

HUMAN VALUES AND ETHICS

Jyothi Shanbhag
Dr. Ramakant Upadhyay



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CHAPTER 1

CRUCIAL ROLE OF VALUE EDUCATION IN SHAPING INDIA'S CURRENT EDUCATION SYSTEM

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In today's world of competitiveness and survival, moral standards have become slack. The rise of the high life style and the improvement of people's living standards are both results of industrialization. It created man prosperous in a materialistic sense but has weakened society's moral character. Humans are compelled by power and wealth. In order to further their own interests, they are willing to put those of others at danger. Corruption is pervasive in the fields of religion, business, society, and education. In today's society, there are various social ills that exist. Youngsters are becoming juvenile offenders as a result of their exposure to the media. Due to a lack of morals, they follow what is shown on TV and the internet, damaging their lives. They got lost due of family disarray. Daycare facilities look after kids when parents are too busy pursuing their jobs. These kids don't get an education because of this value. They develop drug addictions, drink, gamble, and engage in antisocial behavior. In order to create a peaceful society and recognize the worth of value education by include the topic in school curricula, the current situation has to change. Instructors are crucial in instilling "Para Vaidya" information in pupils to help them become aware of their own selves and the highest truth in order to abstain from vices [1].

Guru Kula Method:

1. The old Guru Kula style of instruction reformatted the students' personalities.
2. They received spiritual knowledge from spiritual gurus.
3. As a result, a solid foundation of ethical principles was established. Students were trained by Gurus to become civically engaged and contribute to the welfare of society. They may focus their energies on making society a better place.
4. The imparting of past, present, and future information. Trikalajanani was their name.
5. Education represented human ennoblement, liberation, and development.

Current Education System: Lack of Value Education: The current educational system focuses on teaching "Aparna Vidya," or the study of physics, chemistry, history, biology, and other related subjects. While we have knowledge of the world, we do not have knowledge of our own selves or of the ultimate truth, which is beyond of time and space, thanks to the current educational system, which is known as Aparna Vidya. We learn about the outside world. The educational system of today is set up to produce financial success and surface-level accomplishments but not the values of goodness, honesty, compassion, righteousness, peace, love, nonviolence, etc. The modern human has grown egocentric and individualistic. They develop resentment, animosity, and competition as a result. The disintegration of ethics endangers the stability of society. Men of knowledge and culture should be the primary goal of education. Principles like patriotism, opposition to untouchability, individual dignity, tenacity, commitment to social justice, and

national integration have no place in the corrupt, violent, intolerable, and profit-driven society of today. Teaching on values is necessary because values are standards or guiding principles that are valued in life. They are cultivated both naturally (through love, kindness, compassion, mercy, sympathy, and so forth) and artificially (via punctuality, discipline, obedience, behavior, conduct, and character). They serve as the cornerstone of life on Earth. Without an understanding of values, society cannot survive. Values instruct a man to distinguish between rights and wrong, what they should do and what they shouldn't do [2]. They give our lives purpose and quality. Value is the source of one's personality and sense of self. Values serve as rules, instructing him on what is appropriate and inappropriate behavior. Students spend more time on campus, which serves as a connection between the family and the outside world. They acquire social norms in schools and subsequently in colleges. Good value systems may be fostered in schools and institutions. The goal of a teacher, according to this quote, is to develop pupils rather than mold them into his or her own image. The pupils look up to the teachers as role models.

Their deeds speak louder than words do. Teachers model values for their students rather than just telling them. In the early years, a teacher has the most influence on a student's personality. Pupils unconsciously and consciously pick up qualities and vices from these role models. Teachers provide a good example for their children by acting appropriately. Teachers need to have positive attitudes and solid morals. It all comes down to how a teacher feels about their responsibility for providing high-quality education. A teacher should serve as a friend, mentor, and philosopher. A teacher serves as a mentor, a protector, and a repository of knowledge. The fourth need is that the instructor enjoys her subjects and pupils and appreciate the teaching profession. Students look up to teachers who are confident in themselves.

Almost ten years ago, a teacher's only responsibility was to provide information. Books, coaching sessions, multimedia technologies, etc. now share this space. As a result, the function of the instructor is diminished. The importance of teachers has grown. We are at a transitional period in contemporary times. A teacher may uphold and cultivate ideals. A teacher may significantly influence society by exemplifying 13 fundamental ideals with both their mind and their heart. Teachers may instill values in their pupils by providing them with guidance via discussions, experiments, lectures, and the previously described methods[3].

1. In order to carefully watch the pupils and record both their good and negative personality features, teachers might keep a case-study register.
2. Values like team spirit, sharing, collaboration, patience, civility, etc. may be taught through staging cultural and sporting activities.
3. To promote a sense of unity, it is important to observe national and religious holidays.
4. At assemblies, "Thought for the Day" should be used. They get motivated by moral notions.
5. Cooperative learning should be prioritized by teachers.
6. Students may conduct skits and role plays that promote moral principles with the help of their teachers.
7. The teacher must instruct the children to visit the libraries, which are a veritable mine of information.
8. The teacher must emphasize to the pupils the value of yoga and meditation techniques.

9. Teach them other languages to help them understand other cultures.
10. Plan events, outings, and trips to significant historical sites. Activities sponsored by clubs like the nature club, the literary club, the wildlife protection club, blood drives, etc.
11. Students who have suicidal inclinations should be treated. The instructor must educate them to meet life's problems bravely and without fear.

In order to have an understanding of what is good or evil, right or wrong, one has to develop their sense of discriminating. The idea of good and evil, or right and wrong, might differ depending on it would never be right to be wrong or good to be terrible at any moment of time, whether it be from place to location or person to person. Education is a purposeful, deliberate, or spontaneous psychological, sociological, scientific, and philosophical process that promotes an individual's overall development to the fullest extent possible in the best areas of his social interests in order for him to experience the greatest happiness and prosperity.

Education is the process of growth that includes the progression of the human person from childhood to adulthood as well as the process by which he progressively adjusts himself to his physical, social, and spiritual environments in a variety of ways. All the poles in the process of education are inclusive of one another. It is an ongoing, forward-moving process. Knowledge and information are conveyed and gained gradually. Education is an environment-adjustment process. Education is the process of getting concepts that are valid for everyone out of a person's thinking. It represents the level of perfection that man has already attained. It gets the kid ready for the real world.

[4]. In essence, it is a process of a child's hidden natural talents being developed. It adapts a child's core animal tendencies to socially beneficial behaviors, thought patterns, and activities. Also, it instills in a kid higher moral and social standards together with spiritual values, enabling him to develop a solid character that will benefit both himself and the community of which he is a valuable member. It helps the youngster develop social skills and discover new behavioral patterns. It also helps him to develop all 16 of his intellectual and emotional skills, enabling him to face life's challenges head-on and effectively overcome them. It fosters the social traits of service and empathy, encouraging the youngster to sacrifice everything even his life for the honor and prosperity of his nation. Education instills in the kid a sense of active citizenship that motivates him to serve his country while taking into account global awareness and the welfare of mankind as a whole [5].

Values are judgments based on feelings. Produced by emotions. Values don't have anything to do with truth, which is by nature verification-oriented. Values are connected to axiology and aesthetics but lack epistemic validity and significance. Value judgment is distinct from intellectual judgment since it is subjective and not epistemic. Values could be outcome-focused, but reality might not be. According to etymology, value is what gives anything, a notion, or a person importance, utility, or worth pursuing. Yet, everything that meets human desires is a value at the empirical level. Philosophically, value refers to a notion, a thinking, or an underlying idea rather than a product or a specific person, and it might change or even diverge through time and from place to place. These are examples of philosophical ideologies that could flourish under favorable circumstances. In other words, value as a "concept which is accepted by the sub-conscious mind,

is understood by everybody and recognized by the person". Basically, a value is an idea of what is preferred as well as a preference. Value is the idea of what is desirable. Value often without man's conscious understanding or consciously making a decision, from a portion of a frame of judgment. Values may be used to assess the severity of good and evil, right and wrong, praise or blame. Values are straightforward whether these characteristics are present or not. Values are a special word notion that refers to the importance that people and organizations place on certain types of things, behaviors, and circumstances[6]. Moral education denotes an ethical education that helps pick the proper route in life. It includes several fundamental values like sincerity, honesty, generosity, hospitality, toleration, love, compassion, and sympathy. Education in morality makes one perfect. Education, according to Swami Vivekananda, "is the expression of perfection already present in man." Values have the power to alter.

Values produce future views as ambitions. People become self-leaders when they intentionally embrace their principles. As self-activists, they serve as "bigger than life" examples to both themselves and others, which facilitates value performance in the present. The ability to "alter your inner world," or how you interpret your inner thoughts and emotions, as well as how you make meaning of the people and social situations around you, is referred to as having values. Positive activities that enhance the lives of others around you are shaped by your values, for better or worse. Values are the things that you feel and think to be true, as well as your richness of goals. One's celebration of knowledge, insight, and wisdom living a life of vitality are one's core values[7]. Different from "principles" are values. Values are individual thoughts and beliefs with a less specific definition of "right" and "wrong" in society.

Values give one a feeling of broad principles. In contrast, principles are more socially designed. These are acknowledged as genuine standards by everybody. People often see them as legitimate laws and norms with clearer definitions of what is good and wrong. Individuals pick their values and are free to modify them, but they must comply by more traditional, externally enforced social propriety rules. Principles are unambiguous, explicit restricting norms and codes of conduct that direct decisions about what constitutes appropriate and inappropriate behavior. Principles define what is right and provide the framework for legal and moral judgments. The ideals that underpin principles. Man must learn to cooperate for the greater good and put aside distrust, resentment, and vanity in order to become god (or great). Swami Vivekananda said that the keys to success are courage, trust (confidence in oneself and in God), patience, and persistent effort. He asserted that all challenges may be surmounted through virtue, patience, and persistence.

Moral values and education are only the foundation for a solid structure; similarly, a healthy root system contributes to a healthy body's leaves and branches. A classic statement states if riches is lost nothing is lost, if health is lost something is lost; when character is lost everything is lost" [8]. In order to spread moral lessons among today's contemporary youth, moral science has been established as a topic in schools. Developing a strong moral foundation is an increasingly difficult issue. Today's students spend a lot of time studying and playing games, but moral education is becoming more important since it helps students know how to behave and respond in a variety of challenging circumstances. All age groups need to be taught moral principles, but young children particularly, since it is stated that their brains are as blank as a white sheet when they are young,

so any impact we make on them lasts for years. As instructors are the ones who could our thoughts and minds to a big part, it takes a lot more for a teacher to instill a moral foundation in their pupils.

An ethical education that aids in making moral decisions is referred to as moral education. It includes certain fundamental values like honesty, generosity, hospitality, tolerance, love, and compassion. Education in morality makes one perfect. Education involves vital value-based lessons that contribute to character development and societal change in addition to the pursuit of a degree. The idea of hidden curriculum, which refers to the transmission of norms, values, and beliefs in the classroom and the social environment, should be taught in schools today. While many schools disregard it, it supports the regular curriculum's contents. More emphasis is placed on language, topics, and grades. For instance, a school can assert and guarantee in public that its educational procedures and policies are developed in a manner that all students achieve academic success[9].

Making sure the teacher is not prejudiced is the only issue with morality and values being taught in schools. Also, one must use caution since one cannot always be certain of the parents' morals and principles. So, a good place to start is with fundamental principles and values, such practicing good manners and learning to get along with people. As students reach higher grades, because they are a little more developed to comprehend the topics being taught, more complicated morals and values may be taught. Few educational theories agree that children would develop into fully realized humans if only the adult world would step aside. The majority of philosophers, educators, and parents agree that children are defenseless from birth and need adult care and supervision into their teens and often beyond. Children especially need to learn how to coexist peacefully in society. The goal of education historically has been to cultivate in children moral and intellectual values. The focus of moral education is on promoting moral values like integrity, accountability, and respect for others. Hence, moral education refers to assisting young people in developing the moral qualities or practices that will enable them to both live moral lives on their own and contribute positively to their communities as adults.

According to this perspective, moral education should benefit students not just as individuals but also as a community's social fabric. The Latin term "moral" implies "the code or traditions of a community," the social glue that establishes how people should coexist [10]. The belief in a spiritual side to human life and organized religion both saw significant backlash during this same late nineteenth- and early twentieth-century era. The ideas of German political philosopher Karl Marx, Austrian neurologist and founder of psychoanalysis Sigmund Freud, German philosopher and poet Friedrich Nietzsche, and English naturalist Charles Darwin, as well as a growing strict interpretation of the doctrine of the separation of church and state, had a significant impact on intellectual leaders and writers. After World War II, this tendency became more pronounced, and in the late 1960s, it seemed as if there were significant moral divisions in the country. Because so many Americans place a high value on religion, educators and others have become apprehensive of utilizing the classroom as a venue for moral instruction.

This was increasingly considered as the responsibility of the family and the church. Some educators started advocating for "value free" education, despite the reality that no school can be built without ethical dilemmas, lessons, and debates. While many schools made an effort to

overlook the moral component of education during the final quarter of the 20th century, three things occurred: Achievement levels started to drop, conduct and disciplinary issues became worse, and accusations that secular humanism was being taught in the classroom surfaced. Teachers were urged to use two strategies to address pupils' moral problems at the same time: values clarification and cognitive developmental moral education [11]. The first, values clarification, is based largely on the assumption that children need experience making moral decisions and that instructors should facilitate this process rather than impose certain moral viewpoints or value judgments on them. While being extensively used, this method faced harsh criticism for, among other things, encouraging moral relativism among pupils. Even if there aren't many educators who fully support values clarification right now, the neutrality of teachers and their reluctance to actively engage in discussions about morality still exist.

The second strategy, known as cognitive developmental moral education, was built on the ideas put out by Swiss scientist Jean Piaget and refined by Lawrence Kohlberg. In contrast to values clarification, cognitive moral growth is strong on theory and weak on classroom applications. Kohlberg proposed six sequential phases of moral growth that people may go through in its most well-known version. Each stage indicates a unique manner a person approaches a moral dilemma or issue. Instructors are encouraged to explore moral concerns and conundrums with pupils from an early age and throughout their time in school. In the latter years of his life, Kohlberg was pleading with teachers to turn their classrooms into "just communities," which would hasten pupils' moral growth. At the same time, it is evident that the students at this specific institution are supporting negative habits, such as bullying and test cheating. A youngster would hardly benefit from this kind of schooling when it comes to making decisions in life or forming opinions about what is the best course of action.

Schools should adapt to this issue and provide specialized classes, seminars, and workshops with a professional counsellor under the direction of educators who can assist in incorporating "values" lessons into the curriculum in order to promote the development of a well-rounded personality in children. The moral standards of individuals are deteriorating daily as a result of growing urbanization and modernization. No one can be trusted, not even close friends or family members. The sense of fraternity, trust, and honesty are all vanishing with time. The moral ideals we learn in school are what encourage us to share and create new friends, but today's youth are taught to distrust others and have fewer friends [12]. Wherever there is fierce rivalry, whether it be in schools, universities, workplaces, or talent shows. People are jealous of each other's success in today's materialistic society, but instead of being suspicious and envious, people should encourage and cooperate with one another and work together for the good of everyone. As most parents in our industrialized age work, they spend less time with their kids, who as a result lack moral standards and the ability to distinguish between good and evil.

Since the future of the nation rests on its children, the current situation has to be drastically altered. Schools have always been seen as places where kids may get the intellectual and moral training they need to succeed in life. Children require chances to acquire moral ideals in order to grow up to be competent, moral citizens. The methods used by instructors to implement social and moral values programmed in the classroom are not well understood, nevertheless. This article's goal is to

examine how children are morally educated while paying close attention to how responsibility is distributed. The study aimed to address the question: 'who offers the kid his moral education, is it a community obligation or the unique responsibility of an institution'? The response is that It's not only instructors in schools that can impart moral education to the children, but that the parents also play a big role in making the youngsters aware of the need of leading life ethically. Schools have always been seen as places where kids may get the intellectual and moral training they need to succeed in life. Children require chances to acquire moral ideals in order to grow up to be competent, moral citizens.

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Values are consciously held and unconsciously held preferences, beliefs, and attitudes that are governed by society and accepted by the majority of its members. Values are benchmarks for assessment and judge. Values are a reflection of a person's attitude, judgments, choices, behavior, interpersonal connections, dreams, and vision. They help us to make moral decisions. The 1992 Plan of Action placed further emphasis on incorporating various elements of value education into the curriculum at various levels of schooling.

Concern about the loss of fundamental values and rising cynicism in society was voiced in the National Policy on Education of 1986. It promoted making education a potent instrument for the development of social and moral values. Education should promote timeless, global principles that are focused on our people's integration and unity. Value deter orientation has been linked to a materialistic lifestyle, media exposures, a lack of high-quality programming, throat-cutting competition, low socioeconomic status, poverty, a struggle for survival, unemployment, insufficient time spent with children, and a lack of role models.

Together with it, elements like corruption, unjust tactics performed by politicians, bureaucrats; saints; and other responsible personalities of society, too much freedom pampering of youngsters by parents and test centered instruction have placed influence on concepts of values (Numata, 2003; Kumar and Bhatia, 2004). Children nowadays are caught in a paradoxical predicament due to value conflicts. Theoretically, kids have the right to enjoy their own 24 world and to be accepted and protected by adults, but in reality, they find it difficult to easily integrate into a society that is mostly governed by adult reasoning. Due to certain unfavorable life experiences and the behavioral approaches of teachers, classmates, parents, and society, they have formed diverse perspectives of how their parents behave, social parts of life, knowledge of genuine aspects of life, and knowledge of what is good and bad.

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CHAPTER 2

THE KEY PLAYERS: THE VITAL ROLE OF TEACHERS IN IMPARTING VALUE EDUCATION

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It is really disturbing to see the way human ideals have recently been eroding. Youth nowadays lacks direction. Such a deterioration may affect society in the years to come. Education in values is always important for shaping one's life. The necessity for value education is for children, parents, teachers, peers also in demand owing to the present environment of social changes. Social trends that require major adjustment include materialism, peer competitiveness, hostility, violence, behavioral issues, selfishness, lack of closeness, and lack of concern for others. It is necessary to picture the bigger vision, eliminate conflicts, and remove confusions in order to establish the proper attitude among the younger generation. The National Curriculum Framework (2005) also placed a strong emphasis on the need of fostering human values in young generation learners in order to provide them the opportunity to develop their sense of self-worth, dignity, and creative potential. It goes on to say that developing in young children, particularly in the teenage period, decision-making skills, autonomous thinking, and compassion and sensitivity towards others are also necessary [1].

Children develop physically, cognitively, and emotionally in secondary school. They attempt to become autonomous learners, decision-makers, daydreamers, and idealistic since they are in the teenage period, and they sometimes lose sight of reality. In order to avoid disagreement with their friends, parents, and instructors, individuals must establish the proper attitude throughout this time. The right values should be formed to protect them against arrogance, violence, frustration, and critical self-assertion. Their capacity for logical thought, communication, and self-control needed to be developed at this phase. It is necessary to have the appropriate training in conflict resolution via communication. Value education is crucial to assisting everyone in enhancing the values that each person holds and applies. Children should be encouraged to make their own decisions. Kids need to be taught to take accountability for their own deeds and to think critically when things go wrong. It will help them gain confidence and decision-making skills. For teenage students, teachers serve as role models children learn, are motivated, and emulate their role models as a result of the personalities and behavioral strategies of their instructors.

The instructor need to be grateful to the students for their efforts. They may take risks and do good things because of this admiration. The course curriculum, book reading, group activities, the teaching strategies used by the instructors, the supervisory and administrative roles, the peer group, and the good school climate are all crucial for instilling the proper values. In order to set students on the correct road, teachers should be appropriately oriented to foster a good atmosphere where human values grow vital [2]. Instead of imposing, they should use an observational, guiding, and supportive approach. Value-related issues are covered in each topic via activities, examples, and visuals. Value inculcation can be accomplished quickly and effectively through the teaching of a

variety of academic subjects, particularly literature, language, religion, sociology, science, art, and philosophy, as well as a supportive learning environment, psychologically sound teacher behavior, a suitable curriculum, and inspiring social interaction. Development of moral, democratic, artistic, economic, theoretical, power, and social values is necessary.

The formal and unofficial components of the curriculum may both be used to create values. Silent sitting has been regarded as a crucial technique that aids in the development of attention, understanding oneself and another, and mediating. It helps young people understand topics clearly, think creatively, and get to know themselves better. Analytical skills, observational skills, and decision-making skills may all be enhanced via role play. The development of core values like love, tolerance, collaboration, peaceful coexistence, and respect for others may happen in a pleasant and happy setting via group activities. Several schools use storytelling sessions, plays, dance, theatre, and music to teach pupils values and increase their knowledge of problems and difficulties. Pupils should get the chance to speak with prominent people so they may learn about their achievements. They benefit from understanding that there is no quick route to success.

