable, which acts as a dictionary for the events and our actions, to analyze simpler concepts.' Hence, this statement proves that value could be great or small, but when attributed to a man, should have to be explained in his course of actions.

India is a powerhouse of software and human resources, however the availability of electronics in the country has not been upto the requirement for the services to its citizens.

India has not been able to tap the latent talents of its own soil which has great potentials to become a digital hub across the globe. It is because India is facing major challenges in establishing digital resources in all its corners. These challenges require collaboration among governments, universities and laboratories. Policy interventions are important, a lot of finance would be needed given the scope and magnitude. We need inovation and technology to address these challenges. In-fact our honorable PM Narendra Modi has cited a report by an American university on the economic development of 2,000 years according to which he said India and China contributed to 50 per cent of the world GDP for 1,600 years. It is only the last 300 years where we find the dominance of the western world. Only if we can overcome our internal problems, this interconnected world that we have if we can transform that into opportunities in the service of humanities for peace and for harmony then we together can make a huge contribution. "As we went through the centuries, there was innovation, but in all this at the heart of this was ethics, values and human values.... technology can contribute in a big way if it also combined with values," Narendra Modi said. In the wake of depletion of natural resources, new technology will help in evolving new alternative ways for human race to sustain. New technology can and will help in finding ways for natural energy. As the human lives diversify, the values also tend to get mended, changed or at times even

replaced. Anything that gives you peace of mind can also be a value. On those grounds, scholar Paul Roubickez, says that 'In a sphere of values, contradictions are the rule'. He also says that the value system is always to remain permanent and it is only the human who decides what to do with it. Being in the age of digital era is easy and difficult in many ways at the same time. Technology has almost transformed everything that we see, face and experience today. Human relationships have undergone a massive change in the digital age.

Words have changed into emoticons, face to face communications transformed to Skype calls, giving/receiving gifts became dedicating videos and lastly physical actions malformed into sex chats. During this course of time, we must also realize the mammoth of change in the norms and morals we had previously considered to be sacred.

Literature Review

To bestow upon a historical perspective to value systems, one has to date back to the Greek philosophers of Plato, Aristotle and Kant's times. Though human values could easily fit into behavioral sciences, there were no general theory that was articulated by these theorists back then. To them, values were fundamental problems which raise the concerns of existence, philosophy, way of living life, and the question of to be just or unjust. Values vary from different cultures, ethnicity and religion. One society might value family and relationships more while the other need not. Stanford encyclopedia of philosophy says that values are of different types namely intrinsic and extrinsic where intrinsic is something that has a value within itself and extrinsic is the one which are not intrinsic. Scholar Alexius Meinong through an ontological perspective adds more subjectivity to the definition of value by saying 'anything that pleases and to what extent counts as a value' (Meinong, 1912, p.34).

After the advent of digital technologies, it not only takes up much of the everyday activity time, but also decides and changes the way of existential human life, says Professor Levin. (Levin, 2014) Digital culture can be possibly defined as the way we behave and interact with each other by the ways and means technology and the new media sets the agenda for us to do so. (Bell, 2009, p.30). The paving of digital technologies enables its audiences to easily react towards it, share or send a feedback and in short participate. But as Jenkins rightly points out that participatory culture should also be looked at through the lens of participatory politics and learning. By ways of doing this, one gets an extended mentorship, acceptance seeking behavior and identity projection. (Jenkins, 2016) Once the al-

