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PREFACE

The purpose of education is to enable a human being to live a fulfilling life, in harmony with one self with the family, society and nature and helping us to discover lasting values. Life becomes meaning full and of significant when we find meaning in our work and contribute towards the happiness and harmony of other beings.

The long history of mankind has seen a lot of progress in science and technology. Tremendous advancements and innovations are offering conveniences in increasingly newer ways. In spite of these we are still facing serious problems at various levels. Lack of clarity on life goals, contradictions, communal conflicts, stress in human relationships, problems in mutual understanding, insecurity, mistrust, exploitation, strife, terrorism, violence in various forms, environmental degradation corruption land unethical practices are threatening the survival of the human race. Almost all the problems are the direct outcome of ‘well planned’ human activity carried out in the name of progress.

In light of this, it is necessary to find solutions to these problems various commissions and expert committees on education suggested the value based education is the only means to bridge the gap between the Aims of education and outcomes of education.

UNESCO International Commission on Education also hoped that our common treasure of wisdom and experience can undoubtedly, will enable us to find ways to increase our spiritual land material well being and to live together in harmony. NCF 2009 for teacher education emphasized on living in harmony with in one self and with the nature and with society to promote peace, democratic way of life. It also cared the importance of promotion of constitutional values of quality, justice, liberty, fraternity, and secularism. NCF 2005 noted that quality education implies the measure of efficiency with value dimension. It recommended that peace oriented values should be promoted in all the subjects with the help of relevant activities.

The importance of value education is repeatedly highlighted yet the effective methodologies and models for value education need to be developed and to find right place in our education system.
As Teachers and Researchers in the area of higher education, we need to bridge a gap between the ‘aims of education’ and ‘outcomes of education’. This seminar will bring appropriate inputs, ideas in understanding the “Core Human Values and Professional Ethics” which may be effectively integrated in the current curriculum in order to achieve the goals of NCF 2005, 2009, and experts committees on education, in making the life of an individual, to realize the higher values of life.

This book is a collection of papers contributed by teacher educators, educationists and social scientists. These articles include scholarly and philosophical ideas about core human values and professional ethics.

There is an in depth analysis about the subthemes of the seminar like ICT, Globalization and Privatization and professional ethics, human values for the progress of humanity, basic human values in day to day living, unhealthy and unethical practices etc of Core Human and Professional Ethics. A bouquet of methods and strategies of imparting human values and professional ethics have been presented. Besides formal education, the role of stake holders i.e., parents, teachers, administrators and media are also discussed in detail. Research in Value Education is at a nascent stage and a few research studies have been presented.

We are happy to publish this book to the enlightened intellectuals of India. We are highly indebted to our teachers, colleagues, social scientists and philosophers who have inspired us in organizing this seminar. We are thankful to the UGC for sponsoring this seminar.
Editorial......

It is heartening to note that our journal is able to sustain the enthusiasm and covering various facets of knowledge. It is our hope that IJMER would continue to live up to its fullest expectations savoring the thoughts of the intellectuals associated with its functioning. Our progress is steady and we are in a position now to receive evaluate and publish as many articles as we can. The response from the academicians and scholars is excellent and we are proud to acknowledge this stimulating aspect.

The writers with their rich research experience in the academic fields are contributing excellently and making IJMER march to progress as envisaged. The interdisciplinary topics bring in a spirit of immense participation enabling us to understand the relations in the growing competitive world. Our endeavour will be to keep IJMER as a perfect tool in making all its participants to work to unity with their thoughts and action.

The Editor thanks one and all for their input towards the growth of the Knowledge Based Society. All of us together are making continues efforts to make our predictions true in making IJMER, a Journal of Repute

Dr.K.Victor Babu
Editor-in-Chief
HUMAN VALUES AND PROFESSIONAL ETHICS- A PRE
REQUISITE FOR THE CALLING OF TEACHING

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Values are the most powerful tools of both self-control and social control. The almighty graced the human beings in the form of holy books to practice all those values required to lead the human life in a purposeful manner. We were created by the God to win but unfortunately we are habitually fashioning ourselves for failures in achieving our purpose of life. Man is a ‘superior’ and ‘intelligent’ animal in the world of creation. He is able to fulfill his needs and possibilities by controlling his environment by the process of living through continuous reconstruction of experiences (Sir John Dewey). Values system was developed by man in course of his interactions in his nomadic and civilized lives. In order to control the society, to establish a system and to maintain harmony, peace and solace the value complex was developed, followed and metamorphosized into urbane and civic man from the state of barbaric and nomadic. Selfishness, jealousy and greediness are the root causes for the deterioration of value system in the society by man. He only built the value system and he only breaches the values according to his convenience and whims and fancies. A wonderful mechanism both formally and informally evolved by the man for propagation and assimilation of our value system to next generations. Various agencies such as Home, neighborhood, School, Mass-media and Government play a very vital role in preserving, promoting and transmitting our values system to future generations.

Perhaps taking the above stand into consideration, themes chosen by the organizers of this seminar is quite apt and suits to the occasion. No doubt every human being must be an embodiment of values, particularly, the teacher who ought to be the role model and have to play a very pivotal role in propagating the values not only for the present but also for future generations. Perhaps this is the reason why Prof. T.P.Nunn rightly described the role of the teacher in the following way – ‘Right attitudes and ideas must be transmitted from
the living, through the living and to the living’. The effect of teacher is eternal and immeasurable but if we produce teachers without norms and morals, the future of the country becomes miserable.

It is to be remembered that values and virtues are not hereditary but are being learnt right from the birth onto death. So it is environment that determines values to be emulated by the people. Where there is anarchy we find the people to be barbaric (Somalia & Yemen), and where there is an urbane approach people become quite gentle and value-based (Japan).

Mahatma Gandhi rightly described seven immoral vales prevailed in the society. If we convert them into morals we can make a drastic difference in our attitudes and dispositions. The seven sins enumerated by Mahatma Gandhi were wealth without work, pleasure without consciousness, knowledge without character, commerce without morality, science without humanity, religion without sacrifice and politics without principles.

Today, in the present society, people are after the money and wish to have it by any means in a very easy manner without working hard leading to the befalling of standards and values. A fourth year engineering student is aiming at good package to be given by the companies in the campus placements but never wish to estimate his own skills and contribute his mite for the development of the society. The entire relationship between a teacher and taught, husband and wife, son and father, employer and employee are based on single and only single factor called ‘money’. No doubt money is very important element in human life but money itself is not life. In the race of money we are loosing very important non-materialist elements of life. People believe that one who is rich by virtue of acquisition of money is great but one has to remember that many people having money in profuse are very poor. Values are priceless. If you put price to a value that will no more remains as value. Money may buy a wonderful mattress but not sleep, money can buy medicines but not health, it can buy a house but not home and it can buy a diamond studded ring but not wedding.

One has to derive pleasure with conscience but contrary to this we have been deriving pleasure without conscience. We are ready to make fun of the people, criticizing the people, throw dirty linen on others for no reason and make cruel jokes against others and enjoy
vicariously. This nature developed by the people, I feel, may be responsible for keeping the values at stake.

The major aim of education is to develop character, character is priceless and cannot be bought by money but one has to cultivate with good thoughts and habits. According to G.W. Allport ‘an organized self is called as character’. It is rightly said by Swami Vivekananda that neither the money pays, not the name nor the fame. It is only the character that can cleave through the adamantine difficulties. I strongly believe that a man without character is just like a heart without beat. He further says that even a fool can become a hero overnight but the greatness and character of the man will be judged by his performing daily routine chores of the life. It simply to say, a man with character can do everything but nothing bad. A man with a good character necessarily a man of virtues and moral says J.J. Rousseau.

Commerce must be done on the foundation of morality. If the same statement is given anywhere, people laugh at us. Business ethics is already there. How many business men are following them? Of course there are evidences like ‘Infosys’ under the mentorship of N.R. Narayana Murty built on the foundation of values, morals, and ethics has grown up to 4000 billion dollar empire just with an investment of 200 dollars.

The very essence of the Science is for the development of humanity. But we can come across a number of instances where science without humanity. All the inventions of the science ought to be for the developmental purposes but not for devastating activities. The preparations for thorough warfare by most of the so-called civilized and developed countries are producing lethal weapons for the devastation of the whole globe within few seconds.

Values are the most important objectives to be realized in the affective domain. It was a debatable matter whether values are being caught or taught. I strongly believe both are right but the impact of ‘caught’ is more than the impact of ‘taught’. Values are being assimilated by imitation by both children as well as teachers.

**Measures to promote human values and ethics among people:**

The following five agencies play a very vital role in inculcating of values among the people. They are Home, School, Mass-media, Church and Government. Of course some other agencies are also having some
impact on the promotion of values. Let us discuss in detail above the agencies mentioned above.

1. **Home**: It is the first agency where right ideas and values are being caught and nurtured in an informal way. We inherit values from mother, father and other family members. The impact of the impressions on the mind at this tender age will have unconscious affect on the behavior of the individual. It is rightly said-‘Charity begins at home’. The behavior of the elders is the copy book of the children is true for ever. The basic values such as truth, love, honesty, affection, and non-violence etc, practiced by elders will be imitated by the children. Home is the first agency to influence the child in assimilation of value frame work. A dishonest parent can never inculcate values among the children. Broken home conditions, single parent families, too rich and too poor conditions are responsible for the deterioration of values among the children.

2. **School** is another powerful agency in promoting value frame work among the children. The atmosphere of the school, the personality of the Head of the institute, and the role of the teachers, curriculum and co-curricular activities, sports and games, and cultural activities cultivate human values among the children. It is evident that the culture always transmits from the top to the bottom but never from bottom to the top. The role of the Head is very essential in promoting values among the children. As is the Head so are the students is a very valid statement. So all the teachers must act as role models to the children. Every day one moral can be explained during assembly, at least two periods of moral classes are to be taught to the children, impressionistic discipline is to be followed, stories, parables, anecdotes and illustrations must be integrated with the lessons taught by the teachers. For every value five to six activities are to be designed and implemented by the teacher.

3. **Mass-media** can be described as a very powerful tool in promoting values as well as deterioration of values in the society. It is just like a knife. It can be used for cutting vegetables and also can be used to cut the throat of the neighbor. Today information is at the click of the mouse makes the youth clarify their curiosities clandestinely. The cinema
stories in olden days spread a message of family bondage, patriotism and value based information, but contrary to this, the messages spread today through silver screen as well a small screen are violence, sex, revenge, questioning the authority, disrespect to elders and teachers. The TV channels spread only such messages for popularity as well as for viewership. The newspapers are also following the same trend. Habit of book reading is getting disappeared while life has become technology driven; technology is being used otherwise so the very objective of its invention is questioned. Family, school, and Government should initiate steps to restrict the children as well as adults accessible to unethical and value challenged items and issues.

4. **Government** is another agency to propagate the values among its citizens. The whole system of the society runs on the influence of Government. Regularity, punctuality, environmental protection, patriotism, fighting against corruption etc., are various values to be promoted by the Government. Recent elections of the Delhi assembly was given a thumping mandate to AAP for the promise of beating the corruption is an example of victory of values in the human society. So it is expected from the Government to take initiatives of the promotion of values. Japan is a wonderful example where people are honest, hard working, patriotic and faithful.

5. **Church** is another powerful force for inculcation of values among its members. It is the place where tolerance, fraternity, character development, social service, self-abnegation and many such values are being promoted. Respect to all religions is very important. Values are to be promoted by all religious institutions which leads to world solidarity on one hand establish universal peace on the other hand.

**Ethics:**

The dictionary meaning of ‘ethics’ is motivation based on ideas of right and wrong. It is in fact a branch of philosophy which deals with moral values and rules. So ethics is principles of right or wrong that are accepted by an individual or a social groups.
Professional Ethics:

It can be defined as the principles of right or wrong accepted in a particular profession. Of course most of the principles are common to all the professions but some principles vary with the profession. The calling of teaching is no doubt demands more professional ethics when compared to other professions. Ethics can be developed only by commitment. A good teacher is always committed to the learner, subject, profession, society and humanity. All the actions and dispositions of the teacher must be exhibited in tune with the commitments of the above five aspects. A teacher always wishes the upcoming of the child irrespective of caste, color, creed, community and religion. He must enjoy his subject matter and must teach what is true and good. He should be regular and punctual to his duties. A good teacher thinks if he is not able to teach well in any day in the classroom it would be death on his part. He works neither for the name, nor for the fame but works on the basis of Ethics. So, all the teacher education institutes ought to insist upon the professional ethics during pre-service programmes offered by them. Running of TEIs without faculty, getting the degrees without attending the class, giving names for more than one institute by the members of faculty, not acquiring competencies to teach the student teachers etc., some of the issues related to professional ethics in the calling of teaching.

The test for human values and ethics:

Shiv Khera in his book ‘you can win’ wonderfully explained about testing of one’s own value systems. He has proposed two tests viz., Mama Test and Baba Test and explained the ‘Mama Test’ is the ultimate. Whatever you are doing, at home or at work, alone or with someone, if values are in question – ask yourself, ‘if my mama were to see me doing this, would she be proud of me and say ‘Attaboy!’ or would she hang her head in shame? Your values would then be clarified rather quickly. If you passed the Mama Test and failed in all other tests, you have passed. If Mama Test does not work try for Baba Test. What you are doing, at home or at work alone or with some one – if values are in question – ask yourself ‘If my children were to see me doing what I am doing, would I want them to see it, or would I be embarrassed?’ again the clouds will clear rather quickly and you will get your answers.
I would conclude that values are ultimate and perennial and stand true for any time even in remote future and man, if he wants to prosper, ought to follow them. Mahatma Gandhi rightly said the life without values is just like a ship without rudder which can never reach its destination.

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TWENTY FIRST CENTURY TEACHER TO BE THE MASTER OF THE SCIENTIFIC AND THE SPIRITUAL TRUTH AND ITS DESCENDENTS

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Nature was observed, studied and used and being used to survive, comfort, communicate and for voyage. All mankind is found one in its nature, physical, emotional, mental in spite of all differences of intellectual development ranging from the poverty of cave-man to the rich cultures of Asia and Europe. At present, the first great need for the psychological life of humanity is the growth towards a greater human unity. The whole human race is evolving through the countless millennia of its history. The ideal of human unity is more or less vaguely making its way due to the preparation or imposition of the material and intellectual circumstances of the age, especially the scientific discoveries made our earth so small that its vastest kingdoms seem now no more than the provinces of a single country. But its need is that of a living unity, not in the externals of civilization: in dress, manners, habits of life. The heart and mind of the race are not really ready to sustain it with wisdom and external readjustments, a constant friendly interchange, a close understanding, a feeling of our common humanity by becoming conscious of its origin.

There is a warning from the UNESCO report not to have an erratic progression for the human unity but to achieve it through the three milestones: Knowledge, Self-knowledge (meditation) and self-critical awareness. Knowledge about the outer world and self-knowledge about the inner world and self-critical awareness about the way one conducts oneself in the context of life and his relationships or of one’s behavior to set it right. We may question in what way it is different from the ancient religious pursuits. The public life of many people became most irreligious, egoistic, self-seeking, materialistic or an excessive externalism of ceremony, rule, routine, mechanical worship. Hence the present civilization has to be replaced by a spiritual civilization which is after Truth and living by it.
Education commissions and educationists:

The University Education Commission 1948, National policy on Education 1979 and 1986 emphasized on the spiritual development and the cultivation of spiritual values at all levels of study. Indian Education commission 1966 recommended instruction on spiritual values and emphasized on the achievement of balance between the science and spirituality. NCF 2000 identified 'Truth, righteous conduct, peace, love and non-violence as core universal values. Jawaharlal Nehru admitted that ‘Life with science only as its guide without a spiritual basis is very likely to lead to disaster.’ To Swamy Vivekananda each soul is potentially divine and the goal of human life is to manifest this divinity within. Rabindranath Tagore emphasized on the interrelationship between physical, mental and spiritual life. Education to be true must not be a machine made fabric, but a true building or living evocation of the powers of the mind and spirit of human being in view of Sri Aurobindo. J Krishnamurti points out ‘an educator is merely the giver of information; he is the one who points the way to wisdom, to Truth....truth is of no country, of no creed...Without search for Truth, society soon decays.’