The resources and methods through which education transfers the necessary knowledge and information to students or youngsters must thus be given more consideration and importance. It aids individuals in become contributing members of society, cultivating a love for their cultural heritage, and leading more fulfilling lives [3]. Value development is inextricably linked to the goal of education as a whole. Education loses its heart and soul when it lacks the capacity to foster values. Anybody attempting to capture the essence of the time in which we live cannot possibly ignore the significance of education for values. New issues that threaten to have a detrimental impact on peace and security need to be positively addressed. Youth's formative years in school are crucial. What pupils learn and absorb now will shape how they will conduct their lives later. The worry about value deterioration is not a recent phenomenon. Such concerns were expressed in policy texts before independence.

From the beginning, policymakers and educators have taken this issue seriously and have been attempting to differentiate between the potential of education, banking their hopes on education to meet the goals and expectations of the general public and society. The topic of value education has recently gained more attention in educational conversations across all levels in our nation. According to the National Educational Policy (NPE), 1986, the problem is one of national importance. The Policy states that 29 curricular readjustments are necessary in order to make education a potent weapon for the promotion of social and moral values. This is due to the rising worry over the loss of fundamental values and a rise in cynicism in society, according to the Policy. The values crisis that our society is now experiencing "requires more explicit and purposeful educational efforts towards value development," according to the National Curriculum for Primary and Secondary Education (1985) [4].

The National Commission on Teachers' initial mandate from 1983 stated that it was responsible for "establishing defined goals for the teaching profession with relation to the pursuit of excellence, breadth of vision, and nurturing of values. Along with outlining specifics regarding the curriculum, methodology, and teachers' roles, the Working Group (WG) established by the Government of India in 1983 to review teacher training programmed in light of the need for value orientation

recommended including a value education component in the programmed (NCF 2005). As it is often used, the term "value education" refers to a broad range of learning and activities, including instruction in matters of physical and mental cleanliness, manners and etiquette, proper social behavior, civic rights and obligations, as well as the arts and even religion. For others, instilling particular virtues and habits is all that value education entails in terms of creating suitable behavior and habits. Contrary to this idea, it is made clear that value education also includes a significant cognitive component, which should not be disregarded. Others believe that a child's moral growth happens naturally as a consequence of the social life of the school.

The youngster constantly seeks to shape himself to fit the group standard since he is a member of the group and absorbs the attitudes, values, and general behavior of the group. His moral progress is shown by this adjustment to life. Value The process of assisting the youngster in this transition is education. This point of view is challenged on the grounds that, although school-based social interactions teach kids the norms of group existence, they do not constitute value education. Because morality, it is said, is more concerned with "what ought to be" and "what ought to be done" than it is with "what is". Value Another perspective is that education consists mostly of teaching the feelings and emotions. It is the "training of the heart" and involves cultivating the proper emotions and sentiments. It does not need any trainable cognitive talents. Similar to poetry, it is "caught" as opposed to taught. Essentially, it comes down to setting the correct mood, modelling oneself after an ideal, and learning through imitation and example. One argument against this perspective is that morality cannot be bestowed onto a person by simple imitation of a "good" person or by modelling oneself after an ideal.

Morality does not just "radiate" from one person to the next. Moral growth involves both moral thought and moral behavior. The use of rational choice distinguishes moral reasoning from other types of thinking. The definition of a moral person includes both doing the "right thing" and doing it for the "right" reason [5]. Explicit statements of how the educational process is supposed to influence pupils are referred to as educational goals. Namely, the manner in which their thoughts, emotions, and behaviors will alter. The goals of value education and all other subject areas are influenced by a number of psychological, social, and epistemological issues. Goals have a time component, particularly in value education. The goals of value education have historically been centered on religion and philosophy. There was no secular value education, and there were few opportunities for the growth of moral reasoning and the ability for moral decision-making on one's own. There are many different societal expectations placed on individuals in the contemporary society. A civilized person must have a specific minimal set of social abilities. With those he may interact with briefly or for a long time, he needs to build excellent relationships. He could need to do business in his personal or official role.

He must simultaneously act in roles that are suitable in each of these situations while performing the duties of a citizen of his state, his nation, and the globe. There are also other more requirements placed on him that are unnecessary to list [6]. So, it is said, value education should equip a person to satisfy these needs. It is clear that they cannot be achieved by following a few dos and don'ts of the conventional type. The five components of value education physical education, emotional education, cerebral development, aesthetic development, and the moral and spiritual domain have

been recognized by the NCF Working Group on Value-Oriented Education. Sincerity, faithfulness, obedience to what one considers to be the highest, gratitude, honesty, benevolence, generosity, cheerfulness, selflessness, freedom from egoism, equanimity in joy and suffering, in honor and dishonor, success and failure, pursuit of the deepest and highest of the absolute and ultimate and the progressive expression of this pursuit in thought, feeling, and action are the values to be pursued in the moral and spiritual realm, in their opinion [7]. In many nations today, socio-economic reconstruction is prioritized with the stated goal of achieving a fairer distribution of the advantages of modernization. Traditional cultural values haven't had much opportunity to adapt to some modernization-related features. The challenge for curriculum designers of value education is to decide which moral principles and personal qualities will best prepare a person to function in contemporary society. The goals of value education should be set up in a way that the curricula acknowledge the tensions caused by the conflicts between tradition and change.

The curriculum should work to instill in our students a critical value perspective that will allow them to use contemporary abilities for the benefit of humanity while also encouraging them to recommit to essential traditional values. Having a single value education programmed that is acceptable to all entities involved in education is obviously desired in nations where strong religious education programmed are backed by religious groups or the government, regardless of whether schools follow various religion programmed. Value-education programmed for distinct religious groups may result in bias on the basis of religion, culture, society, and politics, which, in pluralist nations, may undermine national cohesion. Governments in nations with secular educational systems should take religious perspectives into account when creating successful value-education initiatives.

A solid educational programmed is seen to be possible without depending on religion. The common teachings of all faiths may be utilized to reinforce values and teach religious tolerance and understanding to youngsters. This may be required in cultures and in nations where the population is a mixed one of believers and non-believers. To achieve this, it is required to do research on the universal religious phenomena and common teachings of other faiths that may support children's value development [8]. In every country, value education programmed place a strong emphasis on helping students develop a sense of patriotism and national identity. This is essential for a nation's integration and strengthening, particularly if it has just recently achieved independence or if its security is in some way under jeopardy. Yet, this concern for national identity may sometimes manifest as national chauvinism, leading people to believe that their country is always correct.

Making children aware of the reality that the whole globe is now a community of interconnected countries and that the existence and well-being of the people of the world rely on mutual cooperation has therefore been claimed to be an essential purpose of value education. Children should be given the opportunity to acquire a global perspective, appreciate the contributions that many civilizations have made to the advancement of humanity, and understand that if different nations started fighting one another, the world would be a very dangerous place to live. Appreciate Education's, Cognitive, and Affective Aspects to be really educated, one must be able to think correctly, experience the proper emotions, and behave in a desired way. So, all three stages of

personality development as they relate to appropriate behavior should be a focus of value education objectives. It would be incorrect to believe that value education is just focused on information, emotion, or action since these stages are all interrelated. Morality is not "caught," as some have claimed, since it requires certain cognitive skills and training. It would be similar to neglecting the teaching of emotions and moral reasoning to equate value education with forcing children to follow particular dos and don'ts. The purpose of bringing this up here is only to highlight the multifaceted character of the value education industry [9]. Value education cannot be limited by textbook content; instead, it should be left to the instructors' initiative and inspiration to acquire the necessary learning materials. There are a few methods for delivering value education, however.

1. In addition to the biographies of famous people, the content could include simple poems scriptures from different world religions, dramas, and dialogues, examples from real-world situations, quotes from wise men, incidents and problems that help students develop their sense of what is right and wrong.
2. Students should be thoroughly engaged in discussions on personal, neighborly, and communal values in the classroom.
3. A number of learning materials, including biographies, scriptures, proverbs, hymns, and sayings of great individuals, as well as current social and political events, tales from religion and mythology, moral conundrums, and school activities, may be utilized to teach values.
4. Yoga and other exercises that encourage self-discipline among pupils should be incorporated.
5. Content in value education should include group activities like cleaning the school campgrounds, visiting slums, serving on campus, visiting hospitals, and visiting places of worship of other religions. Discourses on the lives of spiritual leaders may highlight the ultimate principles of life that the great leaders lived for, including self-sacrifice, happiness for everyone, love for the truth, and communal happiness.
6. To help the kids develop self-control, punctuality, sharing and caring regard for different religions, collaboration, and the importance of quiet, "Personality Development Retreats" should be organized (inner peace).
7. The topic of value education might include things like prayer, meditation, and Ramadan. In addition to developing the characteristic of "dignity of labor," they may assist the pupils in developing inner poise, a change in attitude, and these skills.
8. Honoring "Jayanthis," or the birthdays of outstanding national and spiritual leaders, and setting up young groups for character development like BalakaSangha and TarunaSangha will help pupils establish strong moral principles.

Many individuals, like Baumhart's initial response, often mistake ethics for how they feel. Nonetheless, it is evident that following one's sentiments does not constitute being ethical. A person who is His or her emotions could make them reluctant to act morally. In actuality, emotions regularly stray from what is moral. Therefore, ethics and religion should not be linked. Of fact, the majority of faiths support high moral standards. Yet if ethics were restricted to religion, then they would only be applicable to religious individuals. Yet ethical conduct encompasses both the actions of a fervent religious person and an atheist equally. High ethical standards and powerful

37 motives for ethical action may be found in religion. Ethics, however, cannot be restricted to religion nor is it the same as religion. Being ethical is also not the same as obeying the law. Most people's ethical ideals are often included in the legislation.

So morality and legislation may diverge from one another. Examples of laws that depart from what is moral include our own pre-Civil War slavery laws and the old apartheid laws of contemporary South Africa. Also, acting ethically differs from doing "whatever society allows." The majority of individuals in any community support morally upright ideals. Yet social norms of conduct might diverge from what is moral. A society as a whole may lose its moral integrity. A morally depraved society may be compared to Nazi Germany [10]. Moreover, if acting ethically meant adhering to "whatever society accepts," then in order to determine what ethical, one would first need to learn what society accepts. For instance, I would need to conduct a study of American culture to determine what I should believe about abortion before adjusting my opinions to reflect what society has come to accept. But, nobody has ever tried to settle an ethical dilemma by a poll. Moreover, it is difficult to equate ethics with whatever society approves due to the absence of societal agreement on a number of subjects.

Although many individuals oppose abortion, other people do. If acting ethically meant doing whatever society permits, one would have to come to an understanding of the concerns, which is not the case. So what is ethics? Two things make up ethics. First, ethics refers to established rules of right and wrong that outline what people should do. These rules are often expressed in terms of rights, duties, benefits to society, fairness, or certain qualities. For instance, when we talk about ethics, we're talking about the moral principles that impose the justifiable requirements to abstain from rape, theft, murder, assault, defamation, and fraud. Honesty, compassion, and loyalty are among the other moral values that are encouraged by ethical norms.

Moreover, 38 ethical principles mention rights, such as the right to privacy, the right to be free from harm, and the right to life. These standards are suitable ethical standards since they are based on consistent and solid justifications. The second definition of ethics is the study and creation of one's ethical standards. As indicated above, sentiments, laws, and societal standards may depart from what is ethical. So, it's important to regularly assess your criteria to make sure they're acceptable and well-founded. As a result, ethics also refers to the ongoing process of examining our own moral convictions and behavior in order to make sure that we, as well as the institutions we work to create, adhere to fair and well-founded norms [11], [12].

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CHAPTER 3

SHAPING MORAL COMPASS: THE SIGNIFICANCE OF EDUCATION IN INSTILLING MORAL VALUES

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Statistics show that children from impoverished, violent, drunken, and criminal households are more likely to commit crimes, but recently, we have seen that even children from wealthy families commit crimes. There may be a number of causes, but the main one is that we do not instill moral and ethical ideals in children from an early age. We are not supplying them with a constructive and wholesome mindset. Children nowadays are less likely to read decent books that impart "lessons of life" and are instead more addicted to the idiot box and video games. The epics may deter people from encouraging criminal activity and would inspire them to uphold their moral principles. When children lack such role models to emulate in real life, things go wrong and they are unable to distinguish between right and bad. Our absence of moral and ethical principles has also rendered us spineless.

Think about the molestation instance in Mumbai: Do the molesters alone deserve blame? It is also the fault of the onlookers, who stood by while something like this happened beneath their noses, being cowardly and without morals. Parents are abandoning their kids because they are too busy pursuing their own aspirations and way of life. "Learning to be" and "learning to live together" have been designated by the UNESCO International Committee on Education for the 21st century as two crucial pillars of education. A valueless education is an oxymoron. Our school system is partly to blame since it provides little opportunity for "moral education." The current generation may be highly "animal and environment friendly," but it lacks the fundamental principles of life. Before it's too late, we need to be aware of their requirements. The Ramayana is not simply an epic or a story; it also serves as a teaching tool to emphasize the significance of moral principles like loving and respecting one's family, keeping one's word, and standing up for the vulnerable. We may impart numerous life lessons and morals to our kids by utilizing the Ramayana, the Magnum Opus of Hindu mythology, as a teaching tool [1].

One of the finest epics in Hindu mythology is the Ramayana. Composed by the Hindu teacher Valmiki, the Ramayana is not merely a narrative, but also an educational medium utilized by the ancient sages to preach the necessity of performing your dharma (duty) in relationships. Characters from the Ramayana that we should want to be like include the ideal parent, son, brother, leader, wife, etc. Children may learn crucial morals and values via storytelling. Particularly the Mahabharata and the Ramayana inculcate many virtues that we would like our children to emulate. These are, after all, the epics that are taught the most often nowadays. Children would learn about respecting elders more effectively if they were given examples from these epics rather than just being told to do so. Today, parents, teachers and care providers may utilize one of 40 the finest treasures of Hindu Mythology, namely the Ramayana, to promote some of the most essential moral principles of life in children.

Giving children the example of Bharat, who was given the privilege of reigning the magnificent kingdom of Ajodhya, might motivate them to choose right over evil even when doing so seems more fitting. Bharat might have assumed ultimate power and luxury by becoming the king, but his sense of fairness forbade him from acting in the way that most people would cravenly do. Instead, he immediately hurried into the jungle to hunt for Rama and give him his proper place as the king of Ajodhya after discovering that his mother Kailey had wrongfully contrived to have Rama exiled from Ajodhya. Bharat's love for his brother and desire to uphold justice were so great that when Rama refused to return to Ajodhya before serving out his 14-year exile, Bharat set Rama's shoes on the throne and governed the city as Rama's representative until Rama came to claim his due place. This teaches our kids that even if something is really wanted, it should only be accepted if it is obtained properly, without harming or negatively influencing anybody else.

The degradation of social values among society's members, particularly the younger generation, is a price of growth in many industrialized nations today due to living in a world of intense competition for resources. The younger generations, who are projected to drive these advancements, have high rates of social issues, according to developed countries like Japan, the US, the UK, South Korea, and Singapore. One cannot dispute the fact that the educational system plays a crucial role in developing human capital with the proper character and behavior, despite the fact that there are numerous reasons that can be expressed and discussed about this phenomenon [2]. Education is the process of assisting learning, or the development of a person's knowledge, skill, values, beliefs, and habits.

Humans are an animal that has adapted to social life. A human is an animal with the characteristics necessary to exist in a society. He is a human because of social qualities like brotherhood, friendship, empathy, compassion, love, openness, listening, welcoming, acceptance, recognition, and appreciation. He is also a human because of traits like honesty, fairness, loyalty, sharing, solidarity, civility, respect, and consideration. The Dos and Don'ts of Behavior are codified in it. They provide the foundation for personality development and character building. The values that come from the heart's core, such as love, compassion, appreciation, empathy, patience, etc., serve as a foundation for the values that are practiced externally, such as honesty, discipline, regularity, and loyalty. The qualities that direct us to consider the human aspect while interacting with other people are known as human values. These human values foster ties, provide solace, reassurance, and tranquilly.

1. Companionship, friendship, empathy, love, and compassion.
2. Being friendly, attentive, accepting, recognizing, and appreciative.
3. Integrity, justice, loyalty, giving, and teamwork.
4. Consideration, courtesy and respect.

There is no disputing that the current society is experiencing a crisis of human values given the rapid decline of values in our nation. Nonetheless, it is regrettable that these values are being gradually lost in today's environment. This loss of principles separates people from one another, eroding fellowmen's confidence and trust in one another. Without human values, society as we know it now could not last very long. Consequently, it is vital to concentrate on the issue and bring forth understanding of human values into the modern world via educational institutions. "Value

develops through the interaction between persons and their environment and it is only in this sense that value can be generated; truth cannot thus be a component core of worth," said Makiguchi, a Japanese philosopher. The improvement of educational quality in schools is generally recognized to result from the teaching of good values like respect, honesty, compassion, caring, and responsibility, among others. The fact that the majority of character development for people takes place in educational institutions is a crucial argument in favor of formal education systems [3]. The instructor and students have a tight relationship, which shapes the student's personality. Values are formed on the basis of After Family School.

Human values such as honesty, joy, peace, and justice are ingrained in children's ideas, emotions, and behavior and serve as principles and standards that direct their behavior throughout life. If children are taught human values methodically, the value system used in the school becomes instinctive to them. The school assists the child's mental development, supports his aspirations and ideals, and affects his attitude towards other people and society. Man seems to have sacrificed his morals, honesty, and integrity in this competitive environment in order to acquire ever-increasing money. For this reason, it has been seen that there is an excessive amount of corruption, illegal activity, brutality, and immoral consumerism, which is steadily eroding the foundation of our society, our country, and the whole planet. Thus, it is crucial to focus on teaching and fostering human values.

The mind of a youngster is like pliable clay that may be molded into any desired form. As a result, instilling values into our system from a young age is the ideal time to ensure that the kid develops the proper impressions that will serve as his foundation for morally upright behavior throughout his life. The primary pupils need to practice regular prayer, team games, good thinking, and tales based on human values. It will be simplest to instill principles like brotherhood, friendship, honesty, loyalty, and sharing at this young age. Teachers must be aware of their own behavior since students pay close attention to them. The current educational system focuses only on the cognitive domain while ignoring the emotive domain, which causes disconnect between the brain and the heart. Kids are raised with a strong sense of rivalry and are taught from the start how to connect to facts that are isolated from their settings. Students seldom ever understand why they are in school. They scarcely have a clue as to how they ought to conduct themselves, dedicate themselves to the 44 wellbeing of the nation, protect the environment, and handle other social and moral concerns.

They are unsure about what they want to do after they finish school. This has to change if we want to raise happy students and happy people in general [4]. Students do what they are told. The students' first adult role models outside of their families are their instructors. The student learns these skills by watching and imitating it with fellow peers when they see the model demonstrating concern for others, inspiring them to do good deeds, and cooperating and helpful with their academic issues. Exemplary happy and content Students will grow in love, affection, tolerance, and generosity thanks to the learning environment in their school. School is the social organization that provides the immediate proximity from which the kid can learn his behavior. So teachers should serve as role model to students in institution. The teacher must act with human values in mind. 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 behavioral 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 reinforces. 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 behavior 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 behaviors. The lecturer should appreciate the student for developing pro-social behavior, 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. A strong educational process should not focus only on knowledge and information. Principles, values and ethics must permeate all human actions and education cannot 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.

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. 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 [5]. 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 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.

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 growth in values takes places in reflecting is the crucial part of role playing. 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 stories 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.

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. 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 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 viewpoints, 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 is a process by which individual think over a practice, consciously analyses 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 [6].

It can help by sharing school half with home half by discussing child's behavior, better ways can be invented. Regular sharing of kid's performance data, the kid's teacher and parents can help inculcating human value 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. 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? 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., Quenelle, 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 [7]. 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 some expressions of emotion such as joy and anger appear to be universal and show up regardless of culture. 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.

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. 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. Different philosophers, theologians, and writers throughout history have had different visions of what it means to be happy, viewing happiness from different perspectives. 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. 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 psychosocial 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 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. 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 [8].

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.

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CHAPTER 4

PLANTING SEEDS OF VALUES: NURTURING THE NEXT GENERATION LEARNERS WITH CORE VALUES

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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. 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, then probably much of what one learns formally, non-formally and informally as characterized earlier is not knowledge. For example, Hayward, Pannozzo and Colman 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 have 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 LA chance will probably tell you more about this 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 [1].

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 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 [2]. 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 56 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. 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. 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 [3].

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 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 is most interested in and what is personally meaningful.

As discussed earlier, the quality of government has a large 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.

An integrated political, economic, and social system based on liberal democratic ideals is usually associated with such qualities (e.g., freedom of choice, tolerance and 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 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 [4].

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 [5]. 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 happier 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

A good and comprehensive education system is supposed to develop the essential people talent and knowledge who will bring the nation to new heights. In light of this, a comprehensive education a curriculum that can provide students with the necessary hard and soft skills, as well as human values, is needed. But, today's educational focus is mostly on learning a lot of material, passing tests, and obtaining credentials for potential jobs. A teacher's job will continue to become more challenging and less fulfilling due to the strain of an ever-increasing workload and a working environment that is dominated by social issues [6]. Bullying, drug usage, theft, vandalism, and other criminal activity are only a few examples of the many behavioral issues that exist in society and are starkly reflected in schools. It might be simple to lose sight of the principles that underpin civilized society when faced with so many external pressures, requirements, and restraints.