ways-on communication, the concept of privacy has become dichotomous with the private life and social media. Danah Boyd says that, 'Due to the digital cultures, the always-on communications don't allow one to be felt alone. In this generation's terms, it can also be described as 'Digital natives' being always on and updated with the technology. But as and when the technology gets updated the applications of privacy also does with that of access given to other people (Boyd, 2012) Scholar Ruth Gavison explains privacy as a limitation of others' access to individual and a loss of privacy occurs when someone else is given access to it. (Gavison, 1980, p.421) Erving Goffman differentiates between the two sides of online and offline presentations of self in the digital age which primarily hold good even today. He says that the selfpresentation is itself a social product and is externally validated by others. Thus, the self is caught by the act of becoming into a blended personality of online and offline self where the former seems more real to their virtual groups. This phenomenon is called as masking of identities. (Goffman, 1959) In a visual governed age, to understand more on the communication of digital age, Nancy Baym's Personal connections in the digital age seeks to find that digital communication should not be looked at as a replacement of face-to face interactions and instead as a mixed modality so that the tactics of communication is more nuanced. (Baym, 2015).

Digital India Components

Digital India is an initiative of Government of India to promote the use of digital technology to provide the services to the people of India. Digital technology is an umbrella term that covers a range of technologies including cloud computing, mobile devices, internet and more.

Digital India programmed was launched on First July' 2015 by the Prime Minister of India.

The initiative includes plans to connect ruler areas with high-speed internet Network.

The "Digital India" initiatives aim at availing digitizing of various individual projects of all central government and ministries like education, health, business and other services. PM Modi rightly said in his speech in San Jore "I see technology as a means to empower and as a tool that bridges the distances between hope and opportunity. Social media is reducing social barriers. It connects people on the strength of human values, not identities."

To achieve the goal of Digital India, Government of India focused on following key components:

a) **Broadband highway:** To provide this basic internet connectivity in all areas within the country to all citizens.

b) **Rural area:** Governments aims to lay national optical fiber network in all 2.5 lakh villages, gram panchayats would be covered under the Bharat net, with the help of Indian department of telecommunication.

c) **Urban area:** Communication Infrastructure would become mandatory in new urban settlements and buildings. NIT (National Information Infrastructure) would integrate the existing, such as State Wise Area Network (SWAN), Bharat net, NKN (national Knowledge Network) etc.

d) **Easy Access to Mobile connectivity:** This ensures that by 2018 all villages are covered through mobile connectivity. Around 55,669 villages in India don't have mobile coverage.

Now a day plans are going on to remaining villages be provided these services.

e) **Public Internet Access program**: This concept focus on providing internet connection to 2.5 lakh villages which comprises of one is every panchayat by March 2017 and 1.5 lakh post office next two years.

f) **E-Governance:** E-Governance ensures people to provide the facilities and improve process and delivery of many Government services like Unique Identification card (Aadhar Card), payment gateway, Pan-Cards, School certificates, etc.

g) **e-Kranti:** The main objective of e-Kranti to deliver electronic services to people which deals with health, education, farmer, justice, security and financial inclusion. ex-epayment, e-justice etc

h) **Information for all:** The concept of information to all ensures online hosting of all information and documents. These information and documents should be open and easy access to all citizens. For example: www.mygov.in is a website lunched by the government to implement 2way communication between citizens and the governments.

i) **Manufacturing of Electronic Product:** The government focus on promoting manufacturing of electronic products in the country with the target of ZERO important by 2020.

j) **Information Technology for jobs:** The Government focuses on providing training to 10 million people in town and villages

for IT sector jobs in 5 years. It also aims to provide training to 0.3 million agents to run viable business delivery IT services III.

Human Values in today's world

According to the basic human value theory of Schwartz the ten universal assumptions are decoded to the chosen films. The openness to change has relatively reduced after the intervention of technology. The pivotal characters become more dependent, especially less thought and action prone. Previously those who'd been offline self-directing, also become online self-directing.

1. The stimulation of the characters is shown to be towards virtual identities, and they tend to be much creative and choosy in their masking of old self. While earlier, they liked to have a sense of excitement, novelty amidst their families it gets transformed to their newly created groups or peers.

2. Self-enhancement factors such as hedonism which is a form of personal gratification is sought in a very retrograde and crooked manner such as invading of other's privacy etc. Also, power is exercised in the form of abusive relationships or blackmails, to take control or dominance over the other based on factors like gender and class predominantly.