The forward march of evolution:

The theory of evolution has been the key-note of the nineteenth century. Sri Aurobindo observed that there is an ascending evolution in nature from stone to the plant, from the plant to the animal, and from the animal to man. But man is still an animal in his material habits and instincts; a thinking and speaking animal. The rational man may think that he is superior. But it can go only to a certain point and after that it can move only in a circle. The method of turning of the consciousness by which the mind has to change into a higher principle is to be found through the ancient psychological discipline or practice of yoga as proposed by Sri Aurobindo. He teaches that the descent of the higher principle would replace the mind’s ignorance or its very limited knowledge by Truth-consciousness and make it possible to grow out of his still animal humanity into a diviner race. Man who lives mostly in the surface mind has to go inward and live it. Man living in the mental consciousness is having the possibility of acquiring a new consciousness, the Truth-consciousness.
Sri Aurobindo (1997) finds that the ‘Consciousness is involved here in matter. Evolution is the method by which it liberates itself; consciousness appears in what seems to be in-conscient, and once having appeared is self-impelled to grow higher and higher... develop towards a greater and greater perfection. Life is the first step of this release of consciousness; mind is the second; but the evolution does not finish with mind, it awaits a release into something greater, a consciousness which is spiritual and supra-mental.’ P 38 Inner self-development can make him discover the ‘One’ in all and evolve a higher consciousness than the mental and transform and divinize human nature. He finds the Truth that ‘the universe is the manifestation of the Divine but a manifestation which begins with a total unconsciousness of its origin and rises little by little towards this consciousness.’p35,1997

Krishnamurti (2004) finds that ‘the Truth is not at the distance, truth is near, truth is under every leaf, in every smile, every tear, in the words, feelings, thoughts that one has. But it is so covered up that we have to uncover to see. To uncover is to discover what is false.’ P 12 He said that the truth has to be discovered from moment to moment as it is living. The mind and heart are to be alert and pliable to move with that living quality. The seers of the Truth, Divine affirm that it is in every manifestation including man’s expressions. The seekers of Truth have to unveil and find it. The false notions, on uncovering, would drop.

The approach or the way of Truth:

Twentieth Century seers awakened humanity to understand the inward to enable them to understand that the very consciousness is one and one alone. They showed how the humanity is veiled by the old habits, prejudices and wrong beliefs. These grooves of habits are not only conscious but also unconscious in their location. Krishnamurti (2001)says that there is no righteous behavior without understanding oneself.’ When there is inward awareness of every activity of your mind and your body, of your thoughts, of your feelings, both secret and open, conscious and unconscious, then out of that awareness comes clarity, that is not induced, not put together by the mind. Without that clarity... you will never find what is true.... Then life has a different meaning altogether; then everything has beauty, and beauty is sacredness.’ pp 167-168
He means that the educated man has to have self-knowledge, otherwise he is considered ignorant. The unconscious is a vast treasure house which if cleansed there is tremendous energy. To him (2001) it is, "Unconscious is the story of man, the historical story, the inherited story,... It is the story of you. The whole entity has to be cleansed." P23 This movement into the layers of consciousness is to be passive but not active. Awareness of anything is not to establish it but to move on from one to the next and so on to finish with them and allow them to drop from the mind to provide space or empty the mind to be in silence.

In Integral yoga of Sri Aurobindo, sadhana means the purification of nature and transformation of nature. He (2010) says, ‘When the mind is silent there is peace and in the peace all things that are divine can come.’ He further says, ‘In a constant inner silence, there is no thought, feeling or movement even though one is acting outwardly as others do, in which a new consciousness becomes active bringing knowledge, joy, love and other spiritual feelings and inner activities.’ P121

To remain quiet or silent we need not fight with the mind, but observe the active mind with its habitual or mechanical activities which begin to fall when there is no support within. This vessel like consciousness has to be kept vacant by emptying its contents to be filled with new, pure and right things.

Life is Love:

Krishnamurti(2001) says ’When there is this sense of space without borders, without limit, infinite, out of that infiniteness comes love-love that shares, which watches, which nourishes, which protects, which guides, which helps, which shows.’ P121 The silent mind, moreover, is said to be the fertile ground for the dawn of the Truth, absolute. Many things are imposed on the minds by the society, parents, politicians and so on. People, young and old, are habituated to believe in them. Hence life is built on resistances ideologically, verbally, traditionally because people take shelter psychologically behind them and struggle in defending them. So, one has to have the capacity to look at oneself without distortion, to see actually what one is, then every form of resistance and every form of defense ceases.

Krishnamurti (1992) finds that the mind which is not in a state of love is not the religious mind. ‘..It is only the religious mind that is
freed from problems, and that knows the beauty of love and Truth’. P74 Religious mind means an open mind and compassionate mind, which is not fanatically belonging to one religion without respecting any other religion. Love is found purifying the human being, make him free of self-centeredness, and promotes understanding. It cares the needy and concerned about the well being of all.

Transformation in consciousness:

Sri Aurobindo (2010) says, ‘When the mind is silent there is peace and in peace all things that are Divine can come. When there is not the mind, there is the self which is greater than the mind’. P120 The thinking mind, the rational mind is necessary while dealing with the outward knowledge, whereas it is a barrier in the inward seeing which is possible in silence. We need not fight with the mind to have silence, we are to simply observe the active mind with all its habitual and mechanical activities. Because, this is the time for the silent mind to find the truth and falsity of the contents of consciousness and be free of them. Self-knowledge alone can bring out the humanity from the crisis in its consciousness. Freedom from all the mental activity only can find the relevant place of each and everything in existence.

When man is free in spirit, all other freedom is at his command. When he is liberated from the delusion, he perceives the divine equality of the world which fulfills itself through love and justice, and this perception transudes itself into the laws of the government and society. When he has perceived this divine equality, he is brother to the whole world, and in whatever position he was placed he serves all men irrespective of nationality and creed, as brothers by the law of love and the law of justice. Rights and duties lose their artificial antagonism created by the view of the world which makes selfishness the root of action, and regain their eternal unity.

Sri Aurobindo(2010) says that work is part of the yoga. Yoga through work is the easiest and the most effective way to enter into this stream of this sadhana. Work done with right attitude is the easiest means for preparing nature by purifying the consciousness.’ P133 There can be no physical life without an order and rhythm. He says that the work without discipline would soon become a confusion and an anarchic failure.
To change the outer consciousness entirely without developing inner consciousness would be too difficult. If the teacher learns to live within and act from within, he can share it with the learners as and how it is suitable to their age and ability.

References:
CORE HUMAN VALUES, HUMAN PROGRESS AND ISSUES OF COLLECTIVE SURVIVAL - A RETROSPECT

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The core human values are now well established as key concepts for human survival. They are the basic tenets any civilised society must pursue. The past century experienced great conflicts, in pursuit of economic gains, for control of resources through colonial exploitation by the imperial machinations’. These conflicts sacrificed human values for the private gain of the nations. But in the historical course correction by the civil societies the need of the human values has been recognised. The last Two World Wars are the culmination of the imperialist ambitions and fought with utter disrespect to the core human values. If wars of such proportions occur not to talk of survival of values but the very survival of human beings as species will be jeopardy. So, it is this rational forecasting caused rising of demands for peace from the countries across the world that resulted in establishment of United Nations Organisation (UNO) with all its associated agencies to make the world a secure place to live. The UNO not only facilitated liberation of colonies, supported initiatives of the nations for self determination. As on date, UN with its Department of Peace Keeping Operations has deployed its peace keeping elements of the Multi-national forces are engaged in 17 such operations to bring normalcy in conflict theatres across the world.

Conflicts in the past have limitations in causing human loss. Though the world wars have caused death of a sizable segment of the population the introduction of Nuclear weapons at the end of World War II have shown total human annihilation potential. Since its first use there are initiatives to stop the nuclear menace. But ever since the nuclear proliferation became uncontrollable. There were no fruitful attempts to decommission or to disarm the nuclear weapons by the succeeding nations who acquired the Nuclear weapons either by the civil societies or by the international agencies. According to SIPRI Yearbook 2014, the total number of nuclear weapons is estimated at 16,300 with the Nuclear Weapon States (NWS) which can destroy the World for 18 times. But the main problem with the
nuclear weapons is that by its very nature they cannot be capped, as in case of Nuclear War it is the first strike that matters. So, despite of nations arguing that the weapon is deterrence against the aggression or for self-defence it has got potency to destroy the world. It is the nuclear explosions that were conducted underground, in the open sea and in the air that have significantly altered the global temperature and set irreversible trends in the climatic change.

A growing number of strategists and technical and political elite regard nuclear weapons and deterrence theory as anachronistic. Some view the whole idea of nuclear weapons as out of step with today’s global threats, understanding of power and notions of human rights and the rule of law. Emerging structural changes in the international system (such as globalisation) undercut traditional theories of nuclear deterrence, while trends in information technology make possible much agile and discriminate forms of military power. These arguments dovetail with other that asserts that our greater understanding of the Earth’s environmental systems and humankind’s interdependence with those systems has made eliminating nuclear weapons more salient. A quite limited exchange of nuclear weapons against urban areas could trigger or accelerate global climate catastrophe (cooling rather than warming), leading to the deaths of millions who had been uninvolved in the conflict itself. Many citizens, scientists and laymen alike, view nuclear-weapons abolition as an essential milestone in the development of human civilisation, a moral, ideological and practical campaign that could catalyse the transformation of international relations and improve the outlook for civilisation at a critical time.

Humanity stands at an historic juncture, facing multiple interconnected threats within a comprehensive timescale. Besides the potential use of nuclear weapons, these include environmental degradation, resource scarcity, climate change, overpopulation, global disease pandemics, financial crises and natural disasters. The sort of international cooperation needed to reduce the number of nuclear weapons is similar to that needed to address these other transnational threats. Elimination of nuclear weapons would at least symbolically improve the chance of successfully addressing other existential threats.

The long list of nuclear accidents, malfunctions, mishaps, false alarms and close calls, often initiated by mechanical and human error, continues to grow. Such incidents include crashes of nuclear-armed
aircraft and submarines, warning systems mistaking flocks of geese or reflections of sunlight for enemy missile launches, maintenance crews dropping tools and blowing up missile silos, and the temporary loss or misplacement of nuclear weapons.

The second significant threat to the human survival is the global warming due to rapid environmental degradation about which a lot has been talked and initiatives have been taken to reverse the trends in environmental degradation.

It is a felt need at this juncture to have environmental education like we have on Indian heritage and culture. This organization would develop environmental science and studies curricula, materials, and teaching plans; train teachers; and integrate environmental science and studies into state standards, advanced placement courses, and local curricula, based on several curriculum principles. This will include, Promoting environmental education as part of the core curriculum, not just the occasional event or field trip. Developing interdisciplinary, integrative, and theme-based approaches to environmental education. Teaching about both local and global environmental change and the connections between these scales. Developing courses, readers, and curricula on worldviews and nature. Providing place-based experiential learning and exploration of local ecological processes and problems.

The anthropocentric notion that humans stand “above” and independent of nature, rather than “within” and interdependent with it, has deep cultural and historical roots, some argue, dating back at least to the biblical cosmology of Genesis. Further, since the Enlightenment, the reigning scientific worldview has held that matter is dead and inert, encouraging human beings to believe that they can manipulate and rearrange the material world any way they like, with few moral or ethical constraints, duties, or obligations. One result is that members of modern societies are increasingly physically, psychologically, and culturally separated from the natural world. We live in a system that has severed or rendered invisible many of our connections to nature. The packaged chicken in the grocery store has been cleaned, sanitized, and presented in a way that disguises that it was once a living, breathing animal that inhabited a particular place (a factory farm), was bred, fattened, pumped with growth hormones and antibiotics, and slaughtered. The cell phone is an assemblage of literally hundreds of material elements, mined, milled, and gathered
from around the world, manufactured, assembled, distributed, and disposed of by faceless people in unknown places, with unknown environmental consequences. The entire edifice of the global economic system is constructed upon this underlying worldview and accompanying detachment of products from their natural origins.

As a result, there are few daily reminders of the natural world as the foundation on which civilization stands. People, especially children, are spending less and less time outside in natural settings, which some have called the “extinction of nature experience.” Human contact with other species and wild nature is increasingly mediated through the television, constrained within the safe confines of the rectangular screen. There seems to be a growing societal blindness to the beauty, succor, and necessity of the more-than-human world.

Today, despite the core values have been recognised, they have become a mere rhetoric than active tools of the conscience and tangible goals in the policy formulation of the nations across the world. It is because of conspicuous absence of respect for the human values, that intellectuals across the world have to take a call and educate the succeeding generations to strive for these core values. It is the education system and the teaching community who are the torch bearers of the succeeding generation who must impart knowledge and wisdom despite absence of the same in the curriculum.
THE JOURNEY TOWARDS ETHICAL CULTURE BUILDING:
ROLE OF VALUES AND ETHICS IN SCHOOL ADMINISTRATION

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Introduction

Leadership is an attractive research topic and it is one of the issues mostly talked about not only in business but also in all kinds of social organizations. Over the years, by far the majority school leaders have strived to maintain the highest ethical behavior as advocates for student, teachers and parents, and have been committed to providing the highest quality education for students. Much of their efforts have been based on their highest moral and ethical conscious and commitment. Despite their ethical efforts, school leadership and administration have become more daunting challenges for the most talented school leaders, who

have become under increased pressure to achieve much higher expectation for improved student

academic improvement regardless of circumstances. Add this increased pressure to substantial decreases in school funding to provide the necessary human and material resources to maintain the thrust of school reforms to meet these increased expectations.

Today most of the unsocial activities are being committed by well-educated new generation. The relationship between teacher and student lack confidence towards each other. Students lack humanitarian attitude towards other persons, family, society and the nation. Thus, there is greater urgency to think about ancient education system in India. The history is awesome every Indian will feel proud if we look back to our history. We knew mathematics, we derived theorems, we discovered planets, we calculated distance of sun to earth thousands of years ago and also distance between earth and many other planets, yeah many more such facts and figures are there. But how could India was so great? How it was possible to gain such knowledge?
The research reveals that our solid education system was the reason for that. Ancient Education system was a meaningful education system; the idea of education has been very grand, noble and high in ancient India. It aim was “training for completeness of life” and the molding of character of men and women for the battle of life. As quoted by Swami Vivekananda education was for “Man Making and Character Building”.

Due to various changes such as modernization, industrialization, urbanization, privatization, globalization as well as influence of western culture accompanied many problems and evils in Indian society that cause declining ethical values in Indian education system. This system has definitely increase literacy rate but not helps in creating educated persons in the society and as a result it does not produce ideal citizens in the country. The main objective of Indian students has remained how to take degree, to earn money and to be careerist without consideration of ethical values and national spirit in their life. Today the Indian society is bound to encounter new and perpetual problems. We see uncontrolled corruption and decrease in ethical values, unlawful activities, inhuman behavior and immoral consumption, which is slowly breaking the structure of Indian society, nation and the world. It is high time to identify the Morality, Education and major causes of declining moral values in Indian education system.

Why Ethics....

The simplest and best answer for this is to save humanity on planet and which means to save our planet, we humans forgetting that we are spoiling everything. The greedy human losing his control, we destroy everything and everyone for the sake of money. Education should not be business; the most important objective of education should be to equip the students with ethical values. “Humans are the only living being who pays to live “, of course we cannot say everything is wrong but there is no limit for his act. Ethics in education might bring the change.

Educational administrators are supposed to manage not simply an organization but an educational organization the ethics of educational administration is about administrators establishing an ethical environment. Hence the administrator should have moral responsibility and the desirable ethical standards. Having moral responsibility and ethical standards are essential elements; however without practice they
have no meaning. A code of ethics in itself, of course, cannot guarantee ethical practice or to be cure-all for other problems in a profession. To have such expectations is to mistake the main purpose of a code. A code of ethics speaks to the very best that a profession is or strives to be. It is idealistic side of a profession, a projection of the vision of the professional identity as it ought to be.

Ethics and Schools

The word ethics may be simply defined as the science of right and wrong, the science of moral principles, the science of moral judgment and conduct. It not only analyzes, classifies, describes and explains human actions as good or bad but also helps us know why and on what bases our judgment of human action is justified. Ethical issues are part of everyday life in schools.