This programmed aims to assist educators, parents, and kids in refocusing on the fundamentally good principles that underpin all facets of a moral society. This is accomplished via what is known as a "Triple Partnership for Education" involving educators, parents, and students, meaning that all three parties have a significant role in reversing present trends and advancing the objective of a genuinely effective value-based education. Human values are those traits that exist inside the human nature and are only waiting to be brought out and put into action. They make life valuable, honorable, and great. The five human principles of Truth, Good Conduct, Peace, Love, and Nonviolence are the cornerstones of Sashay Sai Education. It is through eliciting these five innate human values that excellent character is developed. Human values are essential to all societies and are crucial to the life of humans. They are shared by all people, are universal, and are entwined with both the cultural and spiritual aspects of existence.

Hence, education based on human values is complementary to education based on values. Future loving and responsible individuals will arise from developing human values in children throughout their early years. Adults who are given the opportunity to develop their human values become more moral and ethical, which fosters caring and responsible citizens. Human value education

models must be carefully and thoughtfully framed with the harmonious development of many facets of the human personality in mind. One is not really educated until they have a profound grasp of their connection with nature, their fellow humans, society, and a profound respect for all life. In order to attain peace, well-being, and established order of the human world, which are sorely required in the current environment, the human value education model is treasured for producing the feeling of equality, mutual respect, and the philosophy of live and let live [7]. School instruction must review the notion of living together spiritually, socially and ecologically. Human value education should focus on developing pupils who are socially conscious, culturally sensitive, and intellectually global citizens. Each free and developed society is built on the foundation of human values like trust, respect, honesty, decency, and civility.

The future of school education in multiple communities characterized by diversity that need cohabitation and hence inclusion is human values-centered courses, curriculum, seminars, reading, and study. Humans respect school education, emphasizing Indian experiments and experiences while also considering its relevance and technique. It focuses on situations ranging from the ancient Indian ruler Asoka to contemporary stories and exercises to implant human qualities of integration, sharing and inclusion as positive practices worth emulating in school instruction. Teaching human values, modelling an ideal lifestyle, and citing instances of remarkable people from history, poetry, literature, and epics are all very helpful in this area. It is a task worth taking on to help pupils develop practical insights for achieving a desired personality. Teachers of international schools, residential schools, government schools, and Missionary schools, educational consultants, educational researchers, members of governing bodies of schools, executive members, educators, curriculum planners, educators, and educational leaders, teacher-leaders, coordinators and promoters, sponsors and managers, decision-makers, policy makers

Human values must be discovered inside the learner; they cannot be taught. When educators used morals, ethics, values, excellent character, etc. as topics, it was a mistake in the past. Learners can learn them and can pass tests, but they fail to put them into effect in their daily life. The morality of the world seems to be deteriorating overall. Only self-realization, when the learner's ideals emerge from inside, may bring about personal transformation; instruction alone cannot do this. In these situations, the student directly encounters human values in their daily lives. Honesty and open-mindedness are two qualities that are referred to as having integrity. It entails having the ability to impart factual knowledge so that others may make educated judgments. Peace of mind results, which gives character, choices, and actions more power and consistency. People are inspired to accomplish their jobs to the highest standard possible.

They benefit by taking ownership of the duty and gaining respect for themselves and acknowledgment for a job well done. According to the definition of moral integrity, it is the quality of being consistent in one's thoughts, feelings, and actions with respect to morally acceptable standards. Honesty and reliability are two qualities that are anticipated in the majority of job settings. Integrity may take many different shapes [8]. Without appropriate conduct, mistrust may create a hostile and unpleasant work atmosphere. A solid work ethic demonstrates to customers and colleagues that you are dependable and take your duties seriously. Being a trustworthy employee is also enhanced by your politeness, decency, and financial accountability. Respecting

institutional rules is a potent method to show your honesty. Cutting shortcuts and failing to adhere to workplace rules may result in errors, issues, and even deadly situations.

Your willingness to accurately record financial transactions, safely dispose of toxic or hazardous materials, adhere to Institute protocol when interacting with stakeholders, carry out set-up or clean-up procedures, and maintain equipment in a proper manner demonstrates to others that you are not just looking for the simplest solution. By establishing a reputation as a reliable employee who abides by the Institute's regulations, you may assure your principal, other workers, and students that you'll do your job with fidelity. The main goal of the Professional Ethics course is to provide B.S. A Crescent Institute of Science and Technology students the capacity to cope with moral complexity in the following ways.

Moral coherence (forming consistent viewpoints based on facts) Moral awareness (proficiency in recognizing moral problems in management) Moral reasoning (comprehending, assessing different viewpoints) 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. Respecting institutional rules is a potent method to show your honesty. Cutting shortcuts and failing to adhere to workplace rules may result in errors, issues, and even deadly situations. Your willingness to accurately record financial transactions, safely dispose of toxic or hazardous materials, adhere to Institute protocol when interacting with stakeholders, carry out set-up or clean-up procedures, and maintain equipment in a proper manner demonstrates to others that you are not just looking for the simplest solution. By establishing a reputation as a reliable employee who abides by the Institute's regulations, you may assure your principal, other workers, and students that you'll do your job with fidelity [9]–[11].

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CHAPTER 5

BEYOND THE CURRICULUM: EFFECTIVE STRATEGIES AND METHODS FOR VALUE-BASED EDUCATION

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Integrity at work is shown by showing up and working hard when you are supposed to. Activities that take up time at work include socializing, Internet browsing, personal phone calls, texting, and frequent eating. By saving such tasks for your break, you'll demonstrate to your employer, coworkers, and clients how hard you work while you're on the clock. According to the employment website Calibrate Coaching, you should respect your employer's time by not stealing it during working hours. Even if you don't really use a time card to clock in and out, your excellent work habits will be on display if you concentrate on your tasks at your desk, work station, or production area. The goal of service-learning is to get people involved in activities that combine academic learning with community involvement.

The service activities are frequently centered on specific curricular themes that are being taught since service-learning programmes are typically founded in formal courses. Service learning, a teaching strategy that emphasizes civic duty and critical, reflective thinking, blends community service with academic education. Through structured community service projects that address local needs, students participate in service learning programmes that enhance their academic abilities, sense of civic duty, and dedication to the community [1]. In accordance with this model, students grow and learn by actively taking part in carefully planned service experiences that address genuine community needs and are coordinated in cooperation with school and community; These experiences are incorporated into students' academic curricula or offer students structured time to reflect on what they did and witnessed during the actual service activity; These opportunities give students the chance to use newly acquired skills; This is a fundamental prerequisite for fostering friendship, teamwork, and the synergy it fosters and maintains.

The guiding principles in this respect are: Accept and acknowledge the presence of others as human beings since they have the same right to life as you do. One should first listen to them before accepting, approving, or bestowing them. If someone makes a mistake, they may fix it or be warned. Some individuals could enjoy waiting and watching while someone falls, saying they have seen others make mistakes before and that they will do the same. Encourage them while constructively criticizing them. They must study correctly and put in more effort to enhance their performance. In essence, the goodness spreads to everyone and returns to the source. This will make it easier to fulfil the objectives by promoting attention, coherence, and strength [2]. Giving starts at home. Peace may then be transferred to one's family, workplace, and ultimately to the rest of the world, including the environment.

Only those who are peaceful can promote peace. An item that you don't own cannot be given. Oriental philosophy's central tenet is that fighting for peace is wrong. It's an oxymoron. Only by

peace, not through conflict, can either war or peace be won pure thoughts (loving others, blessing others, being nice, and not criticizing or injuring others by thought, word, or action). Be a heart, mind, and hand to the needy (charity). Service to the underprivileged is seen as more sacred than service to God not tormenting and inflicting bodily, verbal, or emotional harm on others. The set of moral principles that all management students adhere to is known as common morality. We often consider ethical values like nonviolence (no physical or mental damage to others, no murdering of others, no suicide), trust (no lying and keeping pledges broken), contentment (no greed, cheating, or stealing), etc.

Several tenets of conventional morality are unfavorable. The common morality is largely intended to defend people against various intrusions or breaches of their personhood by others, such as murder, deceit, and theft. While common morality is mostly negative, it does include some positive or aspirational elements, such as the prohibitions against murdering, lying, and cheating. Other positive tenets are also included, such helping the less fortunate and promoting happiness for all people while also protecting the environment. It will be crucial to make this difference between the constructive and destructive parts of common morality while considering professional ethics. The common morality distinguishes between assessing a person's intentions and his behavior. Moral standards are taken into account while evaluating an action, but one's purpose is used to judge oneself.

For instance, if a car accidentally runs over a pedestrian, he may be charged with manslaughter rather than murder. The driver did not want to kill the pedestrian, yet his actions have left him as dead as if he had been killed. As long as a motorist does not act recklessly, the law considers them differently [3]. Even while the outcome may be the same, the intention is different. Legally, he may not be accountable for the death, but ethically he may be. Similar to this, lying occurs when you purposefully provide someone else inaccurate information with the aim to mislead. If you provide the same inaccurate information out of ignorance, you are not lying and are often not as ethically wrong. Again, the outcome (guiding the individual astray) is the same, but the intention is different. The collection of moral convictions that a person possesses is known as personal ethics or personal morality. Most of the time, and very closely, the moral principles of common morality align with our own moral ideas.

Nonetheless, there may be certain instances when our own moral convictions and conventional wisdom diverge, particularly when conventional wisdom seems to be ambiguous or in flux. Hence, even if common morality is ambiguous on the subject, we may condemn abortion. The collection of rules that professionals follow is called professional ethics. Every profession has its own code of conduct, including law, medicine, and pharmacy. The collection of moral requirements that govern the management profession is known as management ethics. The following are some crucial aspects of professional ethics. Professional ethics are often laid down in a formal code, as opposed to common morality and personal morality. Several parts of the profession have issued a number of these codes [4]. The concerns that are significant in a particular field are the subject of that profession's professional codes of ethics.

Professional standards for the legal profession address issues including client perjury and the illegal practice of law. Professional ethics prevail above personal morals in a working partnership.

While this trait provides a benefit, it may also lead to issues. The benefit is that a customer may legitimately have expectations of a professional, even if the client is unaware of the professional's own morals. In terms of how far it restricts personal behavior, professional ethics can diverge from personal morality. Professional ethics may often be more stringent than personal morals, and vice versa. Enabling kids to explore potential career possibilities Increasing civic responsibility via civic involvement encouraging connection with individuals from all backgrounds while emphasizing the value of bettering human condition, developing essential career-related skills, and providing experience with group work and interpersonal communication. Fostering a feeling of empowerment that boosts self-esteem using fun, novel methods to teach subject that is already well-known presenting difficulties for professional progress. Reminding educators of the immediate effects their teaching has on society. Encouraging professors to develop close, participatory mentoring ties with students. Fostering collaboration among academic teachers by using a common approach to the teaching and learning process.

Civic virtues are the moral obligations and rights that come with being a villager, a citizen of a nation, or a significant contributor to society and the environment. Voting, giving back to the community, and setting up meetings and clubs for welfare purposes are all examples of civic virtues. To practice good hygiene and appropriate rubbish disposal so as not to harm the water, land, or air. Examples of civic (duties) virtues include refraining from burning wood, tires, plastics, spitting in the open, smoking in the open, and annoying the public. The right to request a public welfare facility for the community, such as a school, hospital, community hall, transportation system, or communication facility. To create a clean, safe environment that is free of corruption and pollution, as well as to uphold moral standards. By forbidding smoking in public, it is claimed that people have the right to breathe clean air. 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. 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 [5].

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. Lifelong 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's minds are innocent and pure. Each child is a white marble for the teacher and the parents to mold into an image of God. To instill in the minds of the children the values of truthfulness, hearables 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, Sanskar's. 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

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. 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 rapidly in a mist of affected nature [6]. 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 administered 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.

The role of a teacher is very vital for he/she has the greatest share in molding the future of a country. Of 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 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. 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 Ramakrishna 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 these 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 [7].

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. 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 [8]. 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 It is anticipated that a strong and comprehensive educational system would produce the knowledge workers and human capital needed to propel the nation to new heights. But, today's educational focus is mostly on learning a lot of material, passing examinations, and qualifying for jobs in the future.

The necessity for human values in our educational system is finally becoming clear, nevertheless. Students, whether they are from schools or universities, commit the majority of crimes. The idea of human growth and the method of constructing a country are seriously flawed. Bullying, drug use, abuse, theft, and other sex-related difficulties are some of the major behavioral concerns in society that are strongly reflected in schools. It might be simple to lose sight of the principles that underpin civilized society when faced with so many external pressures, requirements, and restraints. The best method to deal with these challenges is to teach ethical education based on values that is interwoven into the academic curriculum, much as it was done in ancient times.

If the educational system was value-based, education would aid in enhancing human character and bringing awareness to their inherent purity. The education with human values programmed that will assist teachers, parents, and kids in refocusing on the fundamentally good principles that underpin all facets of a moral society are the subject of this essay. The Triple Partnership for Education is the name of such concept. EHV stands for education in human values. Other related terms are human values, ethical values, and human development. The effects of globalization on education have been concerning, particularly because of how quickly things are changing. Education is a tool for advancing the wellbeing and prosperity of the planet in all directions and is crucial for the development of the whole 77 human race. Facilitating learning, or the development of information, skills, attitudes, beliefs, and habits, is what this process entails. It is a method and tool for a man's complete growth.

As a result, we are unable to stop this development process. Without a question, the greatest challenge facing education in this century is to place a specific focus on his dignity and values, with a unique vision that imagines him as a creator who is not content to just observe the existing order. Children throughout the globe are under a lot of pressure to perform well in school since the focus of education nowadays is on learning a lot of material, passing exams, and obtaining qualifications for the future (Burrows, 1997). Children are deprived of their youth as a consequence, and they are forced to grow up too early. Childhood treasures like creativity and imagination are being forgotten [9]. Little children are sitting in front of computer screens and movies rather than pretend activities. According to the Burrows (1997) family, there should be a balance between contemporary technology and a child's whole growth. Schools frequently must choose between the objectives of achieving academic standards quantitatively and fostering. The fundamental needs of the child in a holistic manner where the environment fosters self-assurance,

integrity, love, and other moral values necessary to address issues like poor discipline, bullying, and vandalism.

So, it has become crucial to create a learning environment for the school using the necessary methodologies (Ritchie, 1998). The Indian government has good management and control over the country's educational system, which offers equal access to all citizens. It is entirely endowed with a wide variety of hyped-up schools, colleges, universities, and other establishments. The system, however, offers several causes for worry, including managerial concerns, relevancy, and a lack of values. Education and ethics are intertwined in all facets of human existence. We make up society. Education is the foundation for a successful career. India's education system has a long history, with the Guru-Shishya system serving as the primary form of instruction for kids in Gurukuls. As institutions like Nalanda, Takshashila, Ujjain, and Vikramshila were founded, the Indian educational system developed.

In accordance with Article 78 of the Indian Constitution, all children up to the age of fourteen are entitled to free and compulsory education. The basic right of every citizen is the right to an education, which is required for all children between the ages of 6 and 14 years [10]. According to a study by the World Bank, India has more than 7, 40,000 formal schools, 3.6 million full-time instructors, more than 175 universities that provide undergrad and graduate-level coursework, and over 6000 colleges that are linked with these institutions. India has universities and other educational institutions that provide pupils a top-notch education. Since a number of years ago, India has produced numerous talented professionals who are among the finest in the world, working hard for the development of their countries and being in high demand. This demonstrates the power of the Indian educational system. EHV stands for "Education in Human Values." Because of this, education development must fundamentally contribute to the understanding and importance of man as a person rather than as an object in today's society, where the only activities are profits, earnings, commerce, and the big hares.

There are two different sorts of education: one type is often provided in schools and colleges, while the other type aims to instill information in individuals and provide them the means to support themselves. The first is for gaining name and renown, while the second is for acquiring name, fame, a living, and moral principles. These are: love, peace, and truth. Virtuous behavior and non-violence. When globalization only encouraged the educational system from an economic point of view and provided no other framework, the significance of human values in education was lost. The primary force of irresponsible and abusive use and abuse of humankind serves as the sole guide for educational partnerships. The primary source of the criticism of the current educational system is the lack of social concern and ignorance of the social role that it plays in creating, directing, and structuring human values. Nonetheless, any study that purports to address the idea of education in a globalized context must recognize that people come first, above objects. Such research would not yield any findings, when we transform individuals into stuff. The actual education must successfully address the misery, poverty, and 79 issues of inequity, but overall, it must place a strong emphasis on human values, where it respects each person as an individual and achieves the harmonious and respectful fusion of the foundations of justice, solidarity, and

subsidiary. By this method, education will be orientated in an upright humanist concept, which will be for the benefit of everybody [11].

Human values and the causes of prejudice in education-

- 1) **A lack of positive attitude:** At the moment, educational institutions are unable to create such a good environment since their administrations are poorly managed. They must first fulfil their moral obligation to improve education by going for it.
- 2) **New difficulties:** Each nation's future development relies on its young. Yet regrettably, there is a growing trend among Indian youth to engage in violent behavior, social vices, and show disrespect for authority figures and teachers.
- 3) **Globalization:** The biggest reason of ethical degeneration in education system is fast spreading corruption and globalization.
- 4) **Absence of value education in the curriculum:** While value education is included in elementary school, it occurs at the adult level, which is when young people's character development is most sensitive.
 - (a) **Discrimination against Teachers Students getting along:** There are many of other topics for students and instructors to talk about.

A guru must always have selflessness. The connection between Guru Shisha is fading nowadays. Human speech has used human values in a wide variety of very diverse ways. "It is a notion explicit or implicit, distinctive of a person or characteristics 80 of a group of those desired attributes which affect the selection from available modes and purposes of activity," is how the definition is basically put. We might argue that these characteristics, such as respect, acceptance, compassion, empathy, and love for other people, are what direct us to consider the human aspect when we engage with other people. In reality, human values are an essential component of every topic and activity we engage in at school, at home, and in general. Human values must be discovered inside the learner; they cannot be taught. When educators used morals, ethics, values, excellent character, etc. as topics, it was a mistake in the past. Students may learn them and do well on exams, but they don't apply them to their everyday lives. The morality of the world seems to be deteriorating overall. Transformation of the individual cannot take place by additional instruction, but may be done by self-realization when the values come out from inside the learner, in such circumstances, there is a direct experience of the human values in the life of the learner.

Finding your place in the world and gaining life experience are equally important aspects of education that go beyond learning academic information. It is crucial in determining a person's job path and aids in the creation of a healthy environment. Everything a human being makes is dependent on the information they acquire via schooling. There are two different kinds of education. One form is known as "worldly education," while the other is known as "Edu care." A person may make a livelihood by using the information they acquire via education. Education may aid in a person's rise to fame and greatness. Yet, "Edu care" will awaken the buried human values and change the individual into a decent and honorable person. Edu care is concerned with teaching the heart, whereas education is concerned with educating the mind. Education and Edu care are both essential. As a result of their crucial responsibilities in reversing existing trends and advancing

the objective of really effective value-based education, teachers, students, and parents should form a triple partnership.

The goal cannot be completed by a single party; rather, it requires the participation of everyone in order to bring about a new transformation in our society. Strengthening the family and society's roles Parent-child relationships are very close, and this influences a child's personality the family's internalized moral code. It has a big obligation to teach kids a lot of facts and values so they may find their place in the world, regardless of the society, culture, or era. Several studies suggest that educational institutions' goals should include instilling values and enhancing learners' abilities as well as teaching education. Pears at school erode trust in honesty, integrity, and regard for others. Even though there are laws and restrictions, educational institutions informally teach youngsters about values. Thus having an integrated strategy is key to a successful learning experience. We don't live by a single value throughout the day in our everyday lives. For instance, moral behavior cannot exist in a vacuum; rather, it has been shown that all five human values are interconnected and coexist simultaneously.

In a similar vein, mathematics shouldn't be taught as a distinct topic since it coexists with all the other disciplines in real life. Human values integrated education enables the student to approach issues from a variety of angles by providing them with a variety of interconnected experiences. Learning becomes considerably more engaging when human values are included into the curriculum because it gives both the instructor and the student access to a larger worldview. "No great moralist was formed that way in a day, and none of them were born moralists," the saying goes. "Education without vision is a waste of time, education without purpose is a burden on one's life," the saying goes. A country with nuclear power is not a powerful nation, but a country with people of strong character is a nation that is genuinely strong. Value-based education is necessary for both the society and personal growth to be sustainable. Education that is based on necessity, ethics, and spirituality. By planning diverse events, teachers play a crucial part in passing on cultural values to their children.