3. The achievement in itself differs after the technology human conflict. Social status and reputation of not letting something to be uploaded on the internet is more sacred than that of the life of an individual.

4. The purity of intimate relationships is lost after the digital intervention, thus reducing the safety and the feel of security with your loved ones. After the entry of digital media, it paves way to say okay to be breached if it is your loved ones.

5. Conformity to the group's norms such as friends, family or peers was sacred. But later, human impulses are more likely to upset, harm or at times even violate the social norms in order to seek acceptance from their virtual relationships.

6. Tradition values also are degraded. In the films analyzed, value systems also shift from monogamy to polygamy, at times also polyandry.

7. Benevolence in characters are shown to be shattered after the digital media usage, where the people who used to preserve and enhance welfare amidst their groups tend to change or the rules that govern them are broken.

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8. The factors of Universalism such as understanding, appreciation, and tolerance have reduced with the non-virtual relationships and families they hail from, whereas adjustments are made to compensate between their virtual groups.

Theoretical framework of the present study

The study uses two theories namely Social exchange theory and the Theory of basic Human

Values.

- Social exchange theory is an important social, psychological concept which was proposed collectively by Thibaut and Kelley in 1959. The theory envisions that series of interactions between people in a society depends on rewards and punishments. The interaction which has an approval is more likely to occur again than that of the interaction which has disapproval.

  Thus, the idea of the theory goes by calculating the amount of rewards and punishments. If the number of rewards is higher than that of the punishments or in certain cases, neglect, those set of interactions will occur again and again. The same theory is escalated into the digital era as per the films' requirement. The computer mediated communication will follow the same set of algorithms as proposed by the theory.

- The theory of basic Human values is proposed by Shalom. H. Schwartz in the year 2012. The theory has ten assumptions which are as follows: Self-direction, Stimulation, Hedonism, Achievement, Power, Security, Conformity, Tradition, Benevolence, Universalism and Spirituality. In addition of identifying these ten values, the theory proposes as to how they are interconnected to each other by either influencing them or by conflicting them. Apart from the assumptions there are four dimensions which are recognized namely: Openness to change, Self-enhancement, Conservation and Self transcendence. The pictorial representation of the theory is given below:

Fig 1: Diagrammatic Representation of basic theory of human values Issues in digitization with human values To accomplish goal of digitalization of India government facing following social and infrastructural issues:

1. **Poverty -** The poverty is slap on the face of digital India. A per-

son who has no Roti what they will think about digital India or digital literacy.

Government should take suitable steps to minimum need of poor. Digital India is also important but as wall as without poverty we can't think about digitalization.

2. **Illiteracy -** This is primary element to archive digitalization without literacy can't archived our objective.
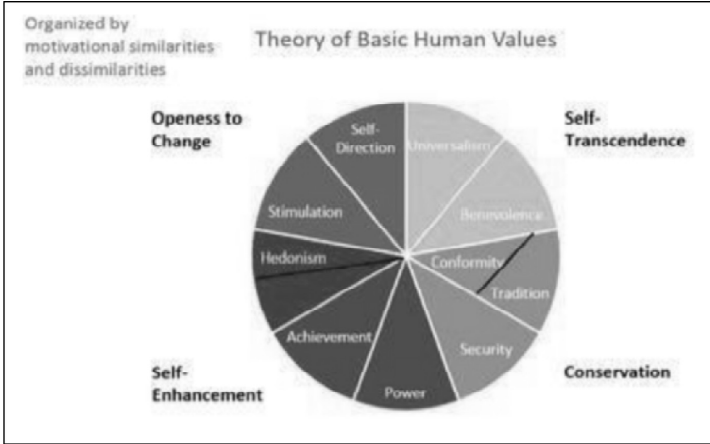
Government has launched various program which are dedicate for digital literacy such asadvertising, camping, adult education, short term training, skill development India, etc.