They frequently arise from decisions which require value judgments about doing the right thing, or saying the good or best thing in a particular situation. Although doing the right thing seems easy enough most times when an ethically difficult situation arises, it may cause individuals to examine their ethics in practice.

It is important to remember that schools have never been islands, able to ward off the effects of trends emerging in the wider society. However, it is equally important to understand that schools now are subject to the impact of global changes to which their stakeholders require rapid local responses. Schools are subject to a lot of changes today, and with schools becoming increasingly self-managing environments, the principal has started to feel more pressure on his/her shoulders when dealing with ethically complex situations.

In recent years, the ethics of practice has been a popular discussion topic in many professional fields, including education. Dozens of articles and chapters have been written during the past 20 years on the ethics of practice in education, including debates about the desirability and feasibility of developing codes of ethics. Today many professional communities have developed a code of ethics to make more specific the moral code that specifically applies to their situation. The code must be idealistic and also be practical, so that it can apply reasonably to all educational administrators. Some professions have certain and detailed codes of ethics that they sometimes take place of law.
Ethics and School Administration

Leadership is a phenomenon produced by culture more than individual activity since it is shaped in life, it is part of life. Leaders unfortunately could only think of the educational issues based on technical aspects of life and characteristics of leaders in a positivist manner. But the key is how to train favourable and well-mannered principals. Great effort should be spent to train gracious principals more than effective ones. It is impossible to welcome principals that appreciate humanistic values in a system that is solely based on technical competencies and exam. This is one of the critical results of the study although not stressed potently. It is problematic to train a principal who cares subordinates and their culture with emphatic behaviour via the criteria of exam. Positivist paradigm ignores immeasurable facts such as aesthetic, justice and beauty, and considers the facts of social life in the perspective of physical realities, and this could possibly manipulate principals to standard criteria as a shelter for ambiguity or for the sake of objectivity. It is important that principals value performance appraisal, experience, human relations, training course, personal competencies and post graduate degree as extra qualifications in addition to exam for being a principal. The principals’ perspectives have been particularly affected by the regulations of ministry, and neither unique nor universal ideas emerged as an outcome of the study. It is meaningful that some critical values such as justice, sedulity, career, merit have been uttered but they are far from concrete definition in the study. The principals need to perform such an enriched activity with parents, teachers and students that could unveil these kinds of value driven concepts. It is also critical that they have emphasized justice and confidentiality most in the process of adopting school culture by teachers. Similar researches underlined the significance of social responsibility of schools as well as academic success. However, some eloquent utterances of principals deserved attention that “it important to train principal more than select”, “principals should have right to select their assistants”, “if we work in a private school with this performance, will they still charge us as principal”. It is a fact that principals in some respects are one step ahead of ministry that priorities standard criteria for appointment process of principal.
What Principals Need to Know About Ethics

Principals are faced with hundreds of decisions each day. Many of those decisions are based on fairness, equity, and the success of students. As a retired principal and a professor of instructional leadership, I train aspiring principals to recognize that many of their decisions are based on their personal code of ethics. I also teach an ethics class for teachers and administrators who have been charged with ethics violations by the Kentucky Professional Standards Board. The purpose of this article is to make principals aware of the need for ongoing ethics discussions with faculty and staff in order to develop an awareness of the importance of their decisions 24 hours a day, seven days a week. I offer the following tips to guide your decision-making process.

Train teachers to be responsible for their actions. Many teachers have had little ethics training, so you must provide them with opportunities to discuss ethical dilemmas. Teachers need to understand that they are responsible for all of their actions, especially in providing lessons that meet the needs of all students. They must also fairly assess students only on material that was taught in class. Teachers are also responsible for classroom discipline, and they should have the opportunity to discuss moral dilemmas that could arise. For example, is there a policy addressing cheating on a test? Grade-level or department groupings should discuss acceptable punishments for cheating so that new teachers understand what to do when it happens in their classrooms.

Be a role model for fairness. Make a conscious effort to be fair to personnel and students. Faculty, staff, and students need to know that they will be treated fairly when you make a decision.

Be consistent. Parents and teachers need to trust that your decisions will be consistent and that you will not make exceptions, for example, when a particular parent happens to be a school board member.

Understand that you and your teachers are accountable for your actions 24 hours a day, seven days a week. Because educators are held to a higher standard than other professionals, many teachers and principals have lost their jobs because of their actions outside of school. For example, an argument with a neighbor can result in police action and negative press.
Require proper use of the Internet. Make sure that your teachers understand that e-mail is a form of school communication and that messages should be written professionally—avoiding slang and familiarities. Principals should remind teachers that school computers are not for personal use.

Provide adequate supervision of students at all times. Someone must be responsible for students from the time that the first one enters your building until the last one leaves. Make sure that this issue is discussed before the school year begins so that everyone knows their assigned roles. Develop a policy for teachers to find a replacement for times when they can’t be in their assigned areas. Many lawsuits have resulted from instances when a child was injured or bullied because there was no adult supervision.

A frequent supervision dilemma occurs during after-school tutoring, field trips, and night activities, when the teacher in charge needs to go home but there still are one or two students left. Can students wait for their parents alone outside the school? Can teachers leave students with the custodian until their rides arrive? Who is responsible if something happens to a child who is waiting alone for a ride? If you have these conversations regularly, everyone will know their role and what to do when such a dilemma arises.

Know the mores of your school community. What is acceptable in some communities is not acceptable in others. Sometimes the values in urban schools are different from the values in suburban or rural schools. For example, one community may accept a principal who works as a bartender at night, while in another community this activity may be considered unacceptable. It is important that new teachers and administrators understand the values of the community where they work.

Make sure that your teachers avoid being alone with students. If a teacher needs to tutor a student, he or she should go to the library or some other area where other adults are in sight. There have been many accusations of inappropriate action when there were no witnesses to defend the teacher.

Don’t ignore situations. Don’t avoid situations in your school that require your intervention. For example, immediately confront a teacher who bullies or ridicules students. If a teacher flirts with students or
tells inappropriate jokes, others will perceive that you find this behavior acceptable if you don’t say anything.

**Remember that school equipment is school property.** Principals and teachers should not use school property for personal benefit. Many principals have faced dilemmas when teachers used school equipment to photocopy church bulletins or political materials. One principal reported a stolen laptop to the police only to find that his assistant principal had loaned the computer to a school board member.

**Avoid inappropriate relationships with students.** Principals and teachers face ethical dilemmas when they call children at home or meet them outside of school without a good professional reason. There is really no good reason for a student to visit the home of a teacher or principal.

Discussions about ethics will result in more informed teachers. In turn, you will have fewer headaches about ethical dilemmas.

**Conclusion**

Principals’ ethical behaviors and decisions directly affect school climate positively. Principals must follow codes of ethics and always think of students first in decision making. In such an ethical school environment success is a definite outcome of the educational process.

Nelson Mandela said “Education is the most powerful weapon which you can use to change the world “The declining of ethical values in education system will give rise to unskilled professionals, undisciplined students. This trend needs to be addressed if India has to survive as a nation and acquire its due place in the world. Corruption in education, privatization, undue political interference and Inadequate Teaching pedagogy are the probable causes of ethical declining of Indian education system. The only way to arrest this deterioration is to provide value-orientation in Indian educational system. Thus there is an urgent need to re-introduce value based education in the curriculum dealing specifically with human values, to redesign the fabric of Indian educational system. Education should not be business; the most important objective of education should be to equip the students with ethical values. In India, it is necessary to increase philosophical thinking, to equip the students with ethical values, study, research and moral development. Finally, school principals have a key role in
managing schools because they are main decision makers, they are school leaders, and they have more responsibilities than the other staffs have.

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http://www.internationalseminar.in/XVII_AIS/index.htm Page 712
IMPACT OF THE TEACHER ON THE DEVELOPMENT OF MORAL VALUES ON SECONDARY SCHOOL STUDENTS

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The moral development of students doesn’t depend primarily on explicit character education efforts but on the maturity and ethical capacities of the adults with whom they interact, especially parents, teachers and other community adults. Educators influence student’s moral development not simply by being good role models but also by what they bring to their relationships with students on a day to day basis. Teachers shape students’ moral development through their influence on their emotional development. They can teach students to behave morally by instilling in them virtues and standards, and a clear sense of right and wrong.

Objectives of the study:
1. To find out the impact of the teacher on the development of moral values.
2. To find out the impact of moral values in the following areas:
   i. Model of the teacher
   ii. Activities of the teacher
   iii. Teaching strategies
3. To find out the influence of the following variables in the development of moral values:
   i. Gender
   ii. Location
   iii. Type of Management
   iv. Type of School
Hypotheses of the study:

1. There would be no significant difference between boys and girls in the development of moral values.

2. There would be no significant difference between urban and rural students in the development of moral values.

3. There would be no significant difference between the students of government and private schools in the development of moral values.

4. There would be no significant difference between the students of minority and non minority schools in the development of moral values.

Scope and delimitations of the study:

1. The study was limited to Guntur district only.

2. The sample was limited to 200 Secondary School students only.

Plan and procedure of investigation:

The present investigation fell under normative survey method. It dealt with clearly defined problems and had definite objectives. It required an imaginative planning, a careful analysis and interpretation of data and a logical and skilful reporting of the findings.

Distribution of the sample:

<table>
<thead>
<tr>
<th>Variable</th>
<th>Classification of Variable</th>
<th>Size of the sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>Male</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>100</td>
</tr>
<tr>
<td>Location</td>
<td>Urban</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>Rural</td>
<td>100</td>
</tr>
<tr>
<td>Type of Management</td>
<td>Government</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>Private</td>
<td>100</td>
</tr>
<tr>
<td>Type of School</td>
<td>Minority</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>Non-minority</td>
<td>100</td>
</tr>
</tbody>
</table>
Tool of the study:

The researcher used a questionnaire as it was found to be more suitable and helpful for the present study. A questionnaire is a device consisting a series of questions dealing with the areas of topics concerned, sent or given to individuals with the object of obtaining data with regard to the problem under investigation. A total of 50 questions were prepared.

Data collection:

The questionnaire was given to secondary school students in Guntur District. The researcher first explained the importance of the study to the students and gave instructions regarding how to fill the questionnaire. The completed questionnaires were collected and statistics were applied for analysis.

Analysis of the data:

1. To find out the impact of the teacher on the development of moral values.

<table>
<thead>
<tr>
<th>Sample</th>
<th>Mean</th>
<th>% of mean</th>
<th>S.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>200</td>
<td>127.1</td>
<td>84.33</td>
<td>13.8</td>
</tr>
</tbody>
</table>

   From the above observation it can be inferred that the teacher’s impact on the development of moral values in the secondary school students is high.

2. To find out the impact of moral values in the following areas:

<table>
<thead>
<tr>
<th>S.NO.</th>
<th>Name of the area</th>
<th>Mean</th>
<th>S.D.</th>
<th>% of mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Model of the teacher</td>
<td>38.3</td>
<td>5.21</td>
<td>85.11</td>
</tr>
<tr>
<td>2.</td>
<td>Activities of the teacher</td>
<td>57.3</td>
<td>8.28</td>
<td>95.5</td>
</tr>
<tr>
<td>3.</td>
<td>Teaching strategies</td>
<td>38.75</td>
<td>6.24</td>
<td>86.11</td>
</tr>
</tbody>
</table>

   From the above table it can be inferred that the development of moral values in the students with respect to all the areas is very high.
3. To find out the influence of the following variables in the development of moral values.

<table>
<thead>
<tr>
<th>Variable</th>
<th>No. Of students</th>
<th>Mean</th>
<th>% of mean</th>
<th>S.D.</th>
<th>SED</th>
<th>T value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys</td>
<td>100</td>
<td>26.7</td>
<td>84.96</td>
<td>3.36</td>
<td></td>
<td>1.875</td>
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<tr>
<td>Girls</td>
<td>100</td>
<td>28.4</td>
<td>85.6</td>
<td>13.21</td>
<td>1.92</td>
<td>2.181</td>
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<tr>
<td>Rural</td>
<td>100</td>
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<td>86.22</td>
<td>12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>100</td>
<td>125.4</td>
<td>83.46</td>
<td>15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Government</td>
<td>100</td>
<td>125</td>
<td>23.33</td>
<td>13.6</td>
<td>2.18</td>
<td>1.926</td>
</tr>
<tr>
<td>Private</td>
<td>100</td>
<td>129.2</td>
<td>86.13</td>
<td>17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Minority</td>
<td>100</td>
<td>129.4</td>
<td>86.26</td>
<td>12.32</td>
<td>1.79</td>
<td>2.621</td>
</tr>
<tr>
<td>Non-minority</td>
<td>100</td>
<td>124.7</td>
<td>83.13</td>
<td>13.03</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Findings:

1. It was found that the impact of teacher on the development of moral values was high.

2. It was found out that the impact of teacher plays a vital role on the development of moral values.

3. The variable gender has no significant influence on the development of moral values of the students.

4. The variable location has significant influence on the development of moral values.

5. The variable type of management has significant influence on the development of moral values of the students.

6. The variable type of school has significant influence on the development of moral values on the secondary school students.
Educational implications:

1. Schools can be the best support in the students moral development. Teachers who manage the stresses of their profession well will be able to increase their capacity for reflection and help students in their development in all the areas.

2. The study helps the student to cultivate good habits, positive behaviour and develops in the student a capacity for moral reasoning.

Suggestions for further research:

1. A study can be taken by increasing the sample size and geographical limits.

2. A study can be taken by increasing the number of variables.

3. A study may be undertaken to find out the relation between moral education and attitudes towards life.

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THE ROLE OF THE PARENTS AND TEACHERS IN PRACTISING HUMAN VALUES AMONG CHILDREN

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Bhagawan Satya Sai Baba says Truth, Righteousness, Peace, Love and Non Violence are the five important human values which have to be practised by every individual to develop an integrated personality. Each of these values is intrinsically linked with a facet of the human personality. The value of truth leads to the blossoming of intellectual dimension of the human personality, the value of righteousness to the physical dimension, the value of peace to the emotional dimension, value of love to the psychic dimension and the value of non-violence to the spiritual dimension. Sathya Sai Baba says each child needs two types of education i.e., materialistic education and the other one is the spiritual education, as just like the two wings of a bird, which helps to fly high in the sky.

Our present day education is developing the intellect of the child and imparting skills but ignoring in implementing these human values. Herbert Spencer, an eminent educationist, says that education should prepare for complete living which doesn’t mean living merely in the material sense but in the widest sense to lead a healthy life, which can be possible only through practising human values.

Human values can’t be implanted from outside. They are within each individual. They have to manifest from within. Bhagwan Sathya Sai Baba and Sri Sage Aurobindo have been stressing repeatedly that educational institutions are the appropriate agencies through which values can be inculcated and internalised. The heart can’t be transformed by teaching lessons in the class room. The world can’t be changed by mere preaching. Only through action and practical example of the parents and teachers can bring a remarkable change among the children. So the dire need of the day is that the parents and teachers must first try to practise themselves whole heartedly and then only the children can practise human values in their life.
Among the five human values, truth is primary. There is no greater righteousness (dharma) than truth. Truth is the life-breath of man. When truth goes, life goes. Holding fast to truth (sathya), one should make righteousness, peace, love and non-violence, viz., dharma, shanti, prema and ahimsa, the guideposts for one's life. The whole world is permeated with truth. Truth is all pervasive. Truth can neither be hidden nor changed. Trikala Badhyam Sathyam (Truth is that which remains the same in the past, present and future). Sathyannasthi Paro dharma (there is no dharma greater than adherence to truth). Truth is the noblest of all virtues. So one should follow the vedic maxim: Sathyam vada, Dharmam chara. It is an injunction to man to speak truth and practice right conduct. This leads him to be true to his conscience.