Values are the guiding principles of life that help with a person's overall growth. They provide life with direction. Value brings happiness, fulfilment, and peace. It improves the quality of life. Values are the foundation of society. It might change from time to time and from one society to another. But every society abides by certain moral values [12]. 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 careers, subject specialists, deliverers of special programmed, 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. 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.

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CHAPTER 6

LEARNING FROM THE PAST: A HISTORICAL PERSPECTIVE ON ETHICS IN EDUCATION

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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 includes developing the appropriate sensibilities – moral, cultural, spiritual and the ability to make proper value judgment and interline 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. 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. Before independence, we fought 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 [1].

- (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.

The pupil teacher has to be trained to function as an agent who stimulate, provoke, in form and sensitive the learners with reference to value situations in life. Through involving the learners actively in discussion, dialogue and practical activities, the teacher should make them 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 an 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.

Various kinds of programmed, are being conducted for orientation and training of teachers in value education both in pre-service and in-service. Focus is given on personal development of the subjects through mind improvement techniques, prayer, yoga meditation and relief from stress. The emphasis is given 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 have to function programmed 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 [2].

To cope with the increasing demands on teachers, teacher education in India has become more professional, characterized by universities qualifications and a scientific orientation. If value education is planned as education action aimed at the development of the learner's personality the most obvious way 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. Teacher can play an important role for uplifting and upgrading value education among student-teachers in teacher education programmed. 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, and Transformation. The biggest challenge before our education system is to meet the crisis of social and moral values and character of individual [3].

The impact of western values has adversely affected the mindset of people which can be rectified only by imbuing our value oriented education system. There is a great degradation and devaluation with respect to values among people in general and teachers in particular. There are number of factors which are responsible for degradation of the status of teachers for their poor performance and for the decline in teaching values such as changing social attitude, professionalism, poor quality of teaching, non-responsiveness, low level of accountability, political intervention in teachers etc. To face the challenges and demands to emphasize the value education in teacher training programmed 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

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 programmed should not be regulated. Hidden curriculum like mentors and teacher educators in the teacher education programmed 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 then the ancient India, students used to undergo rigorous character training and value education during their stay in Guru kulas. 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 causing havoc in our society. In view of the present scenario in the country, there is an urgent need to inoculate 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. Our ancient scriptures are .an important source of value.

The Rigveda and the Amhara Veda emphasize inculcation of the value-cooperation. The Taittiriya 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 Satya 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 learner [4]. 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. 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. 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 [5]. 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 religions'. The National Policy on Education (NPE), 1986 felt the need to make education a forceful tool for the cultivation of social and moral values. The National Policy 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 Marti 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 strategies for making our education value-oriented still remain on paper'. A retrospect of the Indian thought through the ages reveals that there was four-fold aim of human life which consists of *kami* (pleasure), *aroha* (wealth), *dharma* (morality and righteousness) and *moksha* are recognized as intrinsic values and *aroha* and *dharma* as instrumental values. While an intrinsic value is good in itself, instrumental value is an aid in gaining some intrinsic value.

Further, *kami* and *aroha* 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 (*aroha*) and pleasure (*Kama*) (*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 emphasizing in our ancient scriptures *Rig-Veda* and *Amhara Veda*. This is evident from the following verses [6].

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.' (Rigveda-Mandala-10, Sukta-191, Mantra-4). The *Taittiriya 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 Para meshwara (the sustainer himself).' The following verse formed the *Mahabharata* amply manifests the values to be imbibed by an individual in Indian culture [7]. Truth fullness, to be free from anger, sharing wealth with other, 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 Dharma of persons belonging to all the Varna's". Swami Vivekananda mentions another appropriate selflessness and sacrifice to be our national values in the following words. Sri Sashay Sai Baba mentioned five Universal Human Values-Satyr (Truth), Dharma (Righteous Conduct), Shanti (Peace), Preamp (Love), and Ahimsa (Non-violence). He beautifully emphasized the significance of these five humans 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.

Gandhi advised the inmates of Sabarmati Ashram on the practice of the following values in their day-to-day life: Ahimsa, Non-stealing, Non-possession, Swedish, Manual Work, Fearlessness, Truth, Chastity, and Equality of religion, Removal of untouchability and Control of palate. Justice, Social, Economic and Political, Liberty of thought, expression, belief, faith and worship: Equality of status 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; Inculcation of the scientific temper; and Removal of social barriers. The National Curriculum Framework for School Educational 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 society 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 demands 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 it give them value 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, then we suffer as a result.

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 are for doer to 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 [8].

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 have the foundation of morality in save the modern society from darkness to light then only the democratic qualities like liberty, equality 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 which further degenerate into chaos and violence. From 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.

All round development includes 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. Gandhi-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[9].

3. Views of Gandhi:

- (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 Gautama, the Buddha, Socrates, Jesus, Rakaia Mohammad Jabir, Nanak Gandhi be taught.
- (c) In the second year, selections of a Universalist 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 state 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 of 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. Today 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.

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 world. 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 programmed and organization of holy events festivals, cultural programmed, 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 key to human progress and social change greatness of a nation [10]–[12].

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CHAPTER 7

INTEGRATING HUMAN VALUES IN FORMAL EDUCATION: MEASURES TO INCULCATE ESSENTIAL VIRTUES IN STUDENTS

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Philosophers, particularly Herman Lots, adopted the word "values" from economics. After that, it became a unique phrase within sociology about 1920, partly due to the Florian (15 January 1882 – 23 March 1958) produced works. He defined sociology as "a cultural science whose aim is to analyses systems of social interaction based upon patterns of values and standards of behavior, via the application of the humanistic coefficient," according to one description of the discipline. In psychology, the word Values was subsequently coined by eminent psychologists. Values were initially introduced as a framework to define unique individuals by All port and Vernon in 1931. Values were described as people's fundamental beliefs or philosophies about what is and is not significant in life.

The All port and Vernon (1931) notion of values included two psychological meanings: (1) values as interests with the ability to motivate individuals to undertake and continue activities, and (2) values as evaluative attitudes that affect how other people and things are seen and judged. The six ideals or value orientations that Eduard Springer (27 June 1882 – 17 September 1963) used to analyses personality qualities were theoretical, economic, artistic, social political, and religious. In his book *Types of Man*, Springer made a contribution to the pedagogy of personality theory. His value attitudes were: The Theoretical, which is preoccupied with finding the truth; The Economic, which is preoccupied with what is practical [1] Values are "enduring convictions that a certain style of behavior or end state of existence is personally or socially superior to an opposite or converse pattern of behavior or ultimate state of existence," according to Milton Reach (1973).

According to this definition, belief is the defining or core component of values. Reach believes that values give guidelines for activity and serve to support decisions and behaviors. He believed that values are an essential part of a system of ideas, attitudes, values, and self-concepts that together make up a person's personality. Reach proposed two primary categories of values: instrumental and terminal. He described instrumental values as preferable ways to behave and terminal values as the most significant, trans-situational human aims or ideal end states of life. Five traits of values that were implicit or apparent in earlier models and the majority of psychological models have been recognized: Values are: emotional beliefs that drive behavior; desired objectives that drive behavior; universal criteria for judging acts, policies, people, and events; and a somewhat stable hierarchical structure arranged by significance [2].

Two characteristics were added to this list by Schwartz: the influence of values on daily actions is seldom conscious; and each action or attitude is guided by the relative relevance of several, conflicting values, that is, the trade-offs among pertinent values. Schwartz (1992) described values as trans-situational aims, ranging in significance, that serve as guiding principles in the lives of a

person or group, taking into consideration these shared characteristics. Values are socially acceptable wants and ambitions that are internalized via the processes of conditioning, learning or socialization, according to eminent sociologist Prof. R. K. Mukherjee. Values are norms and guidelines for determining value, claims Shaver. They serve as standards by which we determine whether people, things, actions, ideas, and circumstances are good, worthy, or desirable, or fall somewhere in between these two extremes.

1. Values are lasting beliefs that are true regardless of circumstance or period of time. If a person acts honestly in all circumstances and at all times, for instance, it might be said that honesty is one of his or her core values.
2. Values are characteristics that the society finds appealing and accepts as something its members should absorb.
3. Democratic society upholds democratic principles like liberty, fraternity, and justice. Societies that adhere to communist ideology are not required to appreciate democracy. Values are thus a notion that is peculiar to a particular culture in this situation.
4. Our judgment is based on our values they assist someone in making crucial life choices. A person's values help them decide what is good or wrong.
5. Values have the ability to motivate people and direct their behavior. They encourage people to pursue worthwhile goals.
6. The interaction of learning and socialization results in values internalizations.
7. Values serve as a benchmark for assessing one's own and other people's behavior.

Various Values:

Two sorts of values were presented by Milton Rock each.

1. Terminal Values are desired final states of existence. These are the things that a person hopes to do throughout their lifetime. Many social groups and civilizations have various interpretations of these principles.
2. Preferable forms of conduct are referred to as instrumental values. These are the most advantageous ways to act or ways to get the desired outcomes.
3. Aesthetic Values: These are beliefs about what one finds beautiful in nature. They demonstrate a love of the way things taste, smell, and look. Aesthetic values include things like the beauty of nature, sculptures, and paintings.
4. Values that are recognized as significant and treasured by all civilizations are known as universal values. Universal values include equality, justice, kindness, compassion, fraternity, etc.
5. Moral values are our ideas of what is good and wrong. One behaves in accordance with their or her belief of what is, in their eyes, right or wrong [3].

Values' Significance in Contemporary Life:

1. **Integration of modernity with traditional values:** Due to the fast expansion of information and communication technology as well as contemporary modes of transportation, development today is occurring extremely quickly. The choice between contemporary and traditional values is presented to the youth in this situation as a

- conundrum. So, it becomes crucial that residents maintain their traditional values and have a constructive attitude towards modernization. The developing society will be ensured along with maintaining its unique character via a successful blending of contemporary and traditional values. To do this, one must adopt a mindset that responds to modernity while maintaining cultural distinctiveness.
2. **Building a Global Human Society:** Since the Industrial Revolution, globalization has profoundly altered societies all over the world. Nowadays, societies are diversifying more and more. Due to the variety of cultures, it is necessary for people to be able to coexist peacefully with those from other societies. If we can cultivate the values of peaceful coexistence, tolerance, harmony, and a sense of global citizenship, then such adaptation is conceivable.
 3. **Interfaith and Intercultural Understanding:** In light of the growing communalization and hostility in society, it is vital that persons shed their preconceptions and stereotypes. 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, and 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 [4], [5].
 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 civilization 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, internalizations of values by citizens is becoming eminent necessity 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 in 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 value is 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 become 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 within the learner it has been a mistake in the part where teachers have been teaching morality ethics values good character etc. as subject 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. 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 cannot be their alone but it is found that all the five human values are inter related exist at the same day [6].
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.

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 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 another 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 N[7]. Human Values are the integral part of our life. Education is based on five human values Truth, Right, Peace, and Conduct Love and Nonviolence. According to Gandhi ji when our conduct informed and governed by Satya and Ahimsa, it becomes dharma 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. 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 enables 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. 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, behavioral 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 [8].

It also helps remove our confusions and contradictions and enables us to rightly utilize the technological innovations. Family's values help 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. 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 behaviors. 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 *.108 .human world* which are desperately needed in the present context[9]. 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 behavior. 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. 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 centered 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 [10].

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. We have failed to give due stress while observing, almost *.in all areas of development*, even after more than 70 years of nations independence, and infect, 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 [11]. 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. Value Education means a positive effort to bring about a synthesis of physical, intellectual, emotional, aesthetic, and 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 an integral part of the whole educational system. It 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. All the Nation of world admire the excellence of Indian education that 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 spiritualism and salvation 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 [12].

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CHAPTER 8

THE POWER OF EDUCATION: EXPLORING THE IMPACT OF FORMAL EDUCATION ON HAPPINESS AND WELL-BEING

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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 whole atmosphere is vibrant with values and the students imbibe the values from it unconsciously. 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 behavior by modelling what he sees around him. 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 [1]. 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 [2]. 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: 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.

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

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. 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 manager's aim is also to play successfully within the organization and moving ahead in a competitive world [4]. Utilitarianism is the moral philosophy putting that at the center 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 eighteenth-century Enlightenment Era: utilitarianism; rights ethics and duty. 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. It enthruses 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 [5].

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 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 [6]. 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.

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 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. Moral standards, which are often embraced willingly by a person or a community, are the subject of ethics. A collection of self-imposed professional ideas and principles required for achieving professional excellence and self-satisfaction may be referred to as the code of professional ethics. Professional integrity and goals of contribution to society are often the foundations of a code of professional ethics [7].

The teacher had a highly prestigious role in society in ancient India. The song that follows demonstrates how the teacher's intelligence and spirituality were compared to the triad of gods: In essence, the teacher is a spiritual person who is saluted with the same reverence as Brahma, Vishnu, and Shiva since he is the highest Brahman and the embodiment of bliss. While there wasn't a clear code of behavior for teachers in India throughout the ancient era, several ancient literature describe the roles and obligations of instructors. Moreover, it asserts that Brahmin is superior to all other varnish (castes) due to his excellent conduct, behavior, and good Samsara's. The instructor was a living example for his charges, and his greatest attributes were simplicity and humility. According to the Mandala Upanishad, a teacher must be knowledgeable with the holy learning (Srotriya). It would be like a blind person guiding another blind person if he didn't have a conviction based on the oneness on which he is to educate his students.

According to, a teacher must invest his heart and soul into what he is doing. The Satapatha Brahmana said that the teacher had a duty to tell his student, who at least resided with him, everything. The importance of the teacher, who was supposed to possess certain attributes such as depth of study, clairvoyant vision, and intellectual regeneration, is highlighted particularly in the Katha Upanishad. He was revered as the creator, architect, and architect of the civilization.

Following the initiation process, the preceptor regarded the student as if he were his own son and believed it was his holy responsibility to provide his followers with a high caliber of intellectual and spiritual instruction. He promoted the goal of advanced study and outstanding moral character in front of his students in order to demand their respect [8]. Due to his extensive knowledge of the Holy Scriptures and his noble nature, teachers in mediaeval India continued to enjoy high social position and demand respect from their students in both Madrasas and Pathshalas. Later, during the British era, the standing of the teacher rapidly fell as a result of the East India Company's and the British Crown's inattentive attitude and flawed educational strategy towards the education of Indians.

The instructor was not given acceptable service or working conditions since she was seen as a low-paid government employee. The duties and responsibilities of the teacher have been discussed by a variety of philosophers and educators in contemporary India. "The only genuine teacher is he who can quickly descend down to the level of the students, transfer his soul to the student's soul, see through the student's eyes, hear through the student's ears, and comprehend through the student's mind," said Swami Vivekananda. Nobody else is able to really teach like this instructor. The primary motivation behind a teacher's job should be love, not any self-serving goals like fame, fortune, or money. By modelling excellent behavior and ideal conduct, the teacher may help his pupils develop into better men and better people.

A teacher cannot genuinely teach unless he is always learning, according to Tagore. If a lamp doesn't keep burning its own flame, it can never light another lamp. When a teacher has finished teaching a topic and has no ongoing interaction with his pupils, he can merely fill their brains with information; he cannot accelerate them. Mahatma Gandhi emphasized that "the teacher himself must embody the values that he intends to implant in the pupils". This indicates that in order for the teacher's lessons to be effective, he or she must embody these values. He said that the instructor should be able to connect on a personal level with the pupils (Young India April 1929). There should be regular contact between the instructor and the students. In actuality, instructors are more responsible for molding pupils' hearts than their intellect.

The teacher is not an instructor or task master, he is a helper and a guide, according to Sri Eurobond, who is speaking about the ethical obligations of the teacher. He just reveals to him where the knowledge is hidden and how it might be trained to surface; he does not summon the information from inside. If a job contains a large body of knowledge and needs its employees to go through a substantial amount of training, it qualifies as a profession. A profession is self-regulating with internal locus of control. A profession develops a set of guiding principles that act as the benchmarks for policing the performance and behavior of its members. There is now widespread agreement that teaching in India is progressing towards becoming a profession during the last several decades [9].

A teacher must learn a tremendous amount of information on the subject's content and pedagogy. Often, this takes a lengthy educational process, followed by professional training, and ongoing knowledge and skill development throughout the teacher's career. Many commissions and committees on education have repeatedly stated the necessity to develop a code of professional ethics for teachers in order to make the profession self-regulatory. A Code of Professional Ethics

for Teachers was jointly created by the NCERT and the All India Federation of Primary and Secondary School Teachers' Organizations in response to the recommendations of the National Policy on Education (1986-1992). The prologue to the code reaffirms the country's teachers' commitment to upholding their professional integrity, working to protect the dignity of the profession, and taking appropriate action to prevent miss behavior in the classroom. The following are covered under the code as regards a teacher's professional duties:

- (1) Teacher to students
- (2) Teacher to parents and legal guardians
- (3) The relationship of the teacher to society and the country
- (4) The relationship of the teacher to their profession, their peers, and professional organizations.
- (5) The relationship of the teacher to management and administration thirty guiding principles for teachers' behavior are connected to various aspects of their profession.

The spirit of our Republic's Constitution is the main inspiration for these values. The substance of the code has been influenced by the duties of a teacher outlined in ancient and mediaeval scriptures, educational theorists' theories, and the opinions of several educational commissions and committees. The code emphasizes that a teacher is not just a source of information for students' cognitive growth, but also a democratic and socializing force tasked with assisting youth in developing social and emotional maturity and becoming productive, self-supporting adults. He is required to thoroughly prepare for his lessons before delivering them to the students and to forego payment for coaching or tutoring his own pupils [10].

Friendly relationships with parents and guardians of students; be just and impartial towards all of his students, regardless of their caste, creed, sex, status, religion, language, or place of birth; and set a standard of dress, speech, and behavior worthy of example for the students. He should also work with the institution's head of faculty and management to ensure that the school runs smoothly and in accordance with the established norms. The National Council for Educational Research and Training (NCERT) is offering the teacher organizations professional advice and logistical help since a proper system for its observance has yet to be developed. All university vice chancellors and college principals have received the Task Force report that the Commission approved for execution.

The purpose of higher education in our nation is to create leaders of society and the economy in all spheres of varied endeavors who are dedicated to the values of patriotism, democracy, secularism, socialism, and peace, as stated in the preamble to the code. Academic quality and advancement in the humanities and sciences should be the goals of higher education. As a result, the code specifies the rights and obligations of instructors.

In higher education institutions, a teacher's duties are broken down into seven categories: Teachers and their responsibilities; Teachers and the students; Teachers and colleagues; Teachers and authorities; Teachers and non-teaching staff; Teachers and guardians; and Teachers and society. As standards for teachers' professional conduct, there are 38 ideals relating to various aspects of

their job. The expectations of the Indian society from the teaching community are encapsulated in the professional ethics created for the school as well as 128 university and college professors. To fulfil their tasks and obligations and to be protected from the unjust and unfair treatment they may get from the authorities, management, and society, teachers must act professionally. Ethics may be summed up as a set of moral precepts. They have an impact on how individuals live their lives and make choices. In terms of ethics, we mean society's perception of the proper way to conduct our everyday lives. It does this by creating standards for behavior that we may rely on. Truth, honesty, fairness, and equality are the ideas most closely related to ethics. Ethics, often known as moral philosophy, is the study of what is right for both individuals and society as a whole [11].

In order for society to remain in a state of balance that is favorable to social cohesion and a decent quality of life, ethical conduct is partially a matter of civilized heritage, familial inheritance is a result of personal philosophy, but it is unquestionably a societal obligation. Our rights and obligations, how to live a decent life, and other ethical conundrums are all covered by ethics. Professional ethics acts as a road map that helps teachers provide high-quality instruction and instill moral principles in their students. Also, it aids in the instructors' understanding of their line of work as educators. It is not just their responsibility to assume a superior and dictatorial position in front of their pupils and coworkers. Since that teachers must instill morals in their charges, teaching is viewed as a noble vocation. Despite having a large number of degrees, accomplishments, medals, additional credentials, and topic expertise, many institutions struggle with a lack of professional ethics among their professors. As teaching goes much beyond just transmitting knowledge, it is merely beyond that. As teaching is much more than merely transmitting knowledge of the subject matter, all students' rights are protected by the professional code of ethics for instructors. Before beginning their careers as teachers, it is necessary and important for them to be aware of their personal beliefs and professional ethics. As a teacher, they have a big role to play in the whole teaching learning process. Students ought to participate actively in the learning process. It goes without saying that technology has made new learning possible and altered the way that education is delivered. But, a good instructor has the capacity to transform us and spark us in the most ideal manner.