3. **Electricity Problem -** Most remote areas in India there is lack of electricity, the person who belongs to that area, they are digital literate but can't do anything.

4. **Digital fraud & Cyber Crime -** Day by day new hacking tools and technologies developed which makes data security issues.

5. **Radiation problem-** The network tower which transmits the signal effect the human body causes different health is problem.

However, in future we expect some of the positive changes in the society which can further enhance the human value system within the society. Digital India is one of the great initiatives in the development of India. Initially this program shows a great success. Future expectation of Digital India may be following:

a) **Well defined infrastructure:** High speed internet connection should be available for every gram panchyats, easy ac-

cess to common services center within their locality and safe & secure cyber space in the country.

b) **Governance and service on demand:** Single window access all the person by integrating departments of jurisdiction viability of government services in online mobile platform.

c) **Digital empowerment of citizens:** All digital services should be universally accessible all government document and certificate to be available on the cloud.

d) **Cash less India:** one major expectation is to move from cash based transaction to digital transitions, whether through bank debt card, credit card, or mobile wallets is a major catalyst for economic growth. Online voting (e-Election): Online voting system will be made possible by industry leading technologies. It reduced the cost of printing, mailing, tabulating paper ballots and eliminates interlay from election process.

Role of digital world in affecting human values The role of the internet and digital media plays a great role in changing the cultural identity of characters of the films analyzed. The pivotal roles who all hail from a happy family set up share the sense of belonging with each other. But after the intervention of technology occurs their intimacy with their families reduces and instead they start to feel the degree of closeness is more towards their virtual partners than their real-life relationships. Also, that in all the four films analyzed the stalkers or voyeurs share it with their virtual peers amongst known and unknown thus paving way for new identity construction.

The invasion of privacy is analyzed in the four films. Invasion of privacy happens based on various factors in the films among which the prevalent ones are the access of information the others have on one person, personhood and autonomy, self-identity, personal growth, and weakening of intimate relationships.

The types of violence analyzed in the films are of different types such as physical, sexual, emotional, psychological, verbal abuse, cyber stalking, and identity theft. In all the four films analyzed, the victims are always women who are either facing sexual abuse or/and cyber voyeurism. Also, that in these films, the types of stalkers are observed to be non-psychotic and yet predatory in their nature. It has both known and unknown stalkers.

The discussion on gender based stalking is prevalent in the films analyzed. Stalking generally is done to invoke fear and exercise

control over the victim, and it is considered that women are easier to prey and it happens to be that all stalkers are males in the chosen films.

As the Goffman theories suggest, the masking of online identities of the characters that are depicted in the films are mapped. The duality of online and offline identity creates a blended self of the character, which is 'real' to their non-virtual identities. In one such film where a real mask is used whereas in the others, it is considered as a metaphor. The films also show that the characters mask to hide their personal identity, for a sort of impression management so that it presents themselves as a new self to their selected online audiences.

CONCLUSION

This paper presents the present status and future expectation of Digital India Program. The theme of this program is how to digitalize India. The digital India has a great contribution to enhance the life status of villages. Digital India combine the various services just a single click. India will be digitally ready in coming years. The introduction of digital media has undoubtedly brought in a colossal change in the value traditions of human lives. The present study shows that digital media makes the people undergo a process of mythmaking that makes them think that virtual relationships, the virality or hit rate of a video is more imperative than that of the degree of closeness a family bonding shares or the values that we are governed by. The films show that the age of information paves way too many new types of violence, but at the same time the character arcs advocates that 'no such thing is useful or useless by itself. 'Hence the manhandling or getting addicted to the technology is where the problem escalates thus leading to a paradigm shift of human values. Further researches may be possible by conducting intensive interviews with participants of the digital age to dig deeper on the technology human conflicts.