Truth is something that is not modified by time or space or guna (attribute). It must be the same forever, unaffected and unchanged; then alone is it truth. It should not be proved false by some subsequent event or knowledge. The Shastras say, “Satyam bruyaath, Priyambruyaath, na bruyaath sathyam apriyam” – Speak the truth, but speak pleasantly. Simply because a statement will be welcome to the hearer, don’t speak it out to win his approval; if speaking truth will cause grief or pain, keep silent. That is the vow of truth in ordinary daily life. Both unpleasant truth and pleasant untruth have to be avoided.
There is no higher dharma than truth. The truth of oneness of all involves love, service, peace and it is basis for living. Truth and righteousness are the stepping stones to human greatness. Dharma (righteousness) is the practical application in real life of the ideal of truth. Dharma depends only on truth. There is no righteousness other than truth. Implementing truth into action is dharma (righteousness).

Righteousness is body of the principles that are fundamental to social stability and individual progress. The birth place of righteousness is the heart. What emanates from the heart, a pure idea which is translated into action is righteousness. So righteousness is the road for individual and social progress in the world. It is eternal, basic and fundamental. It is like a mother to be accepted not like a wife whom one can choose or discard. So righteousness has no choice and one cannot transform.

Righteousness is essentially purity in thought, word and deed. Righteousness is root of this world; if one obeys righteousness one can be happy. Righteousness has to be practised, that which is not practiced cannot posses strength. The crocodile’s strength depends upon its being in the water. Strength of righteousness depends upon its being practised. The simple principle to be kept in mind is what one expects from others, the same thing has to be done by himself to others.

Peace is the state of being quiet, calm and free of emotional disturbance. Peace is not idleness but a sound and balanced mental state which learns to find rest in action and which utilizes all the inherent vital energies to create a perfect harmony in action. A Righteous life leads to peace. Peace is the deep reservoir of inherent mental calm. Peace comes from within; Peace requires the capacity for introspection and self-awareness. Self-awareness enables one to become mindful of his or her thoughts, words and deeds. When self-awareness becomes a habit, the individual begins to monitor and modify the habitual patterns of thought that obstruct the peace within. True peace requires inculcating equanimity, regardless of loss or gain, success or failure, pain or pleasure. Quieting the mind and opening the heart are essential for acquiring peace.

Love is extremely selfless. The true strength can be acquired only through love. Love is the essence of all dharma sasthas. Love and truth cannot be taught or acquired from books. They can be acquired
by living them in life. The experience of truth alone can foster love. Truth is the current and love is the bulb, it has to illumine. Through truth one can experience love and through love one can visualize truth. Love is to be experienced in the depths of peace. Love should find expression in non violence to others. Where love prevails, there is no room for doing harm or violence to others. Love is not a crop that can be grown on land or a commodity. That cannot be purchased in a shop. Love blossoms within an individual, when he gives up his egoistic pride. Love seeks no reward. Love is its own reward; one must transform love into service. Love ever gives but never takes. As blood circulates from head to foot, love has to circulate from high to low.

Where there is Confidence, there is Love
Where there is Love, there is Truth
Where there is Truth, there is Bliss
Where there is Bliss, there is God

Non violence is not only causing harm to some living being, even bad thought or bad hearing or bad talk will cause harm to oneself. Non-Violence is that either in thought, word or deed should not cause harm to anybody. The practice of non-violence is not restricted to the physical aspect alone but includes thought, word and deed. Non-Violence is the final culmination of all other values. Non-Violence relates to non-violation. Non-violence is present when people do not violate self or others. It includes concern for all living beings in the form of universal compassion. Truth, right conduct, peace, and love merge in non-violence. Non- Violence is a state of mind that recognizes the unity within the apparent diversity. It manifests as non violation of the law of nature and respect for law and order. It calls for restraint from doing of harm to others and to nature in general. Non-Violence is rooted in forbearance, morality, and integrity. When the ethics of non-violence is embraced as the means to world peace, there will be global harmony.

Educational Implications

The main aim of education is to cultivate self-knowledge, self-confidence, self-sacrifice which leads to self realization among the students. This can be achieved if the students are guided properly in using the sense organs in a right way and practising human values.
Human values can’t be acquired from others. They can’t be nourished by the mere study of books or from lectures. They cannot be got readymade from teachers. These values have to be cultivated by each individual and the resulting job has to be experienced by him. Parents and teachers who seek to impart values to children must first practise themselves and set an example.

Bhagwan Sathya Sai Baba and Sri Sage Aurobindo have been stressing repeatedly that educational institutions are the appropriate agencies through which values can be inculcated and internalised. The heart can’t be transformed by lessons in class room. The world can’t be changed by mere preaching. Only through action and practical example of the parents and teachers can bring a remarkable change among the children. So the dire need of the day is that the parents and teachers must first try to practise themselves whole heartedly and then only the children can practise human values in their lives.

Among all professions, the teaching profession carries the greatest responsibility. Teachers have to mould the young of today, so that they will grow up into worthy citizens of tomorrow. A teacher should never lose an opportunity to take advantage of a chance incident as it arises either in the classroom, in the school campus or on the play fields to teach the value by correcting, praising or discouraging certain undesirable behaviour. Such incidents could be used to develop the values of truth, righteousness, peace, love, and non violence among the children. Through the cultivation of these values, children learn how to transcend their negative qualities. The very atmosphere in school should be such that the students imbibe the values of silence, discipline, forbearance, sense of order, cleanliness, beauty etc. Forbearance is truth, righteousness and non violence is the teaching of Veda and lastly forbearance confers happiness and bliss. The teacher has to integrate the relevant values in her daily lessons or in other activities outside the class room also. Human values have to be fostered, which helps to nurture the inherent goodness in each child and helps to sustain it by regular practice through different periods of emotional growth. It is corner stone upon which children can develop into caring and responsible adults who meet life’s challenges with resourcefulness and inner strength and thus positively impacting their families, communities and the world.
Sri Sathya Sai education in human values is seen as 3HV i.e., the values of Head, Heart and Hands. Information is brought into the head by means of the five senses. It is then taken to the heart when it is examined and in turn put into practice by the hands. First of all the parents and teachers must have the awareness of these values, it promotes the process of moral reasoning by developing the ability to distinguish the right from wrong. Ultimately, the daily practice of the values will enable the children to live the values through the ability to unify their actions with their highest moral thoughts, feelings, and promptings from the conscience or inner voice. So a child must put into practice what he has learnt, otherwise it is a sheer waste. Bhagwan Satya Sai Baba says knowledge without personal experience is futile. Knowledge becomes blessed only when it is translated into actions which promote goodness among humanity. Practice, experience, feeling and doing with one’s own hand give insight and intelligence.

National Curriculum Frame Work 2009 emphasized that education must be for liberation. Bhagwan Sathya Sai Baba says the real meaning of liberation is free from negative emotions like desire, anger, attachment, greed, pride, jealousy etc. Whenever the child gets anger, hatred, jealousy, greed etc., the parents and teachers must remind the child that he is a human being and not a beast. In this manner the child can keep a check over his bestial tendencies.

All these human values have to be demonstrated in action and not limited only for preaching children. Bhagwan Sathya Sai Baba says, Love in speech is truth. Love in action is right conduct. Love in thought is peace. Love in understanding is non-violence. This love is flowing in every individual as an unseen river. It is only by developing love that can sanctify the education system and train the students in the practice of human values, is the essential condition for leading worthy lives.

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MORAL VALUES IN SECONDARY SCHOOL CHILDREN

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One of the aims proposed by the Kothari commission of 1966 is the "cultivation of moral values". The National policy on education of 1966 states that education should promote the "Development of a sense of right and wrong ". The Ramamurthy Report 1990 spells out value education to include a respect for all forms of life, establishment of linkage between school and community so as to stress the harmony and interdependence between human beings, as well as between nature and human beings.

Specific Moral Concepts:

There are certain moral concepts regarding which the pupil should form a definite attitude and have clear ideas about behaviour situations in relation to them. A few of these may be mentioned. Honesty as opposed to cheating, lying, stealing, Destructiveness, Drinking, Drug habits - Responsibility, Co-operation, sex offences, cruelty. The school should provide, and the pupils should express their opinions on them. Today, as in the past the main purpose of discipline is to teach the individuals a reasonable amount of social conformity. Besides this discipline teaches the pupil that the world responds in an orderly way to his actions, and that certain behaviour will be punished. Discipline helps the pupil to gain self-control and to direct himself, so that he may be able to make wise decisions on his own responsibility.

Thus the modern concept of discipline puts an emphasis on learning what the social group expects, self-control and self-directed activity, both of which lead to becoming sensitive regarding the welfare of others. Through discipline an attempt is made to correct the behavior which is opposed to the standards set by society.
Moral Concept:

Moral concepts are the concepts of rules of behaviour which determine the expected behaviour which determine the expected behaviour from the members of a group. A child is born a moral. He learns the moral standards of the group from his parents and other members of the family and trail to conform to those standards through conditioning and trail and error, through identification and through direct teaching. In the process of moral development, moral behaviour is learned first. Moral concepts are learned afterwards at a later stage of development. Like all other concepts, moral concepts also are learned in specific situations and then generalized into moral values. Confusion between what is right and what is wrong is a major cause of slow or weak development of moral concepts.

Need and Importance of Moral Education:

Moral education forms a very important part of school programme. Its purpose is to infuse among the students qualities of character and attitudes of mind which are essential for them to contribute to harmonious human relationships. By moral education we mean an education that fashions the individuals general conduct in life so that he realize his own worth and has respect for the worth of other individuals. It is distinct from religious education which deals with our relations with Supreme Being. Moral education is concerned with man's relations with other men. It is the religion of the humanity.

Objectives of the Present Study:

1. To study the Awareness on moral values.
2. To study the effect of moral education in school.
3. To find out the problems in implementing of moral education in schools.
4. To study the attitude of students towards moral values at 9th Class level.
5. To suggest ways & means for the effective Implementation of moral education.
Hypothesis of the Present Study:

1. There is no significant difference between the attitude of boys and girls two words moral values.
2. There will be no significant difference among the moral values of secondary school students.
3. There will be no significant difference among the secondary school students of different areas (nativity) urban and rural towards moral values.
4. There will be no significant difference among the moral values at class 9th Level.
5. There will be no significant difference between the secondary schools of different management like government and private towards moral values.

Design of the Study: Population:

In the present study, the investigator has taken. A study on moral values among the secondary schools who have moral values (male and female, rural, urban, private, government, municipality and zilla parishad).

Sample of the Study:

For the present study, the investigator administered a total number of 300 attitude scales as sample. 300 students from the Government, Private, Municipality and Zilla Parishad schools with different sex different classes, different nativity and different managements are taken as sample. The investigator adopted simple random sampling method in the selection of the subject.

Construction of the Tool:

The questionnaire consisted of 55 items. A printed copy of questionnaire is enclosed under appendix. While formulating the statements some of students of secondary schools are consulted and their opinions were taken for guidance in preparing the questionnaire the investigator kept in view all the good characteristics of a questionnaire and prepared accordingly. It set on a three point scale Agree (A), undecided (U), disagree (D) suitable instructions were given as to how to fill questionnaire. Provisions for personal data was also
made. Necessary columns for the collection of data under 6 selected variables viz, locality, class, management were included.

Administration:

120 questionnaire were got printed for the purpose of investigator. Much care was taken to get the questionnaire printed correctly and neatly. Then they were issued to a secondary schools in Ranga Reddy District. Due regard was given for urban and rural areas and also for different management and different variable. 120 questionnaires are distributed. The analysis of the identification of data as variable on the first page resulted in classifying the student into following groups.

Data Analysis:

After careful collection of the data from the sample, it is tabulated to calculate T and 'F' values to find out the significance of differences among different variables considered such as sex, educational qualification, locality etc., In the obtained values are used to accept or reject null hypothesis formed at the initial stages of research.

Findings for the Present study:

1. Students have high attitude with respect to Awareness on Moral Values, Use of Moral Values, Problems in Implementing Moral Values and Overall response towards Moral Values at Secondary Level in Rangareddy District.

2. There is a significant correlation between students attitude on awareness, use of moral values and problems in implementing moral values at Secondary level.

3. There is no significant difference between boy and girl students attitude with respect to Awareness, Problems in implementing Moral Values and Overall attitude towards Moral Values at Secondary School level in Rangareddy District.

4. There is a significant difference between boy and girl students attitude with respect to use of Moral Values towards Moral Values at Secondary School level in Rangareddy District.

5. There is a significant difference between rural and urban area students attitude with respect to Awareness, Use of Moral Values,
6. Problems in implementing Moral Values and Overall attitude towards Moral Values at Secondary School level in Rangareddy District.

7. There is no significant difference between Government and Private school students attitude with respect to Awareness and Overall attitude towards Moral Values at Secondary School level in Rangareddy.

8. There is a significant difference between Government and Private school students attitude with respect to Use of Moral Values, Problems in implementing Moral Values and Overall attitude towards Moral Values at Secondary School level in Rangareddy.

Conclusions:
Subjects expressed more favourable and least favourable disposition on the following items.

Area -1 - Awareness

Highest Accepted
1. Teachers conduct essay Writing ,& elocution on great personalities
2. Yoga classes daily in school
3. National Festivals like Independence day, Republic day are conducting in a great manner
4. Teachers tell moral stories to students
5. I conduct the work perfectly given by the teachers

Suggestions:
1. Moral values are to inculcated right from the early childhood.
2. Moral education in the schools should be made as compulsory subject of study.
3. The curriculum part moral education is to be re-formulated so that it touches all aspects of the culture and values of the country.
4. Moral story books depicting the moral values of the country are to be kept in the school library. The students are to be encouraged to study these books and interpret the moral values.

5. Love towards one's own country and people and respect to the elders are to be fostered among children right from the school days.
HUMAN VALUES AND EDUCATION

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Human values are integral part of every person. They represent the qualities of a person. Individual value priorities arise out of adaptation to life experience. Socio demographic characteristics contribute to explaining individual differences in value priorities as they represent difference sects of life experience. Thus whatever effects the life circumstances to which we must adapt can influence value priorities. How much virtues and vices are filled in depends solely on the parents, teachers, circumstances and environment.

However, every one can be inculcated with human values by friends, well-wishers and even strangers. Self education of human values is also possible by meeting, learning and reading about great individuals, living a holistic life. Educational experiences presumably promote the intellectual openness flexibility, and breadth of perspective essential for self direction values. In addition education correlates positively with achievement values. The constant grading and comparing of performance could account for this. Moral values such as thoughtfulness generosity, honesty, impartiality, courage, love of truth, self control are ideal qualities. Patriotism, freedom, justice, respect are held high in every nation.

Role of Culture and Religion:
Cultural orientation should be the necessary part of the educational programme for moral and spiritual development. We get glimpses of India’s value system in scriptures and epics. They tell us about the right conduct. Lives and the achievements of great men inspire the young to lead a higher life.

It is necessary to induct moral and ethical values, if we want to arrest the growing indiscipline, intolerance and violence which ultimately lead to national disintegration. The truths that are common to all the religions should be taught to all children.

India’s culture is closely interwoven with spiritual values. Dharma (Right conduct) and Truth are basic tenets of Indian culture. Un-
selfishness, sacrifice and renunciation are important components of Indian culture. Mercy and Forgiveness are the salient features of Indian culture. Respect for women and universality are the Noble characteristics of Indian culture. Indians called their culture” Manava Dharma” (Human culture).

**Inculcating Values in Integrated Education:**

Education is a powerful and pervasive agent for all round development of individual and social transformation. Without education civilization can not progress. According to Sri Radha Krishnan “Moral and spiritual training is an essential part of education. Values like co-operation, tolerance, neighbourliness austerity, should be exercised in right earnest in the continual course of education. According to Rabindranath Tagore” education must aim at the development of moral, spiritual and ethical values. Education must teach us to respect each other, universal brotherhood, universal love and to practice compassion and to uphold the dignity of all lives.

Modern education has ignored the heart. In the name of modernization professionals are looking for materialistic progress. The meaning of education in the 21st century is teaching to live by machines and gadgets and not by the universal human vales like truth, non-violence, love and co-operation. Leisure and social get-together are generally neglected. The fast pace of life and madness for money are badly mistaken for ‘progress’ Impatience is becoming the ruling principle. Integrity in character, public manners and social controls are breaking down. Man is looked at as multi-functionary machine and not as an organic being. Materialistic development and crimes have begun to grow together. Technology goes handy to the criminals and often we hear about high-tech cheating, forgery, killing etc..