Swami Vivekananda once said, "Education is the revelation of perfection already present in a human being. The old educational system was significantly unlike from the contemporary one. It was regarded that information is so holy that no one ought to trade it. Wealthy families supported the instructors, who in turn supported the devotees of the Guru. The goal of contemporary education is to help students become active learners by using a variety of tactics and approaches. It has also become quite commercial, materialistic, and competitive. Like all other professions, it is crucial for instructors to comprehend the individual variances, intellectual level, interests, and aptitudes of the students. A code of ethics or behavior generated from a range of ideals must be followed by those in the teaching profession. We need qualified instructors in order to successfully implement character education. Teachers serve as examples once again. Children's characters are greatly influenced by their teachers. What a teacher does: The essential responsibility of a teacher is to inspire a desire for learning in others. If they are successful in inspiring that desire, the next step is to teach the student what the instructor reasonably believes to be true about the topic at hand [12]. Swami Vivekananda said, "We seek the education that develops character, strengthens

the mind, broadens the intellect, and enables one to stand on one's own two feet. Although though Vivekananda's sermons were delivered more than 150 years ago, they still hold true today. Teachers nowadays must swiftly acquire the most recent information in their disciplines, unlearn any antiquated or out-of-date conceptions, and arrive on time in order to satisfy the students. With projects and assignments, teachers are supposed to retain student interest and stimulate their creative inclinations. To provide meaningful insight, teachers must go beyond the classroom and practical lessons.

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CHAPTER 9

EDUCATION AND HUMAN VALUES: FOSTERING MORAL DEVELOPMENT AND ETHICAL BEHAVIOR IN STUDENTS

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The instructors must find a balance by taking into account the various backgrounds that the kids come from, especially in order to meet their emotional demands. Impartiality and non-bias should be obvious in every activity. Even students who struggle academically should benefit from the teaching and learning process in terms of motivation and confidence building. 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 fulfil 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 student's that come along in their developmental process. The teachers must .have a clear cut vision to foster the potentialities of the students [1].

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 possess is the professional ethics. If they fail to understand .and implement it, then they might not be satisfied with their profession .and plus it will hamper the performance of students. We need qualified instructors in order to successfully implement character education. Teachers serve as examples once again. 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.

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 fulfil 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 [2]. Therefore for successful teaching, the knowledge of professional ethics and its implementation is very essential for teachers. In the world of science and technology, it is education that determines the level of prosperity, welfare and security of the people. This is 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 [3]. While emphasizing the need to revamp the initial preparation of teachers, the programmed 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 behavior of the student. Also, it aids in the instructors' understanding of their line of work as educators.

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. 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 centered around the personality of a teacher as he was the apostle of knowledge and trust and not merely a professional.

Education today is child centered and a teacher's excellence lies in coordinated manipulation of instructional interventions [4]. Even in this changed role, a teacher must remain fair and just without fear and favor impartial to all, partial to none; his/her knowledge must be correct and up to date and 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 helps 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 behavior 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 favoritism towards any particular student or even show discrimination against any of them 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[5], [6]. 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 licensees. The teachers should report the progress of students and be fair in giving grades for assessments. 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 molding his/her personality, to bring improvement in professional

environment to make it more conducive, favorable 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. Professional ethics are becoming more and more important.

In addition to having a large number of degrees and other certifications, many institutions struggle with a lack of professional ethics among their professor's knowledge. The strongest vehicle for expressing and fostering individual socio-cultural identity has long been seen to be education. An active agency called Teacher helped to fulfil the goal of education at the social, national, and international levels. By setting a good example and serving as role models, teachers not only assist students acquire the fundamentals of academics but also impart important life lessons. A professional code of ethics is required for teachers. This guarantees that kids get a fair, truthful, and competent education. The primary duty of teachers towards their pupils is to provide knowledge that will benefit them in life and to clarify their place in the educational process.

The students Build: Teachers should provide a good example for their students by acting with integrity, respect for the law, patience, fairness, responsibility, and unity. Every kid must be treated with compassion, equality, and respect in the classroom, without favoritism, bias, or discrimination. Without the intervention of parents, school administration, or law enforcement, teachers must preserve confidentiality. They must also never utilize their relationships with pupils for their own benefit. Teachers are expected to give their all to their careers in education. Every school should foster a culture of safety, security, and acceptance while firmly rejecting any behavior that fosters bullying, dishonesty, negligence, or objectionable behavior. It is the responsibility of the teacher to design a lesson plan or lecture outline to meet state standards and create a well-rounded education plan that appeals to a variety of learners. Teachers must accurately describe their qualifications and eligibility before the school board or affiliation body of the institute in which you wish to pay them.

Keep Learning: Professional codes of conduct call for attention to requirements for ongoing education and professional advancement. To preserve their dignity and the teaching-learning environment, teachers must attend courses, engage in curriculum revisions, and keep current on technological breakthroughs for the classroom. They must also contact peers for professional guidance. It is the responsibility of instructors to make sure that their teaching strategies are current, thorough, and relevant. During class time, teachers must do educational research or action research [7].

Healthy Relationships: To promote a good teaching-learning environment, it is more important than ever for instructors to develop strong bonds with their students' parents, school personnel, and faculty members. A requirement of the code of ethics is that instructors collaborate with other educators, parents, and administrations to create an environment that is conducive to learning. A good attitude and a team-centered perspective may make all the difference when teaching student teachers as they prepare to work as educators. Dignity: Respect for humanity implies treating

everyone with dignity, regardless of their gender, sexual orientation, gender identity, age, religion, socioeconomic position, ability, or any other factor. Honesty is one of the caring values in teachers' fundamental tasks, which entail guiding students' learning in navigating life and their surroundings. A fundamental part of a teacher's job is being honest with oneself and others, and fostering mutual respect in all interactions.

Fairness: Fairness is vital while dealing with both individual students and groups, as well as in the workplace and in the community. Fairness involves, in particular, supporting excellence, preventing prejudice, and avoiding favoritism. Teacher is allowed to their personal ideals yet in their profession, teachers obligation is related to their core task and its standard such as law and curriculum. It is believed that schools are miniatures of society. The official institution that offers education to students is the school. The function of the teacher at a school as a social reformer is played via the curriculum, and it is their duty to instill in their students' traits that are valued by society. The only person who can change desired behavior to achieve societal goals is a teacher. Teachers act as leaders, motivators, and role models for their pupils. It is a teacher's obligation to instill values like honesty, lawfulness, punctuality, sympathy, empathy, kindness, and patriotism in their students, but teachers must first possess these traits themselves. Consequently, we might conclude that professional ethics are crucial to teachers' lives. Teachers and students both place a high value on ethics. Every individual is internally driven by ethics to reject right and wrong in the sake of societal change or moral behavior. Indian traditional culture is well recognized for its ethics.

1. **Corruption:** The fast rise in corruption is the main factor contributing to the fall in ethical standards in the educational system. At first, corruption was only seen in public offices, private institutions, police stations, etc., but it has now expanded to schools. "The systematic exploitation of public office for private gains whose influence is considerable on the availability and quality of educational products and services" is the definition of the corruption in education. Bribes, unlawful entrance and examination fees, academic funds withheld from instructors' pay, and charging students for "tutoring" sessions to cover the material necessary to pass mandated examinations that should have been covered in class are all examples of corruption in the education system.
2. **Privatization of Education:** Privatization is one of the reasons for the deterioration in ethical professional standards since all for-profit colleges were founded with the intention of making a profit, not to improve the standard of education. Some colleges lack both fundamental facilities and skilled staff. Assigned teachers are paid very little, have no job security, and fall far below the required teaching standards [8].
3. **Political Interference:** The misuse of human resource management in education is mostly attributable to political meddling. Each political party leader opens its own school, where teachers employ students as party employees. Favoritism, partiality, and bribery are the three main types of wrongdoing in teacher hiring, placement, and transfer that are used by teachers who are connected to political leaders. As a result of political interferences, teachers' commitment to morality and ethics has steadily weakened throughout the course of the year.

4. **Unfair Assessment and Evaluation:** This issue is currently becoming more prevalent in the sector of education, as many institutions and colleges use questionable methods to evaluate and choose future instructors for hire. Although there are now many aspects that may impact fairness in grading, instructors should avoid allowing irrelevant factors or individual biases, sometimes known as the "hello effect," to affect the grading assignment. Course assignments for student learning must be objectively veiled and fair.
5. **Newly Developing Student:** Teacher Relationship: Communication, Cultural, Emotional, and Relationship Boundaries are the most silent problems in student-teacher relationships, but at the present time a ditch has developed between the two as a result of unfair tactics and the student's non-attendance situation. Formerly similar to son and father, student and teacher relationships are now developing similarly to receiver and giver based on market value.
6. **Absence of Ethical Education in Teacher Training Programs:** The main issue with teacher education programmed in India is disconnect between the theoretical discussion at the training institution and the reality in the classroom. As an ethical education or teacher education, there is no need to start a new paper or book at every stage of the training course. Instead, attempt to develop ethical issues of the teaching profession in every Training Programmed since each topic has its own unique ethical worth.

Each profession has its own set of ethical standards. Since schools are a microcosm of society, teachers have inherent worth, yet the ethical code of teachers has become necessary for society. Teachers are considered as the backbone and largest resource of education system of any nation as they are interface of the transfer of knowledge skill and values numerous difficulties include corruption, privatization, unfair assessment, political intervention. The Indian Educational System must include ethical or value orientation if it wants to reverse this slide. In order to improve human worth, logical thinking, learning, research, and moral growth, it is important to reinstate value-based education. Fundamentally, ethics is a set of moral precepts. The Greek word "ethos," which meaning custom, habit, character, or disposition, is where the term "ethics" originates. Ethics guide people's behavior and decision-making.

The ethical philosophy is concerned with people and the greater good. The word "professional ethics" refers to the organizational and individual standards of conduct that are required of someone in a professional capacity. Professional ethics are moral principles that teachers must uphold throughout the teaching and learning process. The ethical principles are the foundation to differentiate between desirable and undesirable behavior. In conclusion, we can state that professional ethics are important strategies that educators use in their interactions with students, coworkers, and the community [9]. The norm that establishes appropriate actions for a certain group of people is a code of ethics. Making an outline for the framework for discipline may be done by using professional ethics as a point of reference for judgment. Integrity, impartiality, professional competence and due care, confidentiality, and professional conduct are five fundamental values that affiliates must uphold.

To cover nearly every aspect of education that students are expected to learn from a teacher and that the teacher will teach them using all the teaching techniques and aids available to them, the

term "teaching" can be defined as communication between the teacher and the learned insofar as it is related to conveying knowledge and guidance to the learners. This involves fostering the pupils' character and encouraging them. A skilled teacher must comprehend every characteristic of each of his or her pupils in order to deal with them appropriately. Teachers are not professionals just because they have a professional educational credential. Since there are so many tasks that must be performed successfully, teaching is an extremely difficult job. Regardless of the method of education, the credentialed teacher is essential to the delivery of instruction to pupils. A teacher possesses professional knowledge and abilities earned through thorough preparation and practice. Instructors provide pupils a unique level of care by assessing their requirements, preparing, selecting appropriate teaching strategies, and applying assessment techniques that promote learning.

The action-reaction, query-response, need, and instruction techniques chain that successfully builds a route to help the students learn by continuous assessment is part of a strong teaching process. These procedures must be devoid of discriminatory practices and should support the holistic growth of students into actively involved, responsible, and valuable contributors to a self-governing society. Teachers who work in settings that allow them to use professional judgment are best equipped to support students' educational needs. There are numerous professional duties which the teacher needs to follow in his teaching career. Some of them areas: Acquiring ability to evolve and adapt methods and techniques suited to different situations and to evaluate.

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 teacher's 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.
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.

This is what obligation is called, that make frameworks 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 via teaching etc.

1. Obligation towards Students

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

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 towards Parents

There are several duties of teachers that they fulfil 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:** Teacher's duty is to inform the parents informed everything 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 follows 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 them.
- 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 prospers, 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 [10].

4) Obligation towards profession.

Teaching is supposed to be a good profession. 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 companion's 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.

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. Teachers help students to learn the academic basics, but they also teach valuable life lesson by setting a positive example. As role models, teachers must follow a professional code of ethics. This ensures that students receive a fair honest and uncompromising education.

A professional ethics outlines teacher's main responsibility 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. 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 [11], [12].

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CHAPTER 10

THE GLOBAL IMPERATIVE FOR MORAL EDUCATION: CULTIVATING ETHICAL VALUES FOR A BETTER WORLD

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The teachers shall, always be punctual in attending to duties in the school; always teach the curriculum after making through preparation for the lesson 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 [1].

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. The teacher shall 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 activity as would be conducive to meet the challenges posed by the problems; refrain 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 programmed 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 programmed of professional organizations and contribute to their strength, unity and solidarity; and always function within the framework of the Constitution of the organization concerned [2]. Teacher in

Relation to Management/ Administration

The teacher shall recognized the management as the prime source of his sustainable development; and; develop mutual respect and trust through his professional activities and outputs. 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 hardworking, 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 [3]. 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 164 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 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 [4]. 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. 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 165 teachers 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 possess is the professional ethics [5]. 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. 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 [6]. 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 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. 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 [7]. 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. These 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. Training programmed 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 programmed 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.

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 enunciate of any spiritual organization of repute be a visiting faculty. All teachers would be informed that these people will be available to give advice on a confidential basis. 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. In terms of the amount of study done on it and its ascent into academic curriculum, the topic of teacher professional ethics is gaining traction. In this article, several very basic topics in the area of teacher professional ethics will be clarified. I'll start by talking about how general or basic ethics and professional ethics for teachers relate to one another. In spite of tendencies towards compartmentalizing human existence, I contend that teachers' professional ethics must be grounded in basic ethical principles. Second, I'll discuss numerous ways to teaching ethics that come from diverse ancient philosophical stances that emphasize responsibility, virtue, worth, and the individual. Lastly, I will make the case for a comprehensive approach to the issue, giving it a firm foundation in the cultural context of fluid modernity.

The place we give the profession in social and personal life and whether teaching is seen as a profession. I'd like to make a reference to Dietrich von Hildebrand's book *The Catholic Professional Ethos* while discussing the place of professional labor in human life. He made the argument that the main calling that is, the human and Christian calling is the only thing that can support the development of the secondary calling, or profession. The secularizing effects of Protestant work ethics are to blame for the tendency of overemphasizing professional labor. The disregard of being and limited concentration on performance lead to the inherent risk of depersonalization and alienation of the human being. Of fact, this trend has only acquired speed since the 1930's. Instead of the human being integrated, there has been a growing compartmentalization of human existence into several domains. The idea that a person's private and public selves are integrated, and that this leads to the integration of her many ethical elements, is thus not only still true but also far more vital. This viewpoint exhorts us to concentrate on the

particular problems with education as a profession that fosters human development. The educational triangle raises two key queries: Does the instructor possess subject-matter expertise? Does he care to share this information to the students? As a result, the teacher's topic expertise and concern for the pupils seem to be the two most important aspects of his teaching style. They are essential for arousing the pupils' attention and imparting information to them. With the aid of such a conceptual framework, we may talk about the specifics of teacher professional ethics.

In addition to whether teaching is a practice in MacIntyre's meaning, another crucial issue is whether it is a profession. While considerable skepticism has also been voiced, a sizable amount of literature supports the positive response. I'll make reference to David Car's expert analysis. He highlights the following five professional standards: Teaching, in Car's opinion, scores well on the first criteria since it works to battle ignorance, a vice on par with sickness and injustice. Even if the results of the other criteria may not be as evident, overall, the argument for the teacher's professionalism appears to be well-supported. While claiming that teaching is "the essential profession" in today's "information culture," Elizabeth Campbell goes even farther. Piotr Kostyo provides two theories of teaching, namely teaching as a vocation and teaching as a profession⁸, building on David Car's Professionalism and Ethics in Teaching.

The first model assumes a greater degree of continuity between personal and professional lives; it is often linked to lower incomes, which are made up for by higher work satisfaction. It expresses the idea that culture is transmitted via education. This perspective sees a teacher as a role model for values. Although the professional model seems to be dominant, this concept is still prevalent in modern thought. Under the latter paradigm, work and personal life are kept apart, and personal flaws are seen as unimportant to the practice of one's career. Meeting professional standards and norms established by bureaucratic law is what matters. In contrast, I would suggest that they should be seen as complementing aspects of the teacher's position, which calls for both ensuring a certain amount of personal space and being an integral person in varied social circumstances.

It entails assuming a particular interaction between the claims that "each person has one self" and "the private individual and the public professional". This conclusion brings up the ethical considerations related to the teaching profession. "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," according to Elizabeth Campbell's review of the literature. Only from 1990¹⁰ can a profusion of research in the area of teachers' professional ethics be noted. Since then, while these two elements are obviously intertwined, ethicists have increasingly focused on the instructors themselves rather than only on passing down moral beliefs to the pupils.

One detects a lack of uniformity in the usage of fundamental concepts, such as "value" or "virtue," when reading topic material on teachers' professional ethics. For instance, whereas some writers refer to hope as a virtue, others refer to it as a value. From one theoretical viewpoint to another, there are significant differences in how worth or virtue is understood. I will thus discuss five main ethical stances, concentrating on those that appear to have a more strong theoretical foundation and that are especially pertinent to the study of teachers' ethics. The following roles will be given

priority consideration[8] Deontological or duty-based ethics, consequentialist or result-based ethics, erotological or virtue-based ethics, axiological or value-based ethics, and personality or person-centered ethics are some examples of ethical systems. Deontological philosophy adheres to Kant's categorical imperative: "Accomplish only that maxim by which you can simultaneously wish that it become a universal rule without contradiction". It thus depends on observing laws, values, and agreements. Instead, focusing on people, it emphasizes. It is better sensitive to the notion of teaching as a profession, and may more naturally be articulated in the codes of ethics or codes of conduct. These regulations may apply to grading, punishment for cheating, or instances of plagiarism, to name a few specific examples. Nonetheless, as the majority of experts in the subject agree¹⁴, written norms cannot include the complete depth of the moral world.

The teacher's unbiased and neutral approach towards the pupils is unquestionably insufficient. At least, this is how the academics who advocate virtue ethics rate the deontology of teachers. According to consequentialist ethical theories, a decision's moral worth is based on how it turns out. These are often reflected in the benefit maximization concept, which holds that the optimum course of action is the one that benefits the greatest number of people. The application of this idea to education would be that the greatest predictors of excellent instructors and effective schools are student outcomes. On the one hand, it is difficult to contest that this is a plausible claim. Because 'By their fruits you shall know them', this is true. On the other hand, the whole educational system appears to be fascinated with the outcomes, operationalized in terms of either test performance or of alumni jobs.

We are so ingrained with the mindset of making the most of educational advantages that we tend to ignore other elements, namely those that are personal and interpersonal in character [9]. Aristotle and Saint Thomas Aquinas are credited with developing the traditional ethics of virtue. G.E.M. Anscombe is credited with the modern rebirth of virtue ethics, and Alasdair Macintyre, Charles Taylor, and Martha Nussbaum are among those who contributed to its further development. Contemporary virtue ethics, which considers itself to be an agent-centered ethics, has grown out of a critical posture against deontology and utilitarianism. David Car, a British philosopher of education, represents a theoretical form of virtue ethics in the area of teacher ethics. He embraces George Sheer's expansive interpretation of virtue as a positive quality in a person.

In line with Aristotle, he believes that prognosis practical moral wisdom rather than techno technical skills is the source of practical virtues. Being a good example and exhibiting virtues are fundamental to a teacher's ethics, according to this line of ethical reasoning, which emphasizes the importance of character. As authors who contributed to teacher virtue ethics that emphasize the practitioner's flourishing (eudemonia) via character development. The ethics of virtue are presented by Canadian educationalist Elizabeth Campbell in a more practical manner that is ingrained in standard classroom procedures. She singled out honesty, patience, consistency, responsibility, non-maleficence, and beneficence as qualities especially pertinent to the work of the teacher.

The realism phenomenology represented by Max Schuler, Dietrich von Hildebrand, Roman Ingarden, and more recently by John F. Crosby and Josef Seifert or, in Poland, by Wad slaw Stróewski, is the foundation of the objectivist value ethics that I adhere to. According to this

perspective, values are 176 distinct, significant attributes. The categories of significance are a concept introduced by Dietrich von Hildebrand that might influence our emotive reaction and will. He separates things into three categories: things that are valuable in and of themselves, things that are personally fulfilling, and things that are objectively beneficial for the individual. The key component of personal development is value response, which involves seeing beyond oneself to the important-in-itself. Josef Seifert described this trend as a movement. Hildebrand emphasizes the need of having a respectful and reflective attitude towards reality, which is a requirement for value-response. Teachers and other professions "working with items of great internal worth" should be especially committed, according to research. Teachers need to have certain unique interpersonal characteristics as well as respect for the truth, which modern society has "dethroned"[10].

We arrive at Philip Jackson's conclusion that "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" after taking into account Karol Wojtya's corrections to Schuler's emotionalism and highlighting the importance of conscious moral effort in imitating moral Personality approach - individual ethics The strategy support may be characterized as personality since it emphasizes the individual while pulling influence from axiology, aerology, deontology, and even consequentialism to some degree. Karol Wotan is a modern philosopher who embodies this viewpoint. In *Love and Responsibility*, Wotan makes reference to the second iteration of Kant's categorical imperative: "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" and transforms it into what he calls "the personality norm," which forbids using people as means to an end and states that "the person is a good towards which So, as a crucial component of his personalization, Wotan also holds to a universalist, categorical deontology. He adds that Christian ethics cannot be imagined without responsibility.