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NEED AND IMPORTANCE OF VALUES AND PROFESSIONAL ETHICS IN MANAGEMENT EDUCATION

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Profession is a very important domain of human behavior today's scenario it is the responsibility of every individual that he should contribute towards harmonious society. It is also necessary to make physical facility available for one self and one's family. Today's youth is quite capable of being generous responsible and loyal but they are also immerable problems and issues like unemployment, psychological instability , disruptive behavior and numerous life related problems. So it is an important issue that code of values and professional ethics should be introduced to them by making the awareness through education system. Among all the important areas of education, management education is equally one of most important areas. The issues related to unethical conduct or behavior in management are presently becoming a matter of widespread concern . Professionals are increasing their skills and knowledge day by day and with the availability of sophisticated technology they know how to influence the lives of their fellow beings. The recent unethical conduct of management professionals has created an alarming situation in this domain. .Therefore, it is expected that through value education and professional ethics a professional can carry out one's profession with right understanding.

NEED OF HUMAN VALUES

Value education is always essential to shape one's life and to give one an opportunity of performing on the global stage. The need for value education among the parents, children, teachers etc, is constantly increasing as we continue to witness increasing violent activities, behavioural disorders and lack of unity in the society etc. Value education enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfillment. It also helps remove our confusions and contradictions and enables us to rightly utilize the technological innovations.

There are different views that call urgent need to inculcate human values in Indian society. Numerous traditional values which have been inherited from past remain valid and true to be adapted by future citizens but many fresh values to match confronting problems in emerging Indian culture. Presently, negative human values are in

upper side. It may be because of neglect of value education which created vagueness and indiscipline in the mind of people.

Role Of Human Values In Educational Institutions

In institutions, Students are members of a small society that exerts a tremendous influence on their moral development. Teachers serve as role model to students in institution. They play a major role in inculcating their ethical behaviour.

Peers at Institution do boldness about cheating, lying, stealing, and consideration for others. Though there are rules and regulations, the educational institutions infuse the value education to the Students in an informal way. They play a major role in developing ethical behaviour in Student. General Steps are: Accountability: The Student should be encouraged to be accountable for their own actions and should learn to respect and treat others kindly.

Difference Between human Values, Ethical Values and Moral Values

Human Values that are said to be "Ethical" are those that command respectful behaviour toward others, that is, towards other human beings, without harming them. These can be applied to animal and plant life as well. "Moral" values are in fact the same, but today, "moralising" rhetoric is not well received. For this reason, some people refer to "ethical values". However, most people seem more interested yet in "human values". These are seen as much more positive, perhaps because we feel directly concerned: we ourselves have a strong desire to have others be "human" to us.

These human, ethical and moral values are universal values, felt deep down inside each of us (our consciousness). They are also expressed formally in laws, constitutions and various international texts (Declarations, Conventions, etc.) asserting Human Rights. The recognition of these universal values by many countries in the world is the rst step toward their implementation, calling for everyone to respect them. These texts aim in the rst place at guaranteeing the integrity (both physical and psychological) of every human being,

Professional Ethics

Professional ethics is the set of standards adopted by professionals. Every profession has its professional ethics: medicine, law, pharmacy etc. Management ethics is the set of ethical standards that applies to the management profession. Some of the important characteristics of professional ethics are

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Ethics and Management

Management have an ethical and social responsibility to themselves, their clients and society. Practically (although there is much debate about this), engineering ethics is about balancing cost, schedule, and risk. Management ethics is a means to increase the ability of concerned engineers, managers, citizens and others to responsibly confront moral issues raised by technological activities. The awareness of moral issues and decisions confronting individuals and organizations are involved in Management & Technology.