Now the higher education scenario in India is that it has lost moorings with human values and culture. The primary function of education no longer the building of character or the promotion of moral order, but the emphasis has shifted to the promotion of skill, technical know how and technology for material progress. Also it is encouraging the promotion of careerism without human values

Altruism, selfless service to fellow human beings and idealism are things of the past. Social tensions unrest prejudices and complexes transmitted through the social environment vitiate the quality of life.
The system of education that blends secular knowledge with spiritual knowledge which helps students to learn self-sacrifice. Education must broaden the heart and must expand one’s love. It requires integration of human values in teaching pedagogies and help students inculcate values naturally on their own will.

Value based education with objectives like (1) to instill in the youth a deep awareness and respect for the principles enshrined in the constitution, (2) to promote awareness of the cultural heritage with the commitment to their presentation as well as enrichment of their environment and ecology (3) to develop qualities of discipline, self reliance, concern for public welfare and scientific temper (4) to provide maximum access to education for personality development (5) to make the youth to involve in promoting peace is the need of the hour.

Value based education teaches the youth that knowledge and skill are not the only requisites to succeed in life but a positive attitude and human way of action. Teachers should not produce learned monsters, skilled psychopaths, educated Eichmanns.

CONCLUSION:

The basic of all training or education must be shaping of the character or the integrity of a personality. The character comprises of righteousness, truthfulness, politeness, nobility, honesty, humility and many such ideal qualities.
VALUE ATTAINMENT THROUGH INDIVIDUAL DEVELOPMENT

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INTRODUCTION

In any society the spirit of co-existence has to be imbied in the younger generation right from the beginning, obviously through a meaningful system of education. The education we are thinking of is obviously value-based education. What is the type of value that one should have in our system of education? Value based education should be able to build proper character for the individual. In value education, the teacher’s role is vital and central to the whole scheme, thought other concerned are no less important.”Value Education”, should be an important component of teacher’s training. Teacher’s role is the most important. The teacher is the kingpin. The elements that constitute a good character in an individual are: Courage, Fearlessness, Humanism, and Dedication to duty and Universality. If an education system can inculcate these elements of character in any individual anywhere in the world then the world is definitely free from all the ills like intolerance, hatred, fundamentalism, terrorism etc. These elements definitely will make an individual become a good human being; otherwise one can never be a good Christian, a good Jew, a good Muslim, a good Hindu or a good Buddhist. There is an urgent need to revamp the entire educational system to make value education an integral and important component of education to reach the attainment of values.

Present Status:

Pundit Jawaharlal Nehru said, "I know a great India but not a great Indian". The statement sends signals about the erosion of values among individuals. The patriotic feeling that existed before independence is not existing now. The sole objective of patriotic value made the citizens of the country to uphold the values of national integration, religion harmony, sincerity, etc., in the past. The days when technology was not available, when economy was not so sound,
when industrial growth was not remarkable, and when the literacy rate was low, patriotism in the country was high, crime rate was low, and life system was so dignified. Today, the technological explosion is evident, literacy rate has increased, industrial revolution too is taking place but the life system is under jeopardy, crime rate is high and corruption is on the increase, and so on. This is because of the lack of value education. Today, the need of the hour is to promote values in young children, and develop in them the powers of conviction.

Parameters of Value Attainment:

In the evaluation of value attainment, the classification of the individual becomes vital. There are three dimensions of the individual. The first is what the society thinks of an individual; the second is what an individual thinks of himself; and thirdly what is the true self of the individual. The real individual is one who has understood his true self and does things, which do not contradict with the perception of what the individual thinks of himself and what the society thinks of the individual. Therefore, the best way to evaluate value attainment is through `introspection.' By looking at inward, one can understand the positive and negative aspects of self. If there is determination, the negative aspects can be transformed into positive experiences. Therefore, any method, which would enable the individual to introspect self from time to time, would help to understand value attainment. Meditation is one such technique which would help the individual to introspect and self-regulate the behavior. However, an untrained and undisciplined mind cannot do an objective introspection of the self. As a result, the revelations of an individual about himself or herself may not provide a proper picture. Therefore, external methods should also be attempted to see whether an individual is heading towards value attainment or not.

General Methods of Evaluating Value Attainment:

Though the external indicators of assessing value attainment are also not foolproof, they would definitely provide some indicators. Some of the methods may be as follows:

1. Observation of regular habits of individuals for a prolonged period:
It is always possible to behave correctly under an experimental condition. For example, schools perform extremely well during announced inspections. Do they put up the same performance on other occasions too? Individuals study well; gather information, etc., to equip themselves to get a job. Do they continue such practices regularly even after securing jobs? Professionals do research, etc., with a motive to get higher degrees. How many continue research after getting degrees? The examples may be many. The fact is that the `regular habits' are indicators of the self to some extent. The consistency in which an activity is performed can indicate the true mind set of an individual. This information cannot be obtained overnight or not even in a short duration. This should be obtained over a period of time, say, one year to assess the value attainment of individuals. This can be effectively done by classroom teachers who have the opportunity to observe the students formally and informally over a period of time.

2. Observing Volunteerism: Volunteerism is not a virtue of everyone. The person who volunteers has some special qualities. Volunteerism for specific type of activities may reveal the mind set of individuals. For example, a person who volunteers himself for some physical work may be different from one who volunteers for a social work. Though the motivation `to be of use' is appreciable in both the cases, certain qualities are needed for the person who involves himself in selfless activities. Blood donations, community work, helping the disadvantaged, etc., by volunteerism, may provide indicators to assess the value attainment of individuals. Again prolonged observation is needed to assess this quality and teachers are the best persons to evaluate this aspect.

3. Record of Sincerity: Sincerity is different from efficiency. Some persons are efficient but may not be sincere. Some sincere people may not be efficient. If a person is both sincere and efficient, it would be a great virtue of him/her but the true sincerity of the individual would definitely reveal his/her true value attainment. However, sincerity is a good value even if the person is not efficient. The sincerity with which a person approaches a work irrespective of the results is as important as the result itself. A person practicing sincerity may inherit other values also in him since clinging on to one value at any cost would contribute to practicing other values too. For example, sincerity has associated values such as truth, hard work, self-motivation, etc. Observation of
such key values would provide definite indicators for value attainment. To assess sincerity, parents and teachers can be used. However, parents may have a tendency to become biased when it comes to evaluation of their own children, and therefore, teachers again play a vital role in the evaluation of this value. Regular diary of student activities may be maintained by the teachers to assess the attainment of value in this regard.

4. Evidence of Self-dependence: Parents and teachers can assess to what extent the child depends on himself/herself. Parents have a role in developing habits in children right from the beginning to address their own needs independently. One such activity is to find out to what extent the child appreciates the concept of `Dignity of Labour.' Is the child prepared to do household small chores? Even activities like getting the school bag ready, dressing, washing plates after taking food, cleaning, etc., would reveal to what extent the child appreciates dignity of labour. The behaviour of self-dependence develops mostly through conviction, and conviction is a virtue that develops through sincerity. Therefore, parents and teachers can also assess value attainment by observing the self-dependence of the individual. Rating scales and checklists can be prepared to record the presence or absence of behaviours focusing on dignity of labour, etc. In this aspect too, assessment should be carried out over a period of time.

5. Skills on Inter-dependence: Human being is a social animal and therefore cannot live in isolation. Modern management system talks about Emotional Quotient (EQ) of individuals and one of the determinants of EQ is to what extent the person fits himself in the society. The individual's ability to cope with others in the society for good things is a desired value. Inter-dependence is one of the qualities of leadership. A person having this value is normally democratic in approach and can easily work with others. Teachers can observe this skill in children by looking at their ability to organise themselves in groups.

Assessment of Value Attainment at School Level:

Though some of the above methods may work to evaluate the value attainment of individuals, they are not fully foolproof. Some techniques may work on specific occasions for looking at specific values but they may not provide a comprehensive picture of the individuals. At the
school level, the teachers may look at the following values through the methods suggested under each.

1) **Sincerity**
   - Look at the attendance record
   - Observe at what time the child comes to school everyday.
   - Verify whether or not the child attends all classes.
   - Check whether the homework given is done as per direction.
   - Consult other teachers about the sincerity of the child in their classes.

2) **Honesty:**
   - Verify whether or not he/she admits mistakes (for example, not doing home work)
   - Note how often the student tells lie.

3) **Dignity of Labour :**
   - See whether the child does cleaning of the table, class, etc., on his own.
   - Check the interest of the child in doing community work.
   - Ask who arranges the school bag, etc., at home.
   - Provide menial work under simulated conditions and check to what extent the child performs.

4) **Cooperation**
   - Observe the child when performing an activity in a group.
   - Form groups and see how children help each other in learning.
   - Ask children to organize cultural activities by themselves and observe how individuals cope up with each other.

5) **Hard Work:**
   - Observe the study habits of the student irrespective of performance.
   - Check the neatness of the student in classroom work.
• Verify whether or not the student completes class work regularly.

6) Self-Regulating behavior:
Verify to what extent the student develops proper habits. (Check with parents, and peer group, if appropriate).
• Observe the child while performing daily living activities.
• Check whether the child is able to manage time.
• Check whether the child keeps punctuality in his works.

7) Respect to elders
• See whether the child helps elderly people.
• Observe the student whether he speaks politely with elders.

8) Tolerance
• Observe whether the child is balanced most of the time.
• Observe whether the child manages anger.
• Observe to what extent the student copes with peer group in learning together.

9) Self-esteem
• Check what the child thinks about himself.
• Verify how the child faces work-pressure in various situations.
• Verify the student's level of achievement with respect to his capabilities/talents

Conclusion
Values are rather caught than taught. Evaluation of the value attainment may not be fully objective. However, looking at the factors listed above and the methods prescribed may provide indicators of value development in the individual. Teachers and parents may maintain anecdotes at various points of time to observe the day-to-day behaviours of individuals. As Swami Vivekananda says, even a fool can become important overnight but the true greatness of the individual depends on how he performs his day-to-day activities sincerely and diligently. The
The foregoing discussion should not lead to the conclusion that “teachers” alone are responsible for Value Education. No doubt they are the most important of all the concerned people. But the success of any program hinges on the degree of commitment on the part of other components of the school community—parents, management, friends, classmates, educational authorities and society in general. Only an ideal teacher whose life itself is a beacon light of values can lead a society in the right direction. He has to demonstrate the essential values such as optimism, motivation, willingness to learn and teach, truth, non violence, never to speak and think ill of others, creativity and ability to demonstrate unaddressed love. This is a tall order. But, that is the responsibility that the teacher must take in order to be an effective catalyst for social change.

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CASTE VIOLENCE AGAINST DALITH WOMEN - DR.B.R.AMBEDKAR PERSPECTIVE

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Introduction

Man is essentially a social and rational being. He cannot be happy in isolation and has to fulfill many obligations towards the society he lives in. But no society is static. It changes according to the nature of the challenges it meets from time to time. To train one’s mind to show complete regard for human values in life in the united interest of all communities, eschewing evils like narrow mindedness, selfishness, distrust, greed, exploitation, violence and all other similar vicious attitudes and activities.

Human rights and fundamental freedoms must be protected everywhere. Men and women are created equally by God. But the human beings have become inhuman and are showing great discrimination towards women, especially dalit women.

Vulnerably positioned at the bottom of India’s gender, caste and class hierarchies, Dalit women experience the outcome of severely imbalanced social, economic and political power equations in terms of endemic caste-class-gender discrimination and violence.

Their socio-economic vulnerability and lack of political voice, when combined with the dominant risk factors of being Dalit and female, increases their exposure to potentially violent situations while simultaneously reducing their ability to escape.

Studies on violence against Dalit women in India presents clear evidence of widespread exploitation and discrimination against these women subordinated in terms of power relations to men in a
patriarchal society, as also against their communities based on caste.¹

This is a widespread phenomenon found in India, Nepal, Pakistan, Bangladesh and Sri Lanka where caste-based discrimination subjects millions of Dalit women to inhumane living conditions and systematic human rights violations.² In India the Dalits constitute about 16.20 percent of India’s population in 2001 with little less than half being women, which means that 80 million Dalit women face multiple forms of discrimination in this country alone.

Violence against Dalit women reinforces caste norms wherein they are seen as available for all forms of violence, especially sexual violence. According to India’s National Commission for Women, “In the commission of offences against... (Dalit) women the (dominant caste) offenders try to establish their authority and humiliate the community by subjecting their women to indecent and inhuman treatment.”³ Further, when they transgress caste norms such as those prescribing caste endogamy or untouchability practices, or assert their rights over resources or public spaces, violence is unleashed on them.

**Historical Background of Enslaving Women**

Considering sacrifice, suffering & contribution of women for the welfare of the family, in the early times of human history, the families were Matriarchal (Mother as head of the family). Although woman was not weaker than man, during menstruation, pregnancy & child birth she had to depend upon man, who subsequently enslaved her and the society then took the form of “Patriarchal” (Father as Ruler & Head of family). This continued in the Vedic Period and women continued enjoying equal rights as men, with liberty to choose their husbands in

¹ The information in this briefing note is based on the 2006 study on Violence against Dalit women in India prepared by the National Campaign on Dalit Human Rights. Link: http://idsn.org/uploads/media/Violence_against_Dalit_Women.pdf
² see www.idsn.org
open “Sayamvaras” The respect enjoyed by woman of that time could be gauged from the verse “Yatra Nariasye pujante, Ramte Tatra Devita (God resides at places where women are worshipped)” No religious ceremony by man was complete without the participation of his wife and Rama had to get a statue of sita made to perform the ceremonies for Ashawamedha Yagna. But slowly the process of degrading & enslaving women set in the later Vedic period, when Hindu Law Givers like Manu although, he too was born out of a mother(woman), codified in his book Manu Smritis as” It is the very nature of woman to corrupt men Verse 2(213); woman has no right to acquire property verse 8(416); Rules like serving husbands faithfully even, if he is devoid of any good qualities verse 154(5); a girl, a young woman, or even an old woman should not do anything independently, even in her own house verse 147(5). A widow should be long suffering, until death, self restrained, and chaste (Abstain re - marring) verse 158(5). She should obey her husband while he is alive and not violate her vow to him when he is dead 151(5) Shankara charya of Kerala (9th Century AD) proclaimed “A woman is a sure gate to hell & she is poison in the disguise of nectar”. In India the so called Golden Age of the Guptas rule proved the worst period for women, when Brahminical rules & dogmas codified against women were strictly enforced. The system of offering unmarried girls/ women to temples, called the Dev-Daasi system for the services in the temple, including sexual abuse by the priests in the name of God. polygamy, child marriage, illiteracy, gender discrimination, besides caste and creed became the order of the day.

In Ramcharita Manas, Goswami Tulsi Das in Arandkand slok 9, says “Nobody can be as vile as a woman, who for a moment’s enjoyment, does not understand the pains of hundreds of births. In slok 5 he further says “A woman is impure from her birth”. In Balkanda (sloka 57-A) Tulsi writes that a woman is silly and stupid by nature. Even Islam advocates strict rules for woman to remain in parda(veil). In recent past a writer summed up the plight of woman in his song “Aurat Ne Janam Diya Mardon ko, Mardon Ne use Bazar Diya (Woman gives birth to man, but man puts her in Prostitution market)”. 
Ambedkar’s Perspective of Dalit women

In Hindu Shastras, woman has been branded just like an animal. From the verses of Ramayan as written by Tulsi Das, “Dhol, ganwar, shudra, pashu, naari- Ye sab tadan ke adhikari,” one may easily draw inferences as to what status has been granted to our mothers. Such was the place earmarked for our mothers, sisters and even great grandmothers that today the humanity has to bend it head down in shame! That is why Ambedkar was of the firm opinion that until or unless, a dynamite is applied and the Hindu Dharmashastras are blown up, nothing is going to happen. In the name of sanskaras, the Hindu women will continue to be tied up with the bondage of superstitions, which they will carry till their death.

Ambedkar’s views on Dalit women’s oppression, social democracy, caste and Hindu social order and philosophy become significant to modern Indian feminist thinking.