In *The Performing Person*, Wotan makes use of the idea of virtues and draws attention to their integrative role in facilitating the achievement of the self-governance and self-possession human structure. He asserts that character development and psycho-emotive integration are ongoing human tasks. The Encyclical *Laborem Exercere* clarifies this overarching ethical concept in reference to labor: "Man is the subject of labor because he is a person. He engages in a variety of work-related activities as a person, all of which must help to realize his humanity and to realize the calling to be a person that is inherent in his mere nature, regardless of their objective substance. This assertion is in line with MacIntyre's definition of a social practice as well as the idea of goods internal to the practice, which are goods for the practitioner aiding him or her to flourish, and its corollary that apprenticeship to a practice is intended to achieve self-transformation. Regarding the axiological aspect of his personalization, Wojtya believes that human activities that are the consequence of agency have moral significance and, building on Schuler's argument, believes that these actions perfect the human person. He goes even further by proving that the ethical worth of the human act is conditioned by its personality value contained "in the execution itself of the action by the person, in the very fact that man acts in a way proper to him".

This concept is based on the idea that when a man does an act, he also performs himself in it. As applied to teachers' ethics, ethical personalization plainly entails concern for the pupils' personal development. The so-called ethics of caring, which were pioneered by Carol Gilligan⁴³ and Neil Nodding's in their book *Caring*, have expanded on this dimension. Teaching is a relational practice, not merely a way to introduce students to other practices, according to Neil Nodding's: "We affect students' lives not just by what we teach them in terms of subject matter but also by how we relate to them as persons." Although relationships based on care and trust are undoubtedly means of passing on knowledge, they are also ends in and of themselves because they support students' development as whole people. But, perhaps not equally obviously, as Chris Higgins notices, personalization also entails teacher's self-cultivation. Higgins insists on the teacher's right to pursue his own eudemonia 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-full" teaching. A person of the individual teacher as the essential factor of ethical teaching deserves to be cultivated [11], [12]. 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. I also tend to view the above-mentioned perspectives as complementary, rather than mutually exclusive argue that the perspective focused on the human person is the most appropriate, as deontological, artistic and axiological dimensions tend to merge or intersect in the human person.

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CHAPTER 11

THE RELEVANCE OF VALUES IN MODERN LIFE: UNDERSTANDING THEIR SIGNIFICANCE AND IMPORTANCE

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Sigmund 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. The two main postmodern trends reflecting this characteristic are radical hermeneutics and radical constructivism. 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 regard, a holistic education programmed 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 programmed called the “Education in Human Values” (EHV) (EHV). This programmed 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 programmed 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 [1]. 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 regard, a holistic education programmed 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 programmed called the “Education in Human Values” (EHV). This programmed seeks to improve the teaching-learning environment that will foster character building through the incorporation of basic universal values, thus, contributing towards academic excellence.

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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. 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 ascendancy 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, will argue for an integrated approach to the subject, providing a solid ground in the cultural context of fluid modernity. 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 of essential qualities, viz., and 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 mediaeval India, both in Madrasas and Paths Halas 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 thinker’s 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 behavior. 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, emphasized that the teacher himself must possess the virtues that he wants to inculcate in the students. This means that the teacher must practice these virtues himself, otherwise his words will have no effect. “He further highlighted that ‘the teacher should be able to establish a heart to heart contact with the student. The teacher and the students should be in constant communication with each other [4]. In fact, the teachers have to fashion the hearts of the student’s rather than their brains. About the ethical duties of the teacher, Sri Eurobond 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, practiced, 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 behavior 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 [5]. 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 mediaeval times, the views of educational thinkers and the thinking's 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 socializing 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. He should set a standard of dress, speech and behavior 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

1. Teachers and their responsibilities;
2. Teachers and the Students;
3. Teachers and colleagues;
4. Teachers and authorities;
5. Teachers and non-teaching staff;
6. Teachers and guardians; and
7. Teachers and Society.

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 [6]. The essential human principles that are the cornerstone of every democracy are preserved by the permeable Indian Constitution. Political parties nowadays seem to have lofty goals and they are interested in gaining control at whatever costs.

This leader's avaricious ambition undermines the virtue of fundamental human ideals by stifling democratic institutions. At this point, we should be mindful of the fact that we should support justice, peace, and harmony since only these characteristics open the door to success. Our political leaders have lost their way because they don't appreciate the price our forefathers paid for freedom. The present situation is influenced by a false sense of patriotism, although after seven decades of independence, India ranks 130th in the world according to numerous development indices. Nowadays, every government portrays itself as dictatorial and manipulates the populace by making false promises of growth. The government apparatus functions as a result of political pressure; it has ceded its independence and independence from the people. The judiciary and executive, the two pillars of democracy, are unable to function effectively at this time [7]. Every democratic nation's citizens need access to justice, health care, and education to advance and grow.

Today, we see that the budget has been cut by the government in the aforementioned fields. In order to improve these areas' quality, we have made the smallest investments. As compared to the worldwide norm, the circumstances of these services are abhorrent. And the administration has no alternative economic policies for upliftment of these areas. The Indian government's cash reserves are being drained day by day as a result of its focus on quick profits. The government vigorously supports privatization, which steadily erodes morality and other human values. If the government maintains peace, then its population would advance towards wealth, but politics today uses the divide-and-conquer strategy, upsetting the peace and harmony among the populace. Religion and caste become crucial tools for destroying human ideals and the sense of brotherhood. Politics today manipulates the feelings, trust, faith, and beliefs of the average person for financial gain and fosters a climate of fear and unease.

Every citizen has equal rights, which limit us, but when the court is biased and influenced by the powerful, peace and harmony are disturbed and the idea of equal rights is rendered useless, who will protect human value? Our political ideals end up acting as corporate puppets. Alternatively we might claim that corporations run our democracy, dividing up the people they exploit for profit and blaming them while the government gets ignorant to the issue and says nothing to stop the exploitation of people and natural resources. Since the rivers run from many sources, they span a variety of geographic regions before merging into the sea. Similar to how the followers of various religions get to the all-powerful God. No one, as all major religions uphold the same core principles that help mankind progress towards perfection. Yet, politicians distinguish between religions and instigate a fictitious discussion over which is better without offering logical support for their

claims. The court favors power and is out of the grasp of the average people, making justice the magical stick of politicians.

And the executives who work in this wonderful field consider their gains and losses before making a choice. Where is justice in this situation? Who does the judiciary serve? And who do they bring to justice? They fail to uphold human rights and do not judge according to the fundamentals of the constitution on what is right or wrong. Since they uphold a code of conduct that ensures they provide their services in the context of the truth, the governing bodies have the trust and confidence of the public. Yet today's pragmatic worldview produces a misleading sense of reality that lags far behind human wellbeing. The freedom of thinking, speech, religion, and worship contributes to the rich culture of our civilization since it inspires variety and innovation among the populace. We also uphold the respect for other people's opinions. If we have objection we argue and discuss and put in our thoughts on the basis of logical interference but all this should be done in very peaceful way but if the liberty of protest against unfair is outlawed, it is symptom of civilization in the civilized world in the 21st century [8]. Why then does our executive branch not protect our rights? Where is equality when they mention a person's religion, caste, or language while making a judgment in their favor? Where is equal right if the citizen has been treated differently based on the same criteria? In order to prevent politicians from building a wall of inequality on the basis of these political objectives, which severely disrupts the peace and harmony of society, we must restore the permeable soul to everyday life.

We should uphold each person's dignity and respect while fostering our country's integrity and unification. We must stand out against wrongdoing and misbehavior so that everyone will speak out against lynching, child molestation, and crime in order to create walls of faith and trust between us and the socially pernicious forces that threaten our brotherhood. India is a wealthy, diversified nation with a vast range of cultures that have been influenced by many religions, cultures, rituals, languages, and identities. Their rights are guaranteed by the preamble of our constitution, which also protects their distinct identities and offers them a setting in which to grow. Yet, in the present situation, we discover that the core constitutional rights are in jeopardy as a result of the policies set out by the central government. This situation sows uncertainty, fear, and anger among the people of this nation and disturbs their sense of unity and fraternity. Right now, as Indian citizens, we need to take a stance for the preamble's lofty principles and defend the basic freedoms guaranteed by our constitution. India has been renowned for its education and philosophy from the dawn of human civilization.

Before starting school, each kid must complete their Pranayama rituals, and while they go through their education, they must also keep several fasts, worship God's glory in the morning and the evening, and celebrate religious holidays with their Guru's family, among other things. The brain becomes spiritually powerful when purity and religious sentiments are developed in it. So, the primary goal of all literary and commercial education was to develop the kid into a virtuous and useful member of society. Hindu thinkers of the time were certain that learning to read and write is not education; instead, moral impulses must be fostered in order to create character. According to Manuscript, a person who is a good scholar and leads a moral life is preferable to a person who claims to be a priest of the Vedas but does not live a moral life. As a result, it was thought that the

primary responsibility of the teacher at that time was to develop each student's character. Create civic and social obligations. It was underlined that humans should become socially useful and not selfish in order to accomplish this goal. As a result, the youngster was educated to fulfil his obligations to the nation or society in addition to his parents, son, and wife. It is to imply that the goal of education at the time was to produce people who could carry out their responsibilities and advance society. This goal promote societal efficiency and happiness was accomplished by educating future generations in diverse fields of knowledge related to jobs and industries. The sixth major goal of ancient Indian education was the growth and preservation of national riches and culture. Hindus formerly believed that the greatest method to spread their beliefs and culture was via education. As a result, every Hindu used to provide his children with the same education that he did. The complete body of work from our Vedic age is still available to us now as it remains secure thanks to the dedication of the ancient masters. "Our forefathers not only retained the knowledge of the many disciplines of literature of the ancient age, but continued to enhance it by their significant strength and convey it to the succeeding generation until the Middle Ages," Dr. Altair wrote with great accuracy. After shedding some light on the aforementioned goals of education during the ancient age, we can say that our educational system was such that it included a full picture of Indian life as well as many forms of physical, mental, moral, and spiritual growth for children [9]. In India, the middle ages refer to Islamic or Muslim education. The goals of Islam education are very important.

The promotion of the Muslim faith was the primary goal of Islamic education. Maktab and Madarsas were so established in various locations. A maktab was established alongside each mosque in which Muslim youngsters were taught the Quran. Madarsas also offered higher education in religion, as well as its history and philosophy. And the promotion of knowledge among Muslims, the growth of morals, the dissemination of Sharia, and character development are also key goals of Islamic education since Mohammed Saheb thought that only a person of character can advance. The development of Muslim children's character was the eighth goal of Islamic education. As a result, neither our education was founded on Indian culture nor could it serve any kind of national purpose. Foreign rule in the US came to an end on August 15, 1947. India has been a sovereign democratic republic ever since. It should be highlighted that the democracy is in the hands of the students in today's classrooms. Education is, in other words, the heart and spirit of democracy. So, to ensure that education is founded on Indian culture and to ensure the success of the new democratic society, our democratic government, academicians, philosophers, and social reformers thought that it was necessary to create the correct educational goals. As a result, the Government of India established the Kothari Commission, the Secondary Education Commission, and the University Education Commission [10]–[12].

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CHAPTER 12

THE ETHICS OF TEACHING: A HISTORICAL PERSPECTIVE AND CURRENT CONSIDERATIONS FOR PROFESSIONAL CONDUCT

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Swami Vivekananda stressed the importance of moral and character education when he said, "Education is the development of the inherent perfection within a human being, education that cannot prepare the masses for the challenges of life, education that cannot develop their character power, education that will enhance their mind." Can we also call him educated if am unable to give him the bravery and spirit of a lion? He stated, outlining the goal of education the ultimate goal of the exercises, according to the -'sib teachings, is to develop man. A method through which the flow of inventive thought may be managed and productively used. The human values must be established by, with, and for the people. They must uphold moral principles like altruism, integrity, freedom, justice, honesty, truthfulness, accountability, and compassion, as well as the normative values that people learn and refine via communal life.

In order to maximize individual freedom while preserving the freedom of others, human values development must include reason, science, the arts, concern for justice and fairness, and care for the physical and mental well-being of every human being [1]. Hence, it is reasonable to conclude that our human values are incomplete without our history, or that these two things are two sides of the same coin. Values support self-actualization and self-expansion. One's ideals may inspire self-transcendent impulses. The concept of "empathetic identification" is a transpersonal embrace that is anchored in visceral emotion and has the potential to blossom into qualities elevated to a higher plane, such as in artistic and spiritual endeavors. Values are firmly held yet flexible convictions that one has individually selected. Values may be helpful and healthy, or they can be detrimental, which is unhealthy and destructive. You care a great deal about values! The world may "change" according to values. Values gauge what individuals think to be important, necessary, helpful, and deserving. They have an impact on the way we act, feel, think, and make decisions.

Values have the power to alter. Values produce future views as ambitions. People become self-leaders when they consciously embrace their values. "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. Positive behaviors that enhance the lives of those around you are shaped by your values, for better or worse. 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-operatively, 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, values, clinical, social behavior and cognitive processes.” These feelings are unique to the individual [2]. 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 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. The values outlined are not independent, separate principles or categories but are all mutually interrelated while having an interdependent essence in each case. They serve to summarize 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 judgments may be seen as expressing one or more of the 'Universal' human values and sub-values. Societies concretize 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 [3].

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 thousand 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, it gives 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. 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. These are extremely practical, and valuation requires not just techniques but also an understanding of the strategic context society specifically in response

to the perception by social or religious conservatives of declining morality within that nation itself” Professional values are the guiding beliefs and principles that influence your work behavior. 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. It is the expression of the actual worth or quality of something in monetary terms. It involves one’s assessment or judgment 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 [4]. 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. 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. 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. 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 [5]. 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. 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. 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 [6]. 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. They help us to create the future we want to experience. Every individual and every organization 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 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. Its essence can be characterized by the words "Love is unselfish care and concern for the well-being of others and the world at large"[7].

The less selfish it is, the more it enriches life. Being universal, it takes on different general forms in different relations; mother love, 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 person'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. Ceaselessness, 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 behavior 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 well, do well 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 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 behavior. No definitive and specific codes of behavior 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 behavior, 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 [8]. 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 of 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, behavior, 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 formalized 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 realizable 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.

So, all welfare proposals also contain moral considerations and value judgments. As they are motivated by the term "social," concepts like satisfaction and usefulness are likewise ethical in character. There are ethical terms like "social welfare" and "social advantage" and "social advantages" that are used. As a result, welfare economics and ethics are inextricably linked. Prof. Little asserts that they are inextricably linked since the welfare word is a value terminology. The term "welfare" refers to a variety of government initiatives that provide financial or other assistance to people or organizations that are unable to maintain themselves. Taxpayers often pay for welfare programmes, which help individuals manage their finances when things are tough in

their life. Welfare recipients often get a weekly or monthly payout. The purpose of welfare is to encourage pursuit of employment, education, and a higher level of life. The government creates welfare programmed to help the underprivileged, developmentally challenged, and disadvantaged people in a nation [9].

Values are humanities that assist us with avoiding an unending calculation each time we wish to act, just as policies, plans, and objectives are. A person adopts the gen value of being honest, by default, rather than planning what to share and what to keep hidden in each discussion or at each time. As a result, values are a sort of knowledge about what functions in gen. optimized for the improvisation of life. Values are norms and guidelines for determining value, claims Shaver. They serve as standards by which we determine whether people, things, actions, ideas, and circumstances are good, worthy, desirable, on the one hand, or bad, vile, or unwanted, or fall somewhere in between. The ideas of what is desirable, how things should be, and how one should interact with the world are represented by held values.

The rules, conventions, and internal convictions that individuals accept and uphold in their everyday lives are known as human values. In the field of philosophy known as ethics, conceptions of good and bad behavior are systematized, supported, and recommended. Human values are significant since they aid in our personal development. They assist us in constructing the world we wish to live in. According to one definition, the field of economics known as "welfare economics" investigates how societal wellbeing is impacted by how income, resources, and products are distributed and allocated. Prof. Marshall was followed as professor of Economics at the University of Cambridge by Arthur Pigeon. He rose to prominence as the main new classical economist after Marshall. "Welfare Economics" was founded by him. His "Economics of Welfare" contains his key ideas on welfare economics (1920). In the subjective field of welfare economics, units of utility or welfare may be assigned in order to develop models that gauge benefits for people on a scale unique to them.

Pigeon contends that since such contributions are less meaningful to the affluent than to the poor, the latter's financial situation is improved. The equal capacity for satisfaction and the falling marginal value of income serve as the foundation for this welfare condition [10]. The field of economics known as "welfare economics" aims to assess the impact of economic decisions on societal welfare. It was recognized as a well-defined subset of economic theory. Simply said, welfare is the total of everyone's happiness inside a given economic system. Whether a certain adjustment in resource allocation would raise or diminish societal wellbeing is a key issue in welfare economics. The following are some of the goals of welfare economics: Alternative economic states and policies are judged or evaluated from the perspectives of efficiency and social welfare using standards or norms that are established in welfare economics.

To conduct economic studies that improve citizens' quality of life by advancing research into sustainable development models and encouraging the preservation of ecosystems to support the sustainable use of both terrestrial and marine resources. Welfare economics is the study of how the organization of markets and the distribution of economic goods and resources affect people's overall well-being. These are some welfare economics' key contributions. It gains knowledge of every instance in which a government policy on economics has failed or succeeded: Simply said,

how to improve the macro (people) or micro (individual) situation (welfare). Welfare economics is crucial to determining who gains most. Finding the demand and supply levels in favor of the people is simple when using welfare economics. It is crucial to clarify how welfare economics incorporates human values.

About the desirableness of economic policy, welfare economics emphasizes the importance of human values. By values, we refer to a person's moral convictions about what is right and wrong. Among others, the significance of human values or culture as a fundamental factor influencing market effectiveness and overall economic performance has been highlighted and investigated. The capacity to maintain price stability and the trend rate of economic growth will be used to evaluate the economic performance of a nation or economic region. These macroeconomic performance indicators reflect the culmination of market mechanisms, pressures, and monetary and economic policy consequences. Economic institutions set the goals and parameters of governmental policies as well as the "Framework conditions" that guide the behavior of economic agents. If I define "Human Values" or "values" in a wide sense, I mean social and cultural standards that have an impact on how individuals behave, including how they conduct as buyers and sellers in the market and performers on the stage.

According to this theory, values may influence markets and economic performance both directly and indirectly through influencing the characteristics, goals, and operations of institutions. Moreover, 251 interactions and feedback effects are possible. It is becoming more well-known and understood how human values influence changes in many economics disciplines, how we evaluate the effects of economic progress, and how we choose the best policies. Governmental and non-governmental organizations that care about individual wellbeing make policies in welfare economics. The consumers are the people. The foundation of welfare economics is the idea that people are the greatest experts on their own wellbeing. This article focuses on a basic and all-encompassing subject that is pertinent to welfare economics, diverse ethics, and other related fields: the influence of human values on the creation of various social welfare programmers.

The capacity to maintain price stability and the trend rate of economic growth will be used to evaluate the economic performance of a nation or economic region. In welfare economics, an effort is made to create standards or benchmarks with which to compare or assess various economic systems and policies from the perspective of effectiveness or social wellbeing. These standards or criteria provide as a foundation for formulating economic policy recommendations that would improve social welfare. Hence, the rules created by welfare economics are meant to ensure that the society's economic resources are distributed as efficiently as possible. Prof. Baumol claims that "welfare economics has mostly focused on policy challenges that result from resource allocation, with the distribution of inputs among different commodities and the distribution of goods among various consumers.

Due to the interdependence of the several economic sectors, any change in one of them might have an impact on how resources are allocated in all the others. So, a key issue in welfare economics is whether a certain adjustment in resource allocation would lead to an increase or reduction in social wellbeing. The purpose of welfare economic study of markets and public policy is to maximize the value of the numerous forms of social welfare functions that welfare economists have

developed. The structure of societies and prevailing values evolved along with the sorts of economies. As knowledge and information availability increase and cultural norms change, civilizations become more open and innovative. Welfare economics is the study of how the distribution of resources and products impacts societal wellbeing. This is closely related to the study of income distribution and economic efficiency, as well as how these things impact the general welfare of individuals in the economy. In terms of practical application, welfare economists aim to provide instruments to direct public policy in order to produce favorable social and economic results for the whole community. Yet, welfare economics is a subjective field of research that strongly relies on presumptions about what constitutes, how to measure, and how to evaluate individual and societal wellbeing [11], [12].

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CHAPTER 13

THE SIGNIFICANCE OF PROFESSIONAL ETHICS IN TEACHING: PROMOTING INTEGRITY, RESPONSIBILITY AND RESPECT IN EDUCATION

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Welfare economics is the study of how the organization of markets and the distribution of resources and products affect society's general well-being. With the use of methods like cost-benefit analysis and social welfare functions, welfare economics aims to assess the advantages and disadvantages of economic changes and direct public policy in a way that increases the overall wellbeing of society. Welfare economics strongly relies on presumptions about the capacity to measure and compare human welfare across people as well as the importance of various ethical and philosophical conceptions of wellbeing. Utility theory is first used in microeconomics before being applied to welfare economics. Utility is the term used to describe the perceived worth attached to a certain commodity or service.