WORK ETHIC

Work ethics is defined as a set of attitudes concerned with the value of work, which forms the motivational orientation. It is a set of values based on hard work and diligence. It is also a belief in the moral benefit of work and its ability to enhance character. A work ethic may include being reliable, having initiative, or pursuing new skills. The work ethics is aimed at ensuring the economy (get job, create wealth, earn salary), productivity (wealth, profit), safety (in workplace), health and hygiene (working conditions), privacy (raise family), security (permanence against contractual, pension, and retirement benefits), cultural and social development (leisure, hobby, and happiness), welfare (social work), environment (antipollution activities), and offer opportunities for all, according to their abilities, but without discrimination.

Workers exhibiting a good work ethic in theory should be selected for better positions, more responsibility and ultimately promotion. Workers who fail to exhibit a good work ethic may be regarded as failing to provide fair value for the wage the employer is paying them and should not be promoted or placed in positions of greater responsibility. Work ethic is not just hard work but also a set of accompanying virtues, whose crucial role in the development and sustaining of free markets.

SENSES OF MANAGEMENT ETHICS

The word ethics has different meanings but they are correspondingly related to each other. In connection with that, Management ethics has also various senses which are related to one another. Comparison of the senses of Ethics and Management Ethics: Ethics: Ethics is an activity which concerns with making investigations and knowing about moral values, finding solutions to moral issues and justifying moral issues and justifying moral judgments.

Management Ethics: Like the ethics, management ethics also

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aims at Knowing moral values related to management, finding accurate solutions to the moral problems in management and justifying moral judgments of management.

Problems in Professional Ethics- The current scenario

The issues in professional ethics are becoming very complex in the current scenario. The unethical practices are rapidly increasing and their impact is also becoming fast-reaching. Some categories of unethical practices are-

- Corruption in multiple forms and at various levels.

- Tax evasion, misappropriation and misuse of public funds

- Misleading propaganda, unethical advertisements and sales promotion

- Cut-throat competition

- Exploiting the weakness of consumers through various enticements

- Adulteration and spurious production

- Endangering the health and safety of public at large

- Hoarding and over charging etc.

PROFESSIONAL ROLES

To overcome and to avoid the problems coming in professional ethics the managers should perform the certain functions. It is understood that an engineer has to play many roles while exercising his professional obligations. Some of the professional roles or models are given below:

- **Managers as Saviours** -It is believed that manager hold the key for any improvements in society through technological developments. Thus some people consider manager as a savior because they redeem society from poverty, inefficiency, waste and the hardships drudgery of manual labor.

- **Managers as Guardians** -Managers know the direction in which technology should develop and the speed at which it should move. Thus many people agree the role of managers as guardians, as managers guard the best interests of society.

- **Managers as Bureaucratic Servants-**The manager's role

in the management is to be the servant who receives and translates the directives of management into solid accomplishments. Thus the managers act as a bureaucratic servants i.e., loyal organizations set by the management.

- **Managers as Social Servants** -As we know, managers have to play the role of social servants to receive society's directives and to satisfy society's desires.

- **Managers as Social Enablers and Catalysts** -Besides merely practicing the management's directives, the managers have to play a role of creating a better society. Also they should act as catalysts for making social changes. Sometimes managers have to help the management and the society to understand their needs and to make decisions about desirable technological development.

- **Managers as Game Players** -In actual practice, engineers are neither servants nor masters of anyone. In fact, they play the economic game rules, which may be effective at a given time. The managers' aim is also to play successfully within the organization and moving ahead in a competitive world.

CONCLUSION

Human Values play a very leading role in Present Educational Institutions. Human values take precedence over social values. Human values are now withering very fast for which we humans are most responsible. Value based education should be emphasized ranging from school to university level of education. Human value is generally known to be a moral standard of human behaviour. Therefore, human values should be preserved and protected. Today, many researches and publications should be done on several aspects of the society which help to perpetuate the human values of the human community in the post modern era. Human values may be treated as keys to the solution of the global problems. Already some universities prescribed human values and moral values syllabus for improve the humanity of the students. It's a great achievement to present and next society and educational institutions.

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