Although Ambedkar proved, to be a genius and was known as a great thinker, philosopher, revolutionary, jurist-par excellence, prolific writer, social activist and critic and strode like a colossus in the Indian socio-political scene till the end, his thoughts never received adequate attention in the generality of the Indian society just because he was born as an untouchable. Hence, for Indian Women’s Movement Ambedkar provided a powerful source of inspiration to formulate a feminist political agenda which simultaneously addressed the issues of class, caste and gender in the contemporary socio-political set up, which still keeps conservative and reactionary values in many respects, particularly on gender relations.

The Writings and Speeches of Ambedkar show what values India should develop and how they would help modernize its social and political institutions. Ambedkar clearly said Dalit women were the victims of the oppressive, caste-based and rigid hierarchical social system. In the matter of property a wife was degraded by Manu just as a slave. He forbade women the study of Vedas, and performing Sanskaras and chanting the Ved mantras because he projected women as unclear as untruth is. Manu instructed women: “Though destitute or virtuous or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly
worshipped as a god by a faithful wife. ...She must always be cheerful, clever in management of her household affairs, careful in cleaning the utensils, and economic in expenditure”. Ambedkar cited evidences of higher status of women in the pre-Manu days when she was free and an equal partner of man and had the right to education, divorce, remarriage and economic freedom. The story of public disputation between Janaka and Sulabha, Yajnavalka and Maitrei, Yajnavalka and Gargi, and Sankaracharya and Vidyadhari show that Indian women in the pre-Manu period could rise to the highest pinnacle of learning and education. It is generally believed that Dr. Ambedkar had completed the books entitled The Riddles of Hinduism, The Buddha and Karl Marx, and Revolution and Counter Revolution. All carry chapters on women entitled Elevation of Women and Degradation of Women which expose how Chaturvarna prioritised “birth” instead of “worth,” degraded women and was unable to explain the status and position of women, and endogamy.

**Caste Domination against Dalit Women**

The reality of life for most people in Indian villages is extreme poverty and brutal caste oppression. In the countryside, rape of dalit ("untouchable") women is considered a matter of caste privilege by upper caste men, who use rape as a weapon in the subjugation and humiliation of the woman and of her entire caste. A March 2006 study of violence against Dalit women by the National Campaign on Dalit Human Rights reported that out of 500 women studied, 116 had been raped or gang-raped; among the perpetrators, “dominant caste landlords emerged as the most prominent group”.

Police often overlook the violent groups which conduct raids on entire Dalit villages, burning homes and raping women. The scope of such violence is captured in a November 2012 incident in Tamil Nadu, where 148 Dalit houses were torched by a 2500 strong mob because of a non-Dalit woman who had married a Dalit man in secret. Police also rape and murder with impunity as part of the military offensive in areas such as Chhattisgarh in eastern India, where it is directed against a Maoist insurgency based on the adivasi (tribal) people. In Kashmir, the occupying Indian Army uses murderous violence, including rape, to subjugate the Muslim population, with the perpetrators exempted from prosecution by the Armed Forces Special Powers Act. In 1991 in Kunan Poshpora, units...
of the Indian Army gang-raped nearly 100 Kashmiri women, aged 13 to 80, in a single night.

A Dalit woman can be humiliated for daring to cross a dominant caste woman on the road, for refusing the sexual advances of a dominant caste male, or for protesting her subordinate status. In these instances, the very fact of being Dalit seems enough to invite violence -- it is as if Dalits are made to suffer an ‘ontological’ wounding.

The violence that Dalit women endure and resist constitutes a major feature of these studies. Reports from the ground on this subject make for a very painful and often shameful reading -- indicting as they do all of us, non-dalits, for our silent complicity in a cruel and unjust social order. It is not that civil society has not protested the more horrific instances of humiliation and violence that Dalits, particularly Dalit women, are subjected to, but such efforts do not in any substantial measure challenge social and birth privileges and the attendant class and political hegemony that go with either. Those of us who protest do not risk losing our positions of privilege, whereas Dalits who resist the indignity and violence heaped on them often have to suffer social ostracism, state bullying and political ennui.

Given this context within which our efforts at mending, reforming and overthrowing this social order unfold, it becomes important to understand in all its detail and nuance the nature of the violence which Dalits experience. In what follows, I shall draw on a recent study (2006) undertaken in select regions of India, titled ‘Dalit Women Speak Out’. The results of this study make for thoughtful, sober and, in the end, extremely sad reading. (The study is now available as a book that bears the same title and is published by Zubaan Books.)

The violations enumerated in this study defy all norms of decency and are occasioned by any or all of the following circumstances:

- When women are used as ‘pawns’ in a battle that dominant caste men and, sadly, women, wage with Dalit men who are recalcitrant in carrying out their so-called caste duties, or when they insist on their right to be treated with equality and dignity. Politically conscious Dalits, economically and socially mobile families, those in
government service, all of them are viewed with resentment and hatred, and dominant castes are ever ready to ‘avenge’ the ‘upstart’ claims made by Dalit men. In the event, Dalit women are attacked, assaulted and subject to vicious sexual hurt.

- When Dalit women are subject to violence simply because they are expected to be sexually available, their ‘non-cooperation’ becomes a cause for retaliation. Dalit women who challenge dominant caste men who make sexual advances, and who resist being prostituted, women who hold dominant caste men who fall in love with Dalit women accountable for their actions, and women who are held to be morally fallen and therefore wrong are all targeted and attacked, both sexually and otherwise.

- When Dalit women protest their subordinate status, the conditions they labour in, and when they speak up for their families and communities, and when they lay claim to common resources such as wasteland, forests and grazing grounds, they are most disliked, and their daring acts of transgression provoke anger and ensue social disquiet.

Sadly, Dalit women endure a fair amount of hurt and pain in their homes as well. ‘Dalit Women Speak Out’ lists a formidable catalogue of contexts and reasons for the domestic abuse inflicted on Dalit women. This listing is depressingly familiar or at least ought to be to Women Groups that have worked on family and spousal violence these last three decades, and includes dowry, conjugal mistrust, sexual jealousy, suspicion, inability to bear male children, male drunkenness etc. The only startlingly different reasons for the violence that Dalit women suffer at home have to do with their social status, when they marry men from other castes, they stand to be taunted, abused and are often threatened by their marital kin.

In this context, it is important that we understand the power and authority wielded by Dalit men in their homes. Some of it, the authors of the study note, is on account of ‘internalised’ and ‘imposed’ patriarchal norms, while in other instances Dalit male authority is contingent, having to do with particular contexts and circumstances. The Dalit male intellectuals, commenting on patriarchal Dalit men, have noted that while such men do exist, Dalit women do not take kindly to them, and resist more than
women from the dominant castes do. They have also pointed to instances of Dalit men sharing household tasks with Dalit women, and argued that Dalit households are less marked and defined by a sexual division of labor and that gender roles in the Dalit family are far more flexible than one is likely to grant. Dalit women writers have been less reluctant to admit to and condemn Dalit patriarchy, but they also insist on the importance of a shared life-world that both Dalit men and women inhabit and have made their own.

A Tamil Nadu study on the 1989 Act to Prevent Atrocities Against Scheduled Castes and Tribes has gathered a list of verbal offences against Dalits, both men and women. (The study, which came out in 2007, was carried out by a Dalit Research and Culture Group, Dr Ambedkar Cultural Centre, Madurai.)

We need to think through carefully and meticulously the inexorably gendered nature of the systemic violence directed against Dalits. Sexual insults hurled at Dalit women have to do with their sexual and reproductive lives and functions. Dalit women’s genitalia is evoked with derision, contempt and hatred. By thus sexualizing insults and abuse, the dominant caste man achieves several things: for one, he reiterates the fact of birth-based ‘lowness’ not merely through stating an idea, but by embodying it in terms which make the birth process, and the birth-giver polluting and damned. Secondly, there is a barely concealed vicarious pleasure evident in the constant references to a Dalit woman’s sexuality as something that may be easily bartered, appropriated, and constant references to the woman’s ‘availability’ end up rendering her a passive object that can be easily acted upon. That this is not true and it is the Dalit woman’s resistance to her fate and her defiance that brings about violence is completely fudged in this violent description of her bodily being.

This is most evident in the hatred and violence the dominant caste Hindu man reserves for Dalit women whom he both covets, because he has the authority to do so, but whom he cannot respect. His attitude towards her is thus as much a function of his own alienated sense of self, which needs to indulge in that bit of gratuitous violence, in excess of what the system requires to preserve his hegemony for the ultimate abuse and attack are largely punitive, they are meant to sustain dominant caste dominance, and
increasingly produce it, in the face of Dalit mobility and resistance. Such attempts to underscore one’s authority, which clearly lacks customary credibility, seem therefore an expression of a felt worthlessness. More so, because this authority at best is akin to bullying, as is clear from the imprecations directed at not only Dalit women but Dalit men as well. It is as if they had to be made to feel ‘emasculated’, to feel they are less than men for the caste Hindu to relish their own verility.

**Violence against Dalit women**

There are nine major forms of violence against Dalit women; six being violence in the general community – physical assault, verbal abuse, sexual harassment and assault, rape, sexual exploitation, forced prostitution, kidnapping and abduction; and three being violence in the family – female foeticide and infanticide, child sexual abuse and domestic violence from natal and marital family members.

The more frequent forms of violence that are perpetrated against the majority of Dalit women are verbal abuse, physical assault, sexual harassment and assault, domestic violence and rape, in descending order. Child sexual abuse in terms of particularly early child marriages and sexual relations with minor Dalit girls below the age of 16 years is also prominent.

A recent three-year study of 500 Dalit women’s experiences of violence across four Indian States revealed that the majority of Dalit women faced one or more incidents of verbal abuse (62.4%), physical assault (54.8%), sexual harassment and assault (46.8%), domestic violence (43.0%) and rape (23.2%).

**Caste Violence in Work Places**

Violence in the workplace ranks third in terms of common locations for violence. Finally, government places become grounds for violence where women are forcibly incarcerated, verbally abused, sexually harassed or raped in police stations. Otherwise, verbal abuse is the most common form of violence meted out in government places from a range of government employees including the police, district administrative officials, doctors and so on.
Violence against Social Status of Perpetrators

Within the wide range of identified perpetrators of violence against Dalit women in the general community, dominant caste landlords emerge as the most prominent group. Police also emerge as key perpetrators of violence against Dalit women. They are not active perpetrators. They also act in a significant number of cases in collusion with the perpetrators by failing to enforce the law when violence against Dalit women takes place. Two other groups of perpetrators whose numbers are significant, belong to the professional category, namely doctors and teachers. In addition, there are a large number of “other dominant caste persons” as perpetrators. Moreover, often this violence is committed by these perpetrators not only as individuals, but also as group violence involving people of the same status (or different status) finally, a number of “other Dalit persons” are either active perpetrators of violence against Dalit women, or colluders in the violence.

Violence against Caste Background of Perpetrators

This is particularly so where the Dalit woman is seen to transgress established caste norms, for example, by asserting her rights in defiance of practices of untouchability. The punishment meted out, therefore, takes on the form of collective punishment, that is, both expressive of caste outrage as well as instrumental in terms of teaching the woman and her community a lesson of obedience to caste norms.

Perpetrators of Violence in the Family: As far as violence in the family is concerned, husbands, the Dalit woman’s in-laws, her relatives and husbands relatives are perpetrators of violence, in the descending order.

Causal Factors for Violence

General Community Violence on Dalit Women

The primary identified factor for violence in the general community relates to the issue of Dalit women’s sexual or bodily integrity. Accompanying Dalit woman’s low caste status and the socio-economic and political power of the dominant castes is the latter’s view of their superior caste and gender status and accordingly a perceived right over Dalit woman’s body. A second
frequent causal factor for violence in the general community directly links to gender inequality and the natural caste hierarchy as often manifested in untouchability practices, and Dalit women’s counter discourse of equality, rights, dignity and self-respect. Almost as frequently identified, a causal factor for violence in the general community lies in the area of Dalit women’s civil rights.

A fourth causal factor for violence in the general community, given the aspect of economic exploitation built into the caste system, related to economic resources - land, or other economic resources/capital such as wages, payment for services, etc. and particularly Dalits asserting their rights to own or utilize resources.

In the realm of political rights, several Dalit women’s assertions of their basic political rights provoked violent dominant castes backlashes. The issues that led to violence are Dalit women contesting panchayat elections, Dalit women exercising or attempting to exercise political authority as elected panchayat representatives.

Finally, violence also takes place when Dalit women sought justice and the protection of the law for violence done to them, or to forestall such action.

**Family Violence on Dalit Women**

When it comes to domestic violence, however, the causes for this violence are much more nuanced and varied. Gender inequality and norms of female subordination formed a major category of causal factors for violence meted out by natal and marital family members to Dalit women.

**Impunity for Violence against Dalit Women**

The systemic nature of violence against Dalit women is accompanied by equally systemic patterns of impunity. In 2006, the official conviction rate for Dalit atrocity cases was just 5.3 percent. The study of 500 Dalit women’s cases of violence revealed:

In less than 1% of cases were the perpetrators convicted by the courts.

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In 17.4% of instances of violence, police obstructed the women from attaining justice.

In 26.5% of instances of violence, the perpetrators and their supporters, and/or the community at large, prevented the women from obtaining justice.

In 40.2% of instances of violence, the women did not attempt to obtain legal or community remedies for the violence primarily out of fear of the perpetrators or social dishonour if (sexual) violence was revealed, or ignorance of the law, or the belief that they would not get justice.\(^5\)

One negative implication is that violence against Dalit women is legitimised, spurring further violence.

**Protection for Dalit Women**

Follow-up on recommendations relevant to the promotion and protection of Dalit Women’s Rights of UN Special Procedures, particularly the Special Report on Violence Against Women, UN Treaty Bodies, the Universal Periodic Review, etc;

Enact and implement national legislation to eliminate practices such as dowry, devadasi/jogini, manual scavenging, caste-based discrimination and “untouchability” in accordance with the recommendations by the UN Committee on the Elimination of all forms of Discrimination against Women (CEDAW);\(^6\)

Cooperate fully with the UN Special Reporters by responding to their questions and accepting invitations to country visits;

Provide disaggregated data on the incidence of crimes against Dalit women, as well as police and judicial handling of such cases (as per CERD General Recommendation XXIX, 2002) and include the following sections in periodic reports to UN treaty bodies:

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6 In 2007 the Committee on the Elimination of Discrimination against Women made specific recommendations on this issue in its Concluding Comments in the review of India (CEDAW/C/IND/CO/3).
The extent of domestic violence against Dalit women, and on the legislative and other measures taken to address this phenomenon, including facilities and remedies provided for victims;

The situation of women and the extent to which they enjoy the right to own land and property independent of their male relatives;

Annual data, disaggregated by age, sex, caste, ethnicity and religion, as well as specific benchmarks, to enable adequate monitoring and evaluation of the progress achieved.

**Demands for Dalit Women**

Recognize Dalit women as a distinct social group rather than subsuming them under the general women or Dalit category, and accordingly evolve and implement a specific focus and activities on Dalit women’s rights within the broader framework of the Dalit and women’s empowerment agenda.

Ensure full and strict implementation of laws in place to protect Dalit women’s rights and implement measures to ensure the abolition of untouchability practices,7 and implement strict sanctions against anyone preventing or discouraging victims from reporting incidents of violence or accessing the criminal justice system, including police and other law enforcement officers.

Ensure the implementation of national penal codes in its jurisdiction, and that law enforcement officials, judges, lawyers, social workers and medical professionals are duly trained on the serious and criminal nature of domestic violence;

Evolve a national perspective plan aimed at specifically accelerating efforts to reduce the development gap between Dalit women and the rest of the population within fixed time-bound targets.

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7 In India this applies to the Scheduled Castes/Scheduled Tribes (Prevention of Atrocities) Act 1989 and the Protection of Civil Rights Act 1955 – and measures to ensure the abolition of untouchability in compliance with Article 17 of the Indian Constitution.
Produce and disseminate disaggregated data on the status of Dalit women, particularly in government plans and development programmes.

Conclusion

The writings of Ambedkar, Women and Counter Revolution and The Riddle of Women, portray the way in which Manu treated women. Ambedkar pointed out that the laws of Manu on the status of women are very important in moulding the Hindu attitude and perspective (Indian perspective) towards Dalit women, perpetuated and maintained through Hindu personal laws based on shastras, caste and endogamy, i.e. the base of Indian patriarchy. He attacked Manusmriti as a major source, which legitimizes the denial of freedom, self respect, right to education, property, divorce etc. to women by attributing very lofty ideals to them.