According to conventional microeconomic theory, people try to maximize their utility by their actions and consumption decisions, and consumer and producer surplus is produced by how buyers and sellers engage in competitive markets under the rules of supply and demand. A fundamental kind of welfare economics is the microeconomic comparison of consumer and producer surplus in marketplaces under various market forms and circumstances. Which market structures and allocations of economic resources among people and productive processes will maximize the overall utility enjoyed by all people or will maximize the sum of consumer and producer surplus across all markets? Is the easiest way to think about welfare economics? According to welfare economics, the ideal economic situation is one in which all of its citizen's feel the most socially satisfied [1].

The Pareto efficiency condition, which is an ideal in welfare economics, is the result of this microeconomic study. Social welfare is maximized when the economy is operating at Pareto efficiency since no resource can be shifted to benefit one person without harming at least one other. The pursuit of a Pareto efficient condition of the economy might be one objective of economic policy. Pareto efficiency does not, however, provide a special way to organize the economy. There are several Pareto efficient configurations for how wealth, income, and productivity are distributed. Whereas improving social welfare as a whole by moving the economy towards Pareto efficiency may be the goal, it does not specify which allocation of economic resources among people and markets would really maximize social welfare. Welfare economists have developed a variety of social welfare functions to do this. So, the objective of welfare economic analysis of markets and public policy is to maximize the value of this function. This kind of social welfare analysis relies largely on assumptions about whether and how utility may be added to or compared between persons, as well as philosophical and ethical assumptions about how much importance to

accord to various peoples' well-being. They make the application of welfare economics a fundamentally subjective and sometimes divisive discipline, but they also enable the incorporation of notions like fairness, justice, and rights into the study of social wellbeing [2]. An economic society that is motivated by the pursuit of human values should serve as a new paradigm. This is due to the fact that there are now six global trends for valuing principles. The emergence of globalism on a global scale serves as the first of the trend's historical contexts. As the Cold War between the East and West ended, globalism began to spread. This development has as its foundation the desire to achieve peace without resorting to political conflict. Peace wakes individuals to become cognizant 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 ageing 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 [3]. 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 arises 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 [4]. 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. 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. 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 generation's 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 [5], [6]. 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. 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. 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 towards 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. Concluding his talk, Prof Inglehart highlighted the most recent developments. Post-materialists emphasized new noneconomic 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 party's 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 programmed 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 noneconomic issues such as abortion or same-sex marriage [7].

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 towards any of these goals, and in all too many instances they plainly regress. Many countries with highly developed economies, including the United States, have experienced alternating eras^[8]. 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 twenty-first 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 [9]. 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. 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. The recession of ethic motivates 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 link Connections 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-20th 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 [10]. 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. 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.

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. Economic development is the process through which a country, region, or local community's economic well-being and quality of life are enhanced in accordance with specific [11] Aims and targets. While the phrase has become popular in the 20th and 21st centuries, the idea has been around in the West for millennia. The words "Westernization," "industrialization," and "modernization" are also often used when referring to economic progress. Economic growth is a phenomena of market productivity and expansion in GDP, while economic development is a governmental intervention endeavor attempting to promote human well-being. As a result, economic growth is a component of the process of economic development, according to economist Amartya Sen.

According to the availability of several factors, including:

1. The degree of nutrition, economic development shows the quality of life in the economy.
2. The growth and spread of healthcare facilities, including hospitals, medications, clean water to drink, immunizations, and cleanliness.
3. The degree of education among the populace.
4. The quality of life may be influenced by a large number of other factors.

One fundamental point is to be kept in mind here: a minimum level of income must be ensured for the people in order to provide them with a bare minimum level of quality-enhancing inputs (above given variables such as food, health, education, etc.) in their lives. Through productive actions, money is made. Greater growth is necessary for greater economic development. Yet, it does not imply more economic development a misunderstanding that early economists were unable to resolve. We may use two families with identical income levels who spend different amounts of money on different developmental components to illustrate the misunderstanding. One may pay

little attention to health, education, and saving while the other may not be saving but still take care of the health and education difficulties.

In this case, the latter will inherently be more developed than the former. Progress in an economy, both quantitatively and qualitatively, is referred to as economic development. Development became a highly valued and serious issue of worry for governments throughout the globe, policymakers, and economists alike after the notion of the "welfare state" was developed. A whole new field of economics called welfare economics has emerged from the idea of the welfare state and the speed of development. Human development is focused on improving the richness of human existence rather than the economy in which people live, which is merely one aspect of it, which is what I believe to be the core development notion. The human development indices provide an evaluation of nation accomplishments in several facets of human development.

A long and healthy life, access to information and wisdom, and a decent standard of living are the three components that make up the Human Development Index, a composite indicator used to assess achievement in each nation. The goal of human development is to provide the circumstances necessary for its citizens to enjoy a long life of health and prosperity. Based on the human development index, nations are categorized as having very high, high, medium, or low levels of human development. A developing country, also known as a less developed country, is a country having a lower quality of living than other nations, an underdeveloped industrial base, and a low human development index. In the 1970s, while working for the World Bank, and subsequently as Pakistan's minister of finance, Dr. Haq made the case that the actual goal of development improving people's lives was not adequately accounted for by the measurements of human progress that are now in use.

A little if not, and the Dr. Haq collaborated with Amartya Sen and other talented economists to produce the inaugural Human Development Report for the United Nations Development Program in 1990. The human development model places an emphasis on the daily life of common people, encompassing the political, economic, social, legal, psychological, cultural, and environmental processes. In 1990, the Human Development Index was first released. It has been an annual element of every Human Development Report since then, rating practically every nation in the globe. The HD Index has grown to be one of the most popular wellbeing indices and has been successful in expanding the measurement and debate of well-being beyond the significant but still constricting boundaries of money. Also, the index has inspired many nations to work on raising their index ranks and motivated nations to engage in data collecting on the wellbeing of their inhabitants. Definitions Life expectancy at birth is the estimated number of years a newborn would live if current trends in age-specific death rates at the moment of birth remained constant.

One of the three indicators used to construct the human development index is the life expectancy index. One of the three components of the human development index is the GDP index. Based on the GDP per capita (in PPP terms in US dollars). GDP per capita (PPP US\$) is calculated by dividing the GDP by the midyear population. Gross domestic product (GDP) is the total value contributed to the economy by all resident producers plus any applicable product taxes (minus subsidies). One of the three indicators of the human development index is the education index. It is based on the combined GER for elementary, intermediate, and higher education as well as the

adult literacy rate. Primary, secondary, post-secondary, and university education levels are classified according to the International Standard Classification of Education.

A solid foundational education in reading, writing, and arithmetic is provided in primary school, coupled with a basic grasp of other disciplines. Categories of human development; each of the three clusters of human development achievement high human development (HDI of 0.800 or above), medium human development (HDI of 0.500–0.799), and poor human development is applied to all of the nations that participate in the HDI (HDI of less than 0.500). There are many developing nations, of which 229 are also referred to as less developed nations. Such examples are India, Pakistan, Bangladesh, and Sri Lanka[12]. In the 1970s, while working for the World Bank, and subsequently as Pakistan's minister of finance, Dr. Haq made the case that the actual goal of development improving people's lives was not adequately accounted for by the metrics now used to gauge human progress. The human development indices provide an evaluation of nation accomplishments in several facets of human development. A long and healthy life, access to information and wisdom, and a decent standard of living are the three components that make up the Human Development Index, a composite indicator used to assess achievement in each nation. Any country's true wealth is its people. Rankings the nations according to the Human Development. With HDI values of 0.954, Norway holds the top spot in the 2019 Human Development Report. In Norway, the life expectancy at birth is 82.3 years, while the typical number of school years is 18.1. India ranks 129th in the 2019 human development report with an HDI of 0.647. In India, the average life expectancy at birth is 69.4 231 years, while the average length of education is 12.3 years.

These are the fundamental elements of understanding human growth. Study of India's different welfare plans and programmed for human development: India has a diversified economy and is still under development. The government has developed several programmed and plans for human development. The two fundamental pillars of human progress are health and education. For India to fully benefit from the demographic dividend, excellent education must be provided and its sizable youthful population's skills must be developed the primary goal of providing free education for students in grades 1 through 8, the Right to Education Act was proposed and put into effect in 2009 and 2010. The government sets aside money for this fund each year. The national rural health mission (NRHM) and national urban health mission (NUHM) programmed were established by the government to provide citizens with access to medical care. Improvements in the social sectors like education, health care, water supply, and sanitation have a significant impact on both the quality of life of the population and the productivity of the economy, especially in India given its demographic advantage of a sizable young population in the productive age group.

Interventions undertaken to reach out to all segments of society include basic redesigns of the policies/schemes, extending the reach via involvement of the populace, raising awareness, using technology, and providing direct benefits. This plan are played a vital part for human growth and enjoyment for human being at societal level. The changes in social service spending by overall spending for the combined center and states. The amount of GDP (gross domestic product) spent on the education sector grew from 2.8% in the year 232 to 3.1% in the planned 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.

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CHAPTER 14

CRUCIFYING THE INDIAN CONSTITUTION: THE EMERGENCE OF A CRISIS AND THE THREAT OF CIVILIZATION CLASHES

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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. Education: Earlier, Sara Shisha Bahaman (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 - Samara Shiksha w.e.f. 2018-19, which subsumes three erstwhile Centrally Sponsored Schemes of Sarva Shiksha Abhiyan (SSA), Rasht Riya Madhyamik Shisha Bahaman (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. Government implemented many health programmed 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 health 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[1].

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: Health and Wellness Centers to provide .comprehensive primary health care, and Pradhan Mantri Jan Arogya Yojana (PMJAY) to provide health cover to 10.74 crore poor .and vulnerable families up to 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 noneconomic survey of India 2019-2020 communicable-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 no communicable diseases (NCDs) (NCDs).

Access to health services, interalia, 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, and 2017 respectively. These schemes 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. Government 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. Progress in an economy, both quantitatively and qualitatively, is referred to as economic development. India has a diversified economy and is still under development. The government has developed several programmes and plans for human development. The two fundamental pillars of human progress are health and education. For India to fully benefit from the demographic dividend, excellent education must be provided and its sizable youthful population's skills must be developed. Government of India started various welfare schemes for the public or citizens to maintain the equality in all over India [2].

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 2018 saw a rating of 0.647 for India's HDI. With 1.34 per cent 235 average annual HDI growth, India is among the fastest improving countries, and ahead of China (0.95), South Africa (0.78), Russian Federation (0.69) and Brazil (0.59) Table-1 depicts the trends in social service expenditure by general expenditure of combined center 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 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. Having mixed economy. There are many welfare schemes which are playing a vital role to maintain an equality and economic development of the country 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 [3]. 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 238 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 Reach (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 favor or disfavor”.

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 behavior, person, and institution, or event as good or bad. As a consequence, a person can have as many attitudes as there are objects in the world [3]. Values can be conceptualized 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 behavior. 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. 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 emphasized 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 judgment, preference and choice” [4].

Conceptualized 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). 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. 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 240 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 wellbeing is from that in some initial state.

Attitudes towards the welfare state are studied from several perspectives. Welfare state attitudes can be categorized based on different levels of abstraction. 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, generalized welfare state attitudes can be assumed to serve a value-expressive function to a greater extent than more concrete attitudes. Hence, such generalized 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 generalized welfare state attitudes [5]. 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 reach 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, 241 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. 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. 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 maximizing GDP. Hence, from the late 1960s onwards, the quest for alternatives to GDP as measures of welfare[6]. 'Alternative' measurements of welfare have followed three 242 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 maximizing 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 [7] 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 organization. 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.

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 [8]. 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 a 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. Moved from an axiomatic 'welfares' position to the view that 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. 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-realization.

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 towards 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 [9]. 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 oil-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 245 measures of national income do not even suggest. The same concern applies, albeit in a more subtle way, to mature democracies as well. 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 [10]. However, by the close of the twentieth century there were nearly ninety. Not surprisingly, the countries where this movement towards 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 skeptical 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 246 dangers that accompany stagnating incomes notwithstanding, 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. 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. Every year, millions of new chemicals are created by chemists, which implies that synthetic chemists are changing the physical universe. The majority of scientists focus on nature, whereas chemists really produce most things. The traditional distinction between pure and practical research is blurred by chemical synthesis. However, synthesis can be done for its own sake to create a new molecule that is interesting not because of its potential use but rather because it is particularly symmetrical or because the synthesis was particularly difficult. The conventional wisdom is that the outcome of pure research is an idea or knowledge. Several people have likened this field of study to cookery, mainly those who seek to attack chemistry for not having a strong theoretical foundation. Yet for chemists, the science's tight relationship to experimentation is one of its strengths and part of what makes it so fascinating [11].

Chemical synthesis is a component of industrial, organic, and inorganic chemistry. The majority of the molecules used in composition by those working in organic chemistry are organic molecules, followed by the majority of the molecules used in composition by those working in inorganic chemistry and finally the combinations of molecules used in composition by those working in industrial chemistry. The chemical substance interacts with other molecules or responds to certain circumstances in a manner that makes it presumed that it may be utilized to produce a particular good (e.g. a drug). Pure or applied research may be used to produce instruments. If it is only research, the existence of genuine new information is in doubt. Davis Baird contends that the physical object is essentially a kind of knowledge, which he refers to as encapsulated knowledge, in his controversial book *Thing Knowledge* (Baird, 2004). The instrument makes use of scientific ideas, but because it also has to function, practical considerations about materials and how they fit together are crucial.

Two electrodes are required for the pH meter: a reference electrode and a glass electrode that is sensitive to the concentration of hydrogen ions. Building and calibrating trustworthy electrodes is difficult (Ives and Janz, 1961). Like so many things in chemistry, it is both an art and a science. In order to detect and show the voltage, a pH meter also requires the proper electronics. Baird notes that while creating instruments, one encounters the "thing-y-ness of things," the practical. Analysis, both qualitative and quantitative, is another essential component of chemistry. After a chemical has been synthesized or isolated, it is required to identify it, starting with the molecular formula and moving on to the structure and attributes. Chemical procedures were used up until relatively recently, but spectroscopic approaches, notably nuclear magnetic resonance, have essentially superseded them (NMR). Identifying the components of mixtures and calculating their concentrations are two issues that analytical chemistry addresses. Since it often entails the creation of a novel method or scientific tool, analytical chemistry is a blend of science and technology.

One example of research that was motivated by user needs is the creation of the pH meter in analytical chemistry. These problems stem from the fact that chemistry, a subject that is concerned

with molecules that are large enough to directly impact human existence, sits at the nexus between the theoretical and the practical. The main function of chemistry, synthesis, raises a lot of questions. Each year, chemists create thousands of new compounds. Some are helpful, while others pose hazards. Chemistry has had a role in both the environmental degradation and pollution reduction since the growth of the chemical industry in the nineteenth century. We conclude by talking about the function of codes of ethics and if the standards of behavior now in place for chemists are sufficient to meet the demands of the modern world. Indeed, new information is learned, but there is also a second result a new material that may prove to be valuable. Reproducible experiments are one of the basic requirements of science (to within an acceptable degree of error). Peer review is more comprehensive than the pre-publication evaluation that most people use when they use the term.

The genuine test is when all facets of a discovery can be examined by one's peers and then expanded upon. The greatest method for validating data remains physically and independently repeating an experiment, notwithstanding computerized data-checkers and text-comparison tools. This is something that should be handled by researchers themselves, similar to lab safety. The next generation has to be raised with a common understanding of proper research ethics. This should be stressed via formal training provided by institutions and departments, each of which must have its own procedures and standards for claims of misconduct and for required ethical behavior. Yet, the most important thing is to put it into daily practice, and mentors should set an example of having high expectations. The reason for these violations is rather obvious given that publications account for a large portion of academic achievement. Chemistry has its roots in the laboratory, where concepts, information, and technical skill are combined.

It may be challenging to get a chemical reaction to function correctly, in a fair length of time, and with a decent yield. Glassware such as volumetric flasks, pipettes, and burettes must be used with care while doing a traditional volumetric analysis. Chemistry requires precise weighing as a fundamental component. To thoroughly and accurately explain experimental techniques so that someone else may replicate the findings is both a fundamental tenet of science and a moral imperative. This is easier said than done, as anybody who has attempted to duplicate an experiment from the chemical literature knows. Sometimes an experiment cannot be repeated because the findings were faked; the experiment really did not take place that way. Yet most of the time, there is no scientific malfeasance involved. Experimental details are often mistakenly left out owing to carelessness, because they appear apparent, because they are a part of a specific research group's standard operating procedure, or because of poor record keeping.

The fact that some individuals are more skilled at conducting tests than others is a more intriguing ethical factor. They seem to be more resourceful or just have a natural ability to make things work. For instance, it seems that Robert Hooke, the inventor of Robert Boyle's air pump, was the only one who could get it to function correctly. We refer to certain folks as just having "magic hands" in chemistry. The following ethical dilemma is challenging. Can we still refer to an experiment as replicable if only those with magic hands can make it function correctly? What role does the original research team play in ensuring that the process can be carried out by a regular chemist? This is a difficulty in all laboratory science, but it may be particularly significant in chemistry since

it combines both art and science. Carlson and Hudicky, who talk about fraud in organic synthesis, have lately covered some relevant topics. They differentiate between malpractice and misbehavior in science. Malpractice is a byproduct of faulty practice rather than a conscious effort to mislead. They mention three types of bad practices in organic synthesis: poor experimental procedures, poor methodologies for compound characterization, and poor reference management. Improper characterization, which may result in mistakes in structural assignments, is perhaps the biggest worry. NMR is the main technique used; it is a potent instrument but not always conclusive. It could be hard to collect some of the standard data during micro scale syntheses, such as a percent composition by combustion analysis or even a suitable melting point. The results may not be reliable without a clear description of the product.

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CHAPTER 15

OUR PAST AND THE VALUES THAT DEFINE US: REFLECTING ON THE SIGNIFICANCE OF HUMAN VALUES IN SHAPING OUR HISTORY AND IDENTITY

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Several synthetic commercial chemical products include impurities, some of which are hazardous, as was previously addressed. Often, products made from natural sources are complicated mixes. Sodium chloride makes up the majority of sea salt, although it also has trace amounts of other cations and anions. Drinks such as coffee, tea, or wine can contain hundreds of components in widely different amounts. The objective of the analytical chemist is to discover what components are there, which includes 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. 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 [1]. 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" 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, scientist's 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. 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. 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. An ethical dilemma arises. The conflict between social responsibility for the advancement of public welfare on the one hand, and the responsibility for the defiance 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. Lack of knowledge is defined as the undetermined properties and all chemical reactivity's 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 those 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. Accidents such as the disaster in Bhopal, where thousands of Indians were poisoned by methyl isocyanide 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. The practice of breathing techniques (pranayama) 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 [2]. It improves 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 as an enhance muscle strength, coordination, flexibility and can help to keep our body fit control cholesterol level, reduces weight, normalizes 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 & related stress the number one killer in modern days. Unlike the early part of the century when infectious diseases were the leading

killers, today's health problems are mostly related to life style. 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 practiced 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 [3] 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 programmed 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 programmed 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 lessens. 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 [4]. 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 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 genuinely, 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 civilization. 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 practicing simple, 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. Yoga does not just change the way we see things; it transforms the person who sees. B.K.S. Iyana 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 fulfil one's desire to be at the top [5].

The erosion of human values of truth, co-operation, non-violence, peace, and 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 fulfil 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 led 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' [6], [7]. 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.

- 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 'Banda' 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, pranayama, 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 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.

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. 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. 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 [8]. 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 280 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 in-depth investigation off the Vedas would reveal that Yama and Niyama are the principles of day-to-day life and must be practiced coherently. The rishis consider them the universal codes of conduct which are an important part of our personal and social life. 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.[9], [10] 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. 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 maharishis [11], [12].

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CHAPTER 16

EMPOWERING HUMAN DEVELOPMENT: THE ROLE OF WELFARE SCHEMES IN INDIA'S SOCIAL AND ECONOMIC PROGRESS

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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. 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 without any hesitation to which it was exposed from various other cultures and molded 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 [1].

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 [2]. 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 per fact 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 India 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. 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 [3]. 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 Amhara 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 Amhara 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 recognized 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”[4]. 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. 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 and 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. Value is the idea that defined how people behave. These are intrinsically good ideas and objectives that, when attained, arouse a profound feeling of fulfilment. Values in people are the greatest qualities that support individuals in molding their behavior while they connect and associate with other people. In the culture and economic environment of today, human values are essential. Human values are the characteristics that drive individuals to consider the human aspect while interacting with other people. They have a lot of good traits that strengthen interpersonal ties and are thus valuable to all individuals. Strong good sentiments exist for the other’s true humanity. These human values foster ties, provide solace, reassurance, and tranquilly.