The response of the State administrations to incidents of caste and gender violence amounts to a failure to ensure equal protection under the law and exposes a pattern of complicity and collusion on behalf of police and local officials. They must heed the calls for protection from Dalit communities and work to address those issues of inequity that are at the heart of the gender-caste conflict. To dismiss the violence as purely a “law and order” concern, or to depict it as the inevitable consequence of ancient feuds between dominant caste Hindus and Dalits, or between the haves and the have-nots, is misleading and irresponsible. Until state has a protective role to play, or that the state itself stops the abuse, we would not be able to bring change in the society.

The exploitation of agricultural laborers and the rigid assignment of demeaning occupations on the basis of caste keep Dalit women in a position of social and physical vulnerability. The triple burden of caste, class, and gender effectively ensures that Dalit women are the farthest removed from legal protections. Only with the honest implementation of laws designed to protect agricultural laborers and abolish manual scavenging and forced prostitution, and the systematic prosecution of those responsible for attacks on Dalit women, can the process of attaining social and physical security begin through the government.
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ROLE OF TEACHER IN PEACE EDUCATION

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“If you want peace you don’t talk to your friends you talk to your enemies”

-- Arch Bishop Tutu

Introduction:

Education shall be directed toward the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups and shall further the activities of the United Nations for the maintenance of peace.

-- Article 26 The United Declaration of Human Rights.

Education aims at all-round development of the individual. But, unless he is at peace with himself and with the external world or his environment, he cannot achieve progress in various fields. According to Swami Vivekananda, “Education is manifestation of perfection already in man”. The individual has the potentiality to make progress and go ahead. He is endowed with different qualities of hand, head and heart. He is to live in a peaceful atmosphere for utilising this qualities and express himself through various activities. Education is the powerful means of self-expression and self-realisation. That is why, for Gandhiji education means “all round drawing out of the best in the child and man – body, mind, and spirit”. He is the celebrated apostle of peace and for him peace is not merely absence of war. Rather for him, peace is creative, positive and cooperative. Education which promotes such international understanding, fellow-feeling and brotherhood is called peace education. It must enable the human being to be in peace irrespective of caste, creed, colour and geographical location.
Teachers everywhere really concerned with education for peace. Educational policies and programmes on teacher education therefore necessitate a thorough, scientific, objective, pinpointed and reliable overhauling with a view to negotiating crisis in peace education.

Definitions of Peace Education:

According to Wessells, M (1994): “Peace Education, broadly defined, is the cornerstone of a culture of peace”

According to Bey, T. M., and Turner G. U. (1995): “Peace is the behaviour that encourages harmony in the way people talk, listen, and interact with each other and discourage actions to hurt, harm, or destroy each other”.

According to Friedman, A. (1988): “Peace Education is holistic. It embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values. It is based on philosophy that teaches love, compassion, trust, fairness, co-operation and reverence for the human family and all life on our beautiful planet”.

According to the National Curriculum Framework by NCERT (2005) “The space for peace education within the framework of National School Curriculum document is compellingly clear in the light of escalating trends of, and taste for, violence globally, nationally and locally. Education is a significant dimension of the long term process of building up peace, tolerance, justice, intercultural understanding and civic responsibility”.

Concept of Peace Education:

Peace Education is the education which is “directed to the full development of the personality and to strengthening of respect for human rights and fundamental freedom”. It promotes understanding, tolerance and friendship among all nations, racial or religious groups. Peace Education has developed as a means to achieve certain goals such as reaffirmation of faith in the dignity and worth of the humanity. It also helps to promote social progress and better standards of life. Most of the disputes between people are solved without violence, but not all. Peace Education is the method in which people work together to help young people learn how to deal with conflicts, non-violently and creatively. The concept of Peace is very broad. It encompasses a
number of values. The regional conference of Asia-Pacific Network for International Education and Value Education identified several values of peace which are love, compassion, harmony, tolerance, caring and sharing, interdependence and spirituality.

**Aims of Peace Education:**

- Prepare the world for children and youth making is better, healthy safe, peaceful and united; and to prepare the children for such a world.

- Contribute and help creating a united world order which will ensure and safe guard the ‘Right to a safe future’ for worlds children and generations yet unborn.

- Assist the participating populations in establishing all-inclusive civilisation of peace.

- Create in children’s minds desire to learn how non-violence can provide the basis for a just and sustainable future.

- Create a better learning environment where conflict and relationships may be explored.

- Sharpen awareness about the existence of hostile relationships between people and within and between nations.

- Create a more peaceful world where all of us may become agents for change. Thus, Peace Education gives us the skills that will assist in achieving peaceful societies.

- Understand the nature and origins of violence and its effect on both victim and preparatory.

- Investigate the causes of conflicts and violence embedded within perceptions, values and attitudes of individuals as well as with in social and political structures of society.

- Equip children and adults with personal conflict resolution skills, so that when they are faced with conflict, they will choose to be peaceful.

- Show people that violence and war are learned and not an intrinsic part of human nature and that is possible to resolve conflict peacefully.
Encourage the search for alternatives and possible non-violent skill.

Correct the limited understanding of peace held by many people that it is the absence, however contrived, of direct violence, of wounding and killing.

Seeks to build on the philosophy and the process of non-violence to help us understand the role that conflict and violence have played in our own lives, seeking ways to transform them.

Educate every new generation of students to become peacemakers and to devote their talents, capacities and energies towards the creation of a civilization of peace based on the twin pillars of a culture of peace and a culture of healing.

**Role of the Teacher in Peace Education:**

Dr. Kothari says “The destiny of the nation is shaped in the four walls of the classroom”. The teacher has the greatest responsibility of building a nation. In a multiethnic and multi religious country like India the teacher’s task is very noble and ennobling. Teachers are mirror of up coming generations in the form of students and an effective element of establishing peaceful atmosphere. A Teacher’s prime responsibility is to help students become good human beings, motivated to fulfil their true potential not only for their own benefit but also for the betterment of the society as a whole. The teacher and school may devise other context-specific strategies to develop among students a sense of openness and comprehension about diverse cultures, histories and fundamental shared values.

**Teacher can play an important role in imparting the peace education as:**

- Value and model life-long learning.
- Know the curriculum and communicate expectations to students and parents.
- Are approachable and have a positive relationship with students, colleagues, parents and community members.
- Provide a safe, supportive and inclusive environment in their classroom and school.
Design and implement effective and meaningful instructional and assessment strategies.

Challenge student to reach their potential and foster independent learning.

Are firm, fair and consistent with discipline.

Assist their students in recognising understanding their role in a local and global community.

The teacher must understand that multi-cultural, multi-ethnic, and multi-religious problems in society are not to be dealt with in isolation on bits and pieces of a good peace education program but, being interconnected with all other problems of peace and violence, are addressed in the whole program. For example, developing qualities such as compassion and service to others can help reduce racial, religious, or other prejudice, but students of all backgrounds must take part in the program.

Conclusion:

Our Former Indian President Dr. APJ Abdul Kalam linked Nation’s prosperity with peace. He referred the message received from a Buddhist Monk in a statement that, ‘If you want peace, remove ‘I’ and ‘Me’. When you I and Me, You remove Ego. When you remove Ego, you remove hatred. When you remove hatred you have peace’. Dr. S. Radhakrishna, the first president of independent India rightly commented “It is essential for us not to live apart but to live together, understanding one another, knowing one another’s fear and anxieties, aspirations and thoughts’. “Learning-The treasure within” highlights the four pillars of learning and the third pillar which is most important is-Learning to live together.

‘Let us work together
Think together
Achieve together
With no hatred to each other’.

This is most important to all particularly to the learners to learn to live together on this planet. In order to survive on this planet
peacefully every one must learn to live in harmony and in violence free environment. Differences in race, caste, creed, language, customs, traditions and cultures exist and to learn to live amidst these differences should be a wonderful and unique experience for all. If you want to peace in the country then establish peace in your state. If you want peace in your state then establish peace in your district. If you want to peace at district level then establish peace in your village. If you want to peace in your village then establish peace in your family. If you want to peace in your family then establish peace in yourself. Thus world peace lies in individual himself.

“Pray for peace, work for peace, live and let live in peace”

Om Shaanthi Shaanthi Saanthi.

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FUNDAMENTAL HUMAN VALUES IN HUMAN RELATIONSHIPS

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INTRODUCTION

Values are psychological objects. Although we cannot see or touch them, they are every bit as real as any physical object. People may dedicate their entire life or even give up their lives to pursue their values, as so many loyal patriots had done fighting for values of freedom, equality and human rights. We all have values that determine our decisions and guide our lives. Those who value their individuality take responsibility, are self-reliant and act with self-respect. Those who value truthfulness cannot bring themselves to tell a lie. Those who value family or friendship sacrifice their personal interests for the good of others. Those who value goodness cannot bring themselves to do something they know is wrong. We express values in our relations with other people when we are loyal, reliable, honest, generous, trusting, trustworthy, feel a sense of responsibility for family, friends, co-workers, our organization, community or country.

Having explored the harmony in the human being, we are able to explore the harmony in the family. This enables us to understand the harmony at the level of society, nature and existence. And this is the way the harmony in our life grows. We slowly get the competence to live in harmony with all human beings. The feelings of being related to every human being leads to our participation in an undivided society. With the understanding of values in human relationships, we are able to recognize the connectedness with every individual correctly, and fulfil it. And when we get connected with the individuals, we love the nature and become one with the nature. This enables us to participate in the universal human order.

The fundamental values for human relationship are as follows;

- Trust
- Truthfulness
- Goodness
• Love
• Reverence
• Concern for Others
• Respect
• Humility
  Gratitude

**Trust**

Trust is the foundational value in relationship. The feeling of Trust in relationship is defined as "To be assured that each human being inherently wants oneself and the others to be happy and prosperous. When we are assured that the other is for our happiness and prosperity, we have trust in the other. When this is doubted, we lack the trust and it becomes the source of fear. In all our relationships, trust is the Foundation. A relationship without trust results in opposition, the relationship itself gets shaken. Lack of trust is what ultimately leads to extreme situations like war. Our natural acceptance is to live with a feeling of relatedness to all and this means that we have the assurance in us at all times that each and every human being wants our happiness, just like we want the happiness of other human beings. However, since we are not competent and similarly the other is also not competent, we need to work towards improving our competence and help the other improve theirs.

**Truthfulness**

Truthfulness implies a respect for the truth. The virtues of truth are not conventional fetishes of academic theorizing. They can be concretely addressed to everyday truths and revealed in the way that one handles everyday truths. But many of us live in a world where the truth is perverted into something that is more opinion than truth. In many ways, we are fed the pabulum of what we want to hear. We do the same to others. We live in a masked world that takes joy in rosy outlooks. Reality is way too painful. The values of beauty, truth, and goodness act as compass headings for the improvement of the human condition, regardless of the assessor’s psychic location. Even though each stage of development has its own version of what is valuable, we can see how the spiral as a whole does act to define the overall
trajectory of evolving values for both the individual and the culture. Truth is like a light that illuminates the potential for progress, giving us the power to see how things really are, and thereby to improve any situation by making contact with the actual conditions. The practice of beauty involves feeling the pleasure and delicious satisfaction that result when our emotions become entrained to the vibrations of universal unity found in nature and in certain forms of human art. Beauty provides a fleeting glimpse of relative actual perfection. John Keats in his poem entitled “Ode on a Grecian Urn” states that

> Beauty is truth, truth beauty,—that is all
> Ye know on earth, and all ye need to know."

These lines implicitly affirm the sufficiency of human intellect, explicitly affirm the equation of beauty and truth, and pronounce this knowledge entirely sufficient to create the elegant geometry of such superb art as the urn and also the superiority of this value truth to acquire for the mankind to enjoy the beauty of life.

**Goodness**

Goodness is the very heart of the whole reign of moral values. It is the centre of all morality, and at the same time, it’s the most sublime fruit. Goodness is experienced by people when they are in need. We hear people say that they enjoyed the goodness of their friend or family when one is disposed to help, when one is kindly, just, when one is ready to make sacrifices for others, when one pardons wrongs done by him or her, when one is generous, when one is full of compassion. All these qualities are specific forms and manifestations of love. This indicates the close connection which exists between love and goodness. Love is, as it were, flowing goodness, and goodness is the breath of love.

**Love**

Love is always a response to value. In love, one responds not only with a specific word, but with the gift of one’s heart, with oneself. In love, one conspires with value more closely and more deeply than in any other response, such as, for example, reverence or obedience. In love, a man dwells in the values of the beloved, in a completely different way. Love, in its fullest and proper meaning, addresses itself always to persons. In love, one spiritually hastens toward the other person in order to dwell with him, to partake with him, and, on the other hand, to
cover him with a mantle of goodness, to spiritually cherish and protect him.

Reverence

Reverence is the indispensable presupposition for all deep knowledge—above all, for the capacity to grasp values. The fundamental attitude of reverence is the basis for all moral conduct toward our fellowmen and toward ourselves. Only to the man possessing reverence is revealed the full grandeur and depth of the values which are inherent in every man, as a spiritual person. The spiritual person as a conscious, free being, as a being who alone, among all the entities known to us, is capable of knowing and grasping the rest of being, and of taking a meaningful position toward it, can only be comprehended by a reverent mind. A being who is able and destined to realize in himself a rich world of values, to become a vessel of goodness, purity, and humility—this is a person. Reverence is also the soul of the correct attitude in other domains, such as purity. Reverence for the mystery of the marital union, for the depth and tenderness and the decisive and lasting validity of this most intimate abandonment of self, are the presuppositions for purity.

Concern for Others

Perhaps the single most powerful way to succeed in life is to have more concern for our fellow human beings. Normally, we are overwhelmingly concerned about our own selves, driven by our own personal motives and ambitions. However, the happiest people literally lose themselves in the feelings, thoughts, and aspirations of others.

Respect

Respect is the ability to see and celebrate the value in ourselves and others. Respecting the elders is the most important value that one should acquire to value the life of the elders who gave their life time service to the family and society. The best way to teach respect is to show respect. When a child experiences respect, they know what it feels like and begins to understand how important it is. The value of self-respect may be something we take for granted. We may discover how very important it is when our self-respect is threatened, or we lose it and have to work to regain it, or struggle to develop or maintain it in a very difficult environment. Treat others the way you want to be
treated as this is the most significant personal value every person looks at in a special, unique individual. This form of deep respect for each person has the power of generating good will, great happiness, and great achievement. Every time we meet someone, listen to their story and show and feel a great interest and respect, we also see what unique perspective, knowledge, or insight they can offer. Then be totally responsive to their interests. Make this a regular daily habit in life. When we make this value as a part of our life, we cherish it forever.

Humility

Humility is a crucial virtue for personal growth and the flourishing of a community. But it is widely misunderstood. Humility is crucial for keeping ourselves aware of our fallibility. Regardless of how much experience, knowledgeable or skill we might have in a particular field, we always need to keep a minimum of open-mindedness towards alternatives, potentially superior courses of action than the one we are currently committed to.

It’s impossible to know beforehand the entire alternative means to an end. Usually the most valuable knowledge about how to do something emerges serendipitously while we try doing it. If humility is the virtue that allows us to be aware of our weaknesses and limitations, then it is a fundamental tool for self-control. Humility allows us to accept that it is impossible to control others, even when we think that our controlling them would be for their own good. Embracing radical change for positive personal and social transformation is necessarily a humbling experience.

The merits of Humility are as follows;

- Promotes the success of others
- Accepts responsibility for mistakes and failures and tries to learn from them
- Open to differing points of view
- Manages conflict and encourages others to manage in a constructive manner
- Remains calm and helps others in adverse circumstances
Gratitude

Gratitude means thankfulness, counting our blessings, noticing simple pleasures, and acknowledging everything that we receive. It means learning to live our life as if everything were a miracle, and being aware on a continuous basis of how much we have been given. Gratitude shifts our focus from what our life lacks to the abundance that is already present. In addition, behavioral and psychological research has shown the surprising life improvements that can stem from the practice of gratitude. Giving thanks makes people happier and more resilient, it strengthens relationships, it improves health, and it reduces stress.