The foundation of every practical existence in society is human values. They provide room for a drive, a movement in the direction of one another, which results in peace. Human values are defined as being universal and being shared by all people, regardless of their religion, ethnicity, culture, or personal history. They urge concern for others by nature [5]. Several participants seem to have misread the significance of this objective by confusing "Health for all" with "Health

services for all," a distinction that some human rights observers have incorrectly drawn in respect to the WHO definition of health. So, the conference offered a useful arena for outlining and debating the goals of health for all and the need to fully comprehend its significant and deep significance. These include taking personal responsibility for one's health by adopting healthy lifestyles, reducing reliance on medical professionals and fostering self-reliance through community involvement, and having a deeper understanding of factors other than medical care or prevention that affect people's quality of life and dignity.

Values have captivated philosophers for millennia because they are so deeply ingrained in human speech, mind, and behavior patterns, according to literature. Value was defined by Scott and Kluckhohn (1951) as a perception of the desirable that impacts the choice of the available forms, methods, and ends of action. Values are a form of belief that are "centrally positioned inside one's whole belief system, concerning how one ought or ought not to act. Values were fundamental for describing societal and personal structure and development for Durkheim (1893, 1897) and Weber (1905). Values have been a significant factor not just in sociology but also in psychology, anthropology, and other related fields. Values are used to define societies and people, track historical development, and explain the driving forces behind attitudes and behavior. Several alternative views of this construct have developed despite or maybe as a result of the widespread usage of values.

Yet, the lack of a shared understanding of fundamental values, the content and structure of relationships among these values, and trustworthy empirical techniques to quantify them has hurt the use of the values construct in the social sciences Requirement for fitness and health. Courses on health and human values provide a strong emphasis on how the socio-ecological model and ethical principles affect how health is distributed. Performance, fitness, and health have only weak relationships with one another. Fitness technically refers to a man's capacity to fulfil the demands of his environment and excellence in performance, whereas health is commonly described as the absence of sickness. Several experts firmly believe that engaging in regular exercise keeps one robust and healthy and helps to avoid cardio vascular ailments. The heart of a physically fit individual beats less often and pumps more blood each beat when at rest.

Energy production is dependent on internal chemical or metabolic change and is consistently raised as a consequence of frequent exercise [6]. Yoga's perspective on life makes it very relevant to mind-body health. For long-lasting happiness and calm that are unaffected by outside situations and events, the yogic philosophy of life is the finest treatment ever written. Exercise is accepted as a way to maintain and improve both physical and mental health. Yoga is thought to improve both physical and mental health by reducing the activity of the sympathetic nervous system and the hypothalamic-pituitary-adrenal (HPA) axis (SNS). Yoga is a comprehensive system of mind-body exercises that promotes both physical and mental well-being. It typically consists of four main parts: physical poses and exercises to increase strength and flexibility, breathing exercises to improve respiratory function, deep relaxation techniques to develop the capacity to physically and mentally release tension and stress, and meditation/mindfulness exercises to increase mind-body awareness and improve focus and emotional regulation.

Recent years have seen an increase in research on the potential advantages of yoga for both adults and kids with systematic reviews of the literature indicating that it may be useful for lowering stress levels and improving mood and well-being in adults. The study's literature-based yoga modules for improving one's health, fitness related to health, and value education seem to be genuine. Although Hathayoga activities are important to improve one's fitness in terms of health, Patanjala Yoga is more focused on enhancing one's health and value education. Hence, "Traditional Yoga" is a method of Health for improving Health Related Fitness and Value Education. A group of people's culture includes their language, religion, food, social customs, music, and visual and performing arts. The word "culture" is derived from a French phrase that it is derived from the Latin verb "colere," which meaning to cultivate and nourish or to manage the ground and flourish. A civilization and a nation are defined by their cultures.

The term "Indian culture" refers to all of the country's many distinctive and distinctive cultures from all of its groups and faiths. Languages, religions, dance, music, architecture, cuisine, and traditions of India vary from region to region. India has a long-standing, distinctive culture that differs from place to region and is both varied and different. Several of the world's main faiths are said to have originated in India. Human values are among the most important qualities that individuals may use to guide their behavior when they engage and connect with other people. In other words, it refers to how we want to be treated by others and what we can provide in return. Human values contribute to our ability to make peace with a better future. Human values include things like acceptance, respect, and thoughtfulness. Respect, listening, openness, sympathy, empathy and love for other human beings. Human values may be used to control interpersonal conflicts and to create a calm environment. Human values and holism are the two pillars of Indian culture that are most important. Human values are moral, spiritual, and ethical values, while holism is the Greek word for unity or oneness. The very varied and rich Indian culture encourages us to be accepting of others. Indian culture is crucial for instilling moral principles. From the time of the Vedic civilization, four fundamental principles of life have been emphasized [7].

In Manusmriti Dharma is essential for the individual's happiness and for the family and the society. Ramayana 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 explores the quality of life in general and how to attain the level of 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. 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 degrease 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 truths are universal and will always inspire humanity to rise higher in search of perfection through spiritual realization by shedding ego. 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 today. 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.

Chanakya applied his teaching of Niti-Sastra that has made him stand out as a significant historical figure. According to the views of Chana Kya, 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 Vishay's strength is in his wealth and a shard'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 worldwide reputation by transmitting Buddhist culture and value education for 296 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 nonviolence, 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. [8]. 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 saga 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. An analysis of ancient literature world reveal that duties outweigh 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. There is a strong need to stress on Indian culture and spirituality in our management courses. 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 mediaeval 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 Bruisers, 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. 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. The Human Values are the eternal qualities that an individual must possess for quality life and which does not change 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, practise of nonviolence, 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 [9]. These values have been an integral part of Indian epics and the ancient literature where one is taught to follow one’s Dharma 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 Mahabharata 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, Yudhishtra are the epitome of virtues and acts as role model for the humanity. In the mediaeval period, the Bhakti movement and

Sufism had great influence bringing the various communities together creating a sense of co-existence and tolerance [10]–[12]. 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.

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CHAPTER 17

THE INTERSECTION OF WELFARE ECONOMICS AND HUMAN VALUES: BALANCING ECONOMIC EFFICIENCY AND SOCIAL JUSTICE

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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. Never consider yourself to be cause of results of your activities, nor be attached to inaction.” 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 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 explanations. 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 [1].

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 noncompliance 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 303 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 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"[2]. Thus, Lord himself is duty bound to perform His karma in righteous manner.

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 is 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. An undisciplined person, who has not controlled the mind and senses, can neither have a resolute intellect nor steady contemplation on God [3]. Buddha's policy of peace, self-sacrifice, kindness and charity molded the lives of numerous saints in mediaeval 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.

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. 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 305 the strong love [4].

- a) 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
- b) 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".
- c) 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".
- d) 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 306 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.

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. 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 Islam—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. 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 307 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 [5]. 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.

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 bringing joy and happiness to all [6].

In a magazine article titled "Four Ages of Poetry," he argued that poetry had lost its meaning and become pointless and worthless in the modern context since we live in a time of science and technology. Instead, clever people should study important things. In this article, Shelley defined imagination as perception and reasoning as logical conceptions. Man can appreciate beauty via logic and imagination, and civilization is a result of beauty. Shelley said that poets use their poetry to share the joys of their experiences and observations. With the aid of literature, civilization grows and progresses. The poet is described by Shelley as a prophet who "participates in the eternal and the infinite" "A poem is the very picture of life portrayed in its permanent truth. The creation of action according to the immutable forms of human, as existent in the mind of creator," he writes, placing poetry in the column of divine and organic process. Shelley continues, "Poetry is the mirror that makes lovely that which is deformed." The poet's moral obligation follows.

Shelley said that poetry removes the curtain from the world's undiscovered beauty. According to Wordsworth, "One impulse from the vernal wood, may teach you more of man, of moral ills and of good, " than all the sages can, "he inspires good actions and curbs the erroneous ones." In this dissertation, Shelley also talks about the critical history of poetry through the centuries, up to the present, and she evaluates the value of poets and poetry. One may argue that poetry is an expression of imagination and has ties to the beginning of mankind. A young kid naturally likes the rhythm and harmony of musical sounds. As both sound and mind are related to one another, poetry cannot exist without the language of a poet ever affecting a uniform and harmonious tone. A poetry always includes pleasure and knowledge because it is the exact picture of existence revealed in its timeless reality. Poetry's greatness was unknown to poets and readers at the dawn of civilization; it was left to later generations to evaluate and assess.

Poets still don't strive for the pinnacle of their renown throughout their lifetimes, even in the present day. A poet is like a nightingale; it sits alone in the darkness and cheers itself with melody and lovely noises. While his readers or audience are equally amused by his rhythm and noises, they are unaware of its origin. When it comes to poetry, it generates the components that ethical science organizes. It functions in heavenly fashion likewise and wakes and enlarges the mind itself by giving ideas. Poetry removes the curtain from the world's hidden beauty and alters our perception of everyday items. The imagination is a powerful tool for moral virtue, and poetry acts on the cause to administer to the result. By introducing fresh ideas, poetry broadens the scope of the mind, as Milton noted in *Paradise Lost*: "The intellect in its own place, and itself May build a paradise of Hell, and a Hell of Heaven"[7]. As you are all aware, poetry is a unique literary genre. The poet's job is to master language while fusing it with imagination and emotions in order to engage, inspire, and influence readers. For a number of reasons, poetry may be described as unique and special. It fascinates the listener and wonderfully communicates its point in a minimal number of words embellished with rhythm and melody.

A poet helps to unite society by communicating knowledge of experiences. Poetry has a huge potential to unite two individuals from various cultural backgrounds since it focuses on transmitting experiences in a very prominent manner. A poet plays a significant part in fostering social justice and national integration. The cathartic function of poetry follows. It cleanses the inside of us, fostering peaceful relationships. Poetry's function changes in accordance with societal demands; for instance, during times of conflict, poets work to promote peace. Every time there is a revolution, he inspires large crowds. History demonstrates how poets inspired people to support important causes. Shelley's claim that "poets are the unrecognized legislators of humanity" was thus vindicated since the improved poetical language of poets may re-establish an order for society. Poets have the power to enact legislation and produce new body of knowledge, which establishes their role as legislators. Some disciplines place a high value on literature. It is a broad topic that may be used in many different disciplines. It calls for several teams of poets, writers, playwrights, and novelists. Numerous authors provide worthwhile work to the literary world [8].

Literature from the contemporary age has suggested that the HCI field is entering a new phase that calls for it to review its methodologies and practices in order to take into account difficult-to-address issues like human values and culture. Human values are an issue that, although being acknowledged as significant and challenging for HCI, still needs research, debate, and relevant findings (theoretical, methodological, and technological) in order to be somewhat beneficial for HCI as a field and a community. This article offers a thoughtful conversation in which we examine potential interpretations of values in HCI, the significance of the subject, and current methodologies. In order to establish critical conversations and identify potential options for furthering the research and practice in the context of this problem, we rely on the literature as well as on our own research experiences in the area.

Human existence is infused with the idea of values. Humans assign values anytime they choose one item above another, praise one conduct while criticizing another, enjoy one thing while disliking another. Axiology is the philosophical study of value, primarily from the perspectives of ethics the notions of "right-wrong," "good," and "bad," and aesthetics the concepts of "beauty," "ugliness," and "harmony," and "conflict," respectively. Problems relating to the nature and status of values, their development, normative features, scientific approaches to explain values and judgments, etc., are often the focus of axiological studies. In the scientific arena, axiological concerns are connected to whether research can be really free of value and if its ends should be aimed to extend knowledge or to influence 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 [9].

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. 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. Infact, Williams highlights that as summing 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 become 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 [10]. Both the extremes 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. For instance, 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 an ideal something. Through it his may become a kind of useful machine but not a harmoniously developed personality [11], [12].

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CHAPTER 18

EXAMINING THE ETHICAL DIMENSIONS OF CHEMICAL RESEARCH: A COMPREHENSIVE REVIEW OF KEY ISSUES AND CHALLENGES

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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 than harmoniously developed person.” In the Design field, the concern with peoples’ values and real needs has been somewhat present in discourses and practices 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”. Papanek brought these issues into practice, challenging the way industrial design was understood and practiced. He observed how often design products cause negative impact on the world (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 in general.

The debate on ethics and values in algorithms has gained attention as controversial and potential harmful studies/solutions arise. A recent study from the Stanford University applied deep neural networks to detect sexual orientation. 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 [1], [2]. 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. 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. 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. Snap chat 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 [3]–[5].

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 better quality of life, developing more efficient technologies and ensure better organization and conditions of 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 for HCI”[6]. Friedman argues that values emerge from the tools we build 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 such approach involves an integrative and iterative tripartite methodology that consists of conceptual, empirical, and technical investigations, 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 context to fuse in mind.
2. Identify direct and indirect stakeholders related to the design problem.
3. Identify benefits and harms for each stakeholder group.
4. Map benefits and harms on to corresponding values.
5. Conduct a conceptual investigation of key values.
6. Identify potential value conflicts.

Other authors have reported experiences with design activities where the concern with values is made explicit 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 analyse the adoption of a technology-supported attendance control system in a primary school from the perspective of values in turn, explored the role of monitoring systems in small-scale housing for elderly people with dementia, incorporating principles of Value Sensitive Design in a human-centered design process. Hall uses the term 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 organizing life, of thinking, and of conceiving underlying assumptions about the family, the state, the economic system, and even of the mankind.

For Hall, then aural act of thinking is strongly modified by culture, as well as the things people pay attention to and what they ignore, the way they behave and the way they interpret other's behavior, what they value and what they do not, etc. In this sense, it is impossible to 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 [7], [8]. 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 and 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. 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 [9], [10]. 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"[11], [12].

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CHAPTER 19

THE TRANSFORMATIVE POWER OF YOGA: CULTIVATING HUMAN VALUES FOR PERSONAL AND SOCIAL DEVELOPMENT

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According to Merriam Webster Dictionary aesthetic originated from Greek word aesthetics 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 [1]. 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.

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 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 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 [2]. 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. Moral values are based on perceptions 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. 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 death. 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 [3]. 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 expanded 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 [4]. 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.

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, and feeds information. Even though it is dynamic, endless, and multi - dimensional, literature contributes significant purposes to the world we live in [5]. So, the literature can put in different terms, those of symbolic or meaningful relations who analyses 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, Mahabhartta and the Vedas India would not have been called the Golden Bird. Similarly, what makes Greece the mother of European civilization is its 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. 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. 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 [6].

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. 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 [7].

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 tones 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 sediment 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. 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. 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 [8].

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 it's 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 effects 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 [9].

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 change 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.

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 individual behaves erratically (unsocial) ultimately it affects the society [10].

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 human made 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 nonliving objects 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".

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 elements 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. But today we are seeing a big decay in human values. The values are totally changed by human for his selfishness. There are some examples of changing human values are given below. We may all feel quite contemporary and advanced in the second decade of the twenty-first century since we have overcome all challenges and limitations to live in the fullest comfort and luxury. The need to safeguard and preserve the environment is urgent. Everyone has a responsibility to safeguard it, including individuals, organizations, and institutions. Environmental awareness should be spread at all levels [11].

If everyone had the same thought, a better world to live in, a better deal for everyone, human or not, to the present and to the future generations, who have to share the Almighty's great gifts of a clean environment and an abundance of natural resources on this planet earth, environmental conservation could be accomplished. In addition to pollution, environmental protection also includes sustainable development, the preservation of natural resources, and the preservation of

the eco-system. Environmental degradation may be either localized such as the loss of a nation's forest resources, or global, such as disintegration of the ozone layer.

The main topics of debate today include how much environmental awareness has permeated the general people, as well as a candid evaluation of the enforcement strategies used to date to safeguard the environment. That was made possible by the rapid speed of technological growth over the last two centuries, which allowed us to not only consume but overexploit our natural resources to the point where they could no longer be replenished by nature. The Indian notion of existence is expressed in a cogent worldview where all of its facets coexist in a state of interconnected harmony and are subject to a universal order that is mirrored in all spheres of human experience. The human person is a component of a well-organized system in which all facets of life and nature have a place, are not at odds with one another but rather work in harmony.

Throughout the last few decades, attempts to promote sustainable development have been centered on environmental education. International accords, such have urged a shift in all educational priorities towards sustainability 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 programmes as a way of raising awareness of environmental issues and halting environmental destruction [12].

After the Stockholm Conference in 1972, India adopted a new paradigm for thinking about and experiencing development known as Sustainable Development (SD). Subsequently, India joined 187 other nations in signing the Rio Declaration at the UN Conference on Environment and Development in 1992, pledging to fulfil a significant commitment towards SD. Since then, the idea of sustainable development has been adopted in order for the nation and society to be able to meet present needs without jeopardizing the capacity of future generations to meet their own needs, and the level of growth rates is commensurate with social, economic, and environmental development (DESD 2005).

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CHAPTER 20

EXPLORING THE RICH TAPESTRY OF INDIAN CULTURE: THE INTERSECTION OF TRADITION AND HUMAN VALUES IN A MODERN WORLD

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Consuming in-season, locally farmed produce is advised for health, which considerably lowers the need for food preservation and transportation. Our traditional medical system generally promotes seasonal eating. Another common technique is to prevent waste. There are several instances of creatively reusing surplus food that has been cooked to reduce waste from north to south and east to west. Our nation has a wide variety of recipes for reusing leftover food, which helps to reduce food waste. Simple principles of sustainable consumerism, such as turning off unnecessary at an early age, children are exposed to electrical gadgets in both their homes and schools. People often choose to sleep outside in courtyards or on terraces during the summer, which reduces the need for cooling equipment in residences. Earthen pots, also known as matches, have been used for storing and cooling water for ages.

This lessens the need for refrigeration throughout the heat. Dishwashers and tumble dryers, both of which use a lot of energy, are less often used when dishes are washed by hand and garments are dried in the sun, respectively. Assuming one cycle of dishwashing per day, hand washing the dishes would result in an annual energy savings of 200 to 300 kWh. In comparison to dishwashers, this also leads to less water use [1]. When yarn is spun by hand using charkha and weaved without the use of electricity and hence without using fossil fuels, the cloth is considered green. Compared to typical textile mills, the production of one meter of khadi cloth uses just three 339 gallons of water instead of 55 liters. The least amount of carbon is produced by this hand-woven cloth. The fact that most homes have dusters made of leftover cloths demonstrates the culture of recycling. Some examples of reusing and recycling might be: Rugs from old blankets, Foot mats from jute sacs, Cushion covers from used saris, bags from used clothes etc.

All of the aforementioned instances provide convincing proof that adopting a sustainable lifestyle is ingrained in our society. A country that already has a strong culture of sustainable living should not follow the same road to sustainable development as industrialized nations do and the one with the and the one with the and the one with the. Thus, there is a critical need to redefine what development means for our country so that it can serve as a new development model for other developing countries. The introduction and implementation of environmental education as a stand-alone subject would necessitate the development of strategies, logistics, and extensive support systems at various levels, both inside and outside of the school systems. Pedagogy would also need to be based on the needs of children in various age groups, the local context, indigenous perceptions of the environment, cultural traditions, and multi-disciplinary approaches.

It must extend beyond the walls of the classroom and enlist the help of parents, families, and the whole community. Curriculum must be developed in other subject areas in order to prevent needless repetition and an increase in the workload of the curriculum. For both pre-service teacher education programmed, assessment procedures must be developed that include group evaluation and major curriculum and syllabus revision. We dispose of our used cars before they reach the end of their useful lives. Throughout the previous two decades, each household only had one automobile. How is it going right now? In a family of five, do we really need three vehicles, or do we just buy them out of convenience? In last ten years, each one of us must have bought and discarded at least three mobile phones. In the past, each family only had one phone. 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 self-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. 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 [2]. 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.

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 prove 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.

When we are talking about shopping, we have to have a talk about these online shopping websites. Few years earlier, there used 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 [3]. Think twice before you throw things, or before you decide to discard things you own. Spread kindness towards the mother earth! 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. 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 [4].

The conservation of environment is needed for sustainable development. The Industrial pollution, degradation of forests, depletion of ozone layer, the greenhouse gases result in global warming and climate change which will have an adverse impact on 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. The United Nation Organization 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. 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. 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 348 superiorities; 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 sparser 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 led 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 [5]. 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 (CO₂ e). 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 349 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. 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, and 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 350 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 [6]. 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. Under the ‘Digital India’ Initiative of Government of India, one of the thrust areas is ‘Massive Online Open Courses (MOOCs)’. 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 355 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. 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 centers 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.

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 authorized to decide on 358 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, a pen 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 programmed 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.

The parent Institution shall give the equivalent credit weightage to the students for the credits earned through online learning courses through SWAYAM platform in the credit plan of the

program. 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 Programmed 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 Centers. (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 [7].

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. Values are a person's or society's beliefs about good behavior and things which are important and for human they are particular. Values direct our behavior 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 wellbeing and even prevents harm. 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. 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 behavior, code of conduct, self-reliance, good manners. 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. 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 [8]. 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.

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.

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.

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. The National Programmed 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 [9], [10].

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