Notice and Appreciate Each Day’s Gifts

People tend to take for granted the good that is already present in their lives. We need to start finding joy in the small things instead of holding out for big achievements—such as getting a promotion, having a comfortable house, good children, satisfaction in our profession etc. Another way to use giving thanks to appreciate life more fully is to use gratitude to help us put things in their proper perspective. When things don’t go our way, we need to remember that every difficulty carries within it the seeds of an equal or greater benefit. Once we become oriented toward looking for things to be grateful for, we will find that we begin to appreciate simple pleasures and things that we previously took for granted. Gratitude should not be just a reaction to getting what we want, but an all-the-time gratitude, the kind where we notice the little things and where we constantly look for the good even in unpleasant situations.

Conclusion

Human values are thus an inspiration for peace and integrating them into our way of managing human relations predisposes us to use them as tools for peace. The values are the foundation for any viable life within the society. They build space for a drive, a movement towards one another. The fundamental values like trust, truthfulness, goodness, love, reverence, concern for other, respect, humility, gratitude and many others make our life happier and flourishing. As teachers, we need to acquire these values and impart these values to our students to mould them into responsible citizens with moral standards and to experience collective happiness and prosperity in a sustainable way.
References

BASIC HUMAN VALUES IN DAY TO DAY LIVING TO THE HIGHER REALNESS OF REALIZATION TO UNVEIL THEIR MAGNITUDE

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Introduction:

India has celebrated its 67th Republic Day on 26th January, 2015 with exceeding joy and had Mr. Barak Obama, as the Chief Guest. It’s the first time, that the U.S. President has been the Chief Guest, since India became a Republic.

India has been marching towards the mountain top goals of achieving Self-sufficiency and Self-reliance in all walks of life. The efforts of the land in advancing in the basic spheres of Food, Agriculture, Health, Education, Connectivity, Hydro-electricity, Atomic Energy, Defense, Science and Technology, Mining, Industries and Multipurpose Projects etc, are quite laudable.

But, on the other side, the country is found to be in a discouraging state, since, the concept, ‘India is a rich country living with poor people’ could not be ruled out so far and it’s really a heart-rending concern. The people may be poor economically, but they have all along proved to be rich in spirituality. But of late, because of the scientific and technological advancements, extraordinary changes in transport and communications, globalization and many other related issues there has been a change in the people world over, so also in India. Values are not only changing but are in a state of erosion.

Core Human Values: The Constitution of India ensured Liberty, Equality, Fraternity, Democracy, Socialism and Secularism to all its citizens. But in practice they are all illusions to the majority in the country. Therefore, certain dangers crop up in day-to-day living and try to erode into the long accepted values.

Why has such a thing been happening?
“God made men upright, but they have sought out many schemes.” (The Bible).
The ideals of equality, fraternity, and liberty were ironically broached through Satan. (The Paradise Lost-John Milton).
Man is born free but everywhere he is in chains. Civilization ruined his life. (Jean Jacques Rousseau).

1.1.1 Dangers of the day: Erosion of values in day-to-day living has become the order of the day and it has become a global phenomenon leading to many dangers in every one’s life. These dangers are Socio-Economic, Political, Educational, Cultural, and Environmental.

1.1.2 Social: Narrow Caste, Communal, Linguistic, and Regional outlooks are dividing the people and are coming in the way of developing a unifying national and international outlook. Population increase, crime, violence, prejudices and complexes are hindering the promotion of the very quality life.

1.1.3 Political: Heinous track record of the elected representatives of the people is a political stigma to the country. The goals of secularism, socialism, democracy and professional ethics are coming under increasing strain. There exists a schism between the values and the actuality as N.P.E., 1986 observes.

1.1.4 Economical: The option for socialistic society as amended under 42nd Amendment to the Constitution of India has been influenced and replaced by liberalization, globalization, privatization, and capitalization resulting in exploitation of the masses. The picture is that, the rich are getting richer and poor, poorer in India. There is no proper health care, safe drinking water, and sanitation and there exists poor housing, poor health leading to poor nutritional standards in the urban and rural public health.

1.1.5 Educational: Today, education has degenerated into a process of information-transmission with its sole objective being passing the examinations. Education has become a private enterprise to many. Educational standards are deteriorating day-by-day. No proper infrastructural facilities are found in schools. The quality of education guaranteed through the Right to Education Act, 2009 is challenged by ‘PRATHAM’ through its ASER and lamented on the poor standards of the children both in public and private sector schools.

1.1.6 Cultural: ‘Varnashrama Dharma’ had its roots for desulfurization, dehumanization and alienation in the society. Forces of social and...
national disintegration have become active, putting our democratic society to its severest test. Obscurantism, religious fanaticism, violence, superstition and fatalism are in the forefront of the nation.

1.1.7 Environmental: Our physical environment, green fields, rivers, mountains forests, plant and animal life are all getting increasingly polluted and depleted of their resources.

1.1.8 Special Dangers: Killing of female feticide leads to gender imbalance. Preference for a son still guides a significant percentage of the population, in both rural and urban areas. Census reports - the child sex ratio as 1000:919. (that is the number of females for every 1000 males in the 0-6 age group is 919).

- Dowry Deaths - a bride is burnt every 90 minutes.
- Domestic Violence - a crime against women is committed every 3 minutes.
- Every 29 minutes a woman is raped. One case of cruelty occurs every 9 minutes.
- Women trafficking from India through Nepal to the rest of the world is a shameful activity taking place in our country.
- Woman as victim - Annual Global Gender Gap Report of the World Economic Forum (W.E.F) ranks India 114 in a list of 128 countries.

Child Labour: Ossie Fernandes, Adviser, C.A.C.L. quotes, ‘nearly one crore children are now laborers in the country, while more than 1.3 crore do not attend school’. UNICEF report notes that India comes 3rd in a list of homicide victims among children and adolescents aged 0-19 years in 2012. Street children are about 50,000 in Delhi alone.

Kiss of Love – demonstration in open public in Kochi, Kerala is a shameful activity.

Added to this there are also Smuggling, Gambling, Nepotism, Bribery, Black money, Terrorism, Disrupting Democratic Institutions, Teacher-student sexual abuse etc.

2.0.0 What is the root cause of all this? Man by birth is sinful and selfish. Confession and conviction through the Word of God is the ultimate solution for one to become cleansed from all his sins.
2.1.0
What to do now? It is obvious, however, that an individual cannot live and develop alone. No education is worth the name which does not inculcate the qualities necessary for living graciously, harmoniously, and efficiently with one’s fellow men. (Secondary Education Commission, 1952).

2.1.1.
Target the student community: “Train up the child the way he should go, and when he is old he will not depart from it.” (Proverbs 22:6). Childhood is a period of growth and change, involving the development of one’s physical and mental capabilities to the fullest.

2.1.2
School a Social Institution: Schools as social agencies provide new opportunities for all students to learn about themselves, others and the society, to access their inheritance and engage with it irrespective of the access provided by one’s birth into a family and community. Schools give them good education to develop their personality in its intellectual, physical, social, moral and spiritual dimensions.

“Peace will not be sustainable unless there is compassion, and compassion begins with the children. Peace means people. Sustainable peace will come when people value each other’s concern, dignity, identity, issues and realize that we have to work hand in hand to achieve that.

Books not bullets. Child Labor is violence against the children and it is a global problem. Governments, world over have invested more in “guns” and “bullets” than in “books” and “toys” for children. Child trafficking is the 3rd largest illicit trade after arms and drugs.

Children are our collective future and our collective responsibility is to protect them. Intolerance has spread like plague, let us involve children and the youth for peace and stress on zero tolerance for child sexual abuse.” (Kailash Satyarthi Co-recipient of Noble Laureate, 2014).

2.1.3
Requirement of the day?
Curriculum – a dynamic curriculum is the requirement of the day. Curriculum is the mirror of a nation’s aspirations. Quality in education includes a concern for quality of life in all its dimensions.
3.0.0
The Teacher-a nation builder. Dr. S. Radha Krishnan says, “The country is facing the crisis of character.” The primary task of educational institutions is to build up a moral reservoir of energy which alone combats the crisis of the day. The teacher shall have a spirit of dedication and a missionary zeal to impart to the youth values and sound knowledge and instill purposive education.

3.1.0
What is missionary zeal: To find, encircle, educate and keep students as the apple of his eye. Care for them, and should love to be with them. Understand the children within social, cultural and political contexts.

3.1.1
Professional Ethics: Teaching shall be considered ‘a call’ and not as a profession or vocation. Professionalism is a pride. Kalidas – “if the teacher’s scholarship is just for earning bread, then he is no better than a shopkeeper selling knowledge”.

He lights many candles, which in later years will shine back to cheer him. This is his reward. God created man in his own image and likeness and the teacher fashions the child in the shape of his own image. Hence it is said as is the teacher, so is the student.

Gandhiji – Woe to the teacher who teaches one thing with his lips and carries another in his heart.

‘Example is better than precept.’ (N.P.E. 1986). The teacher is passionate. Feels king/queen of himself/herself and servant of mankind. Believes a child is potentially divine. (Vivekananda). keeps abreast his knowledge. Remains a burning candle.

3.1.2
Approaches he/she deals with: Deals with regular school subjects and promotes values directly, indirectly or incidentally. Curricular and co-curricular activities (Sports and Games, Excursions, N.C.C., Scouts and Guides) provide him opportunities to deal with the students directly and indirectly. He notices certain acts of courage and bravery of a student, an act of indiscipline, and moral failure, like, theft, or dishonesty and deals with them incidentally. He follows the development sequence of the children.

4.0.0
Conclusion and appeal to the Prospective and In-service Teachers: Take note of the youth population in India which has surpassed that of China. But majority of our youth are not useful adults. They haven’t grown, and are neither serving nor productive. But the youth is the future of the nation. Take the socio economic educational, political, cultural, and environmental conditions to the notice of the children in day-to-day classroom teaching learning process and create an awareness in them about the local and national issues of importance.

Engage the children in sports, games and outdoor activities for social harmony, discipline, right attitudes, and values to help them grow into balanced, integrated and healthy citizens. Teach the children ‘Injustice anywhere is a threat to Justice everywhere’ (Martin Luther King). Students are the leaders of tomorrow (Thomas Jefferson). The editorial “New York Times” (February, 7 2015)On the intolerance in India shall be an opinionnaire to the Government of India.

Notice Bhimrao Ramji who changed his name after his teacher (Ambedkar), (Dr.B.R. Ambedkar) who loved him in all aspects. As the Headmaster so is the school. It may be recalled that some schools in England are still named after their reputed Headmasters (eg) Harrow’s school, Rugby school etc. There is one Sylvia Ashton-Warner who was said to have married into teaching profession. Promote scientific temper in students as envisioned by Jawaharlal Nehru.

Believe in Team work. Never doubt that a small group of thoughtful, committed people can change the world. Indeed it is the only thing that ever has.

Great things happen when you go beyond.

The Prime Minister of India appealed to the doctors in the country not to kill innocent female girls (female feticide) for doctors are taught to save lives, but not kill lives.

Interact with the parents of school children on sexual abuse and educate them through the following tips.

- Talk to the children every day calmly,
- Teach them the difference between good and bad touch,
- Assess the situation and attend immediately,
- Trust the child,
• Collect evidence and take to a doctor,
• Reassure soothingly and
• Take action on hearing him or her.

In Jordan Jubilee School – School is a friend, books are friends, teachers are friends, and the atmosphere is student friendly. Let this be our motto. (EMILY DICKINEON)

If I can stop one heart from breaking I shall not live in vain
If I can ease one life the aching or cool one pain
Or help one fainting robin into its nest again
I shall not live in vain.

Let us thus strive to promote all the basic human values in day-to-day living to the higher realness of realization to unveil their magnitude and make our profession, the teaching profession really a noble one!

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IMPACT OF ELECTRONIC MEDIA ON THE DETERIORATION OF THE LIVING VALUES OF STUDENTS

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INTRODUCTION

In the last 50 years the electronic media—Radio, TV, movies, video games, cell phones, and computer networks have enveloped the globe and transformed nearly every aspect of our children’s daily lives. “television is the most powerful force that has ever influenced the human mind and heart”. The media has demonstrated potentially profound negative effects on children’s cognitive, social, and behavioural development. It is widely accepted that media has profound influence on child health, including violence, obesity, tobacco and alcohol use, and risky sexual behaviours.

Radio broadcasts started in 1920s. Television entered in 1940s, Cable TV in 1950s, and Satellite TV in 1970s, and the Personal Computer gave access to Internet in 1980s. It transformed the interconnected computer networks through World Wide Web by the 1990s. Some decades ago radio and T.V were considered as the main sources of information. Today, we have more than 77 Satellite TV Channels, 2346 cable operators, 28 landing TV Channels from abroad like BBC, CNN, Sky, Star, etc. and more than 129 FM Stations(on air and in some cases licenses issued) including 46 Radio Channels.

One of the notable changes in our social environment in the 21st century has been the saturation of our culture and daily lives by the mass media. Unfortunately, the consequences of one particular common element of the electronic mass media have a particularly detrimental effect on children’s well being. It is now not just kids in bad neighbourhoods or with “bad” friends who are likely to be exposed to bad things when they go out on the street.
DEFINITION OF VALUE:

The values are truth (Satya) Right Action (Dharma) Peace (Shanti) Love (Prema) and Non Violence (Ahimsa) the five human values should be deemed as the fivefold breaths or panchpranas [Prana, Apana, Udhana, Samana, Vyanna-the incoming, outgoing, upward flow, equality and circulating breaths]. Since the values constitute the life breaths one who does not radiate the values in his actions is deemed to be lifeless.

This concept indicates that life is like a flowing river in which water of Artha and Karma is continuously flowing with constant changes but it must remain protected and controlled by its banks, dharma and moksha. Wealth and enjoyment must not break the banks by their flooded state. If it is done the whole life will be scattered. Today we all are facing a very curial life with all the tensions and worries as we all are running after money.

MAGNITUDE OF MEDIA EXPOSURE

Over 80% of students own at least one form of new media technology (e.g., cell phone, personal data assistant, computer for Internet access), and they are using this technology with increasing frequency to text and instant message, e-mail, blog, and access social networking websites, children aged 8 to 18 years had an average media usage time of 6 hours daily.

EFFECT OF SOCIAL MEDIA

Social networking sites (SNSs) are altering the way individuals communicate. Most Indian students begin to network socially around mid adolescence. Face book was the most preferred SNS for functions of chatting and making friends, Gaming, watching movies and listening to music were enjoyed the most other than social networking. Most of the students carry social networking at night, interact with the opposite sex, have interest in electronic gadgets, ignore daily activities, hide their online tasks from others, use SNS secretly and feel frustrated in its absence.

Students who spend a great deal of time on SNS are less able to effectively communicate in person. The popularity of SNS, and the speed at which information is published, has created a lax attitude towards proper spelling and grammar. This reduces a student’s ability
to effectively write without relying on a computer’s spell check feature. SNS can be distracting and can negatively impact learning of middle school, high school and college students who checked SNS at least once during a 15-minute study period achieved lower grades.

Daily overuse of media and technology has a negative effect on the health of all children by making them more prone to anxiety, depression, and other psychological disorders, including antisocial behaviors, mania and aggressive tendencies, as well as by making them more susceptible to future health problems.

ENDANGERED MINDS

Today the average child watches between 25 and 30 hours of television a week. "changing lifestyles may be altering children's brains in subtle but critical ways". Neuro-anatomists know that the internal structure of the brain is modified by how it is used. Visual experiences register primarily in the right side of the brain. Language and reading exercises are focused in the left side of the brain. When children watch television several hours a day (where little conversation or thinking is involved) and read only 5–10 minutes a day, experts fear a detrimental effect on brain development. Since reading and watching television make very different demands on the brain, extensive television viewing could "reduce stimulation to left-hemisphere systems critical for development of language, reading, and analytical skills... may affect mental ability and attention by diminishing mental traffic between hemispheres... [and] may discourage development of 'executive' systems that regulate attention, organization and motivation". Watching television can also be addictive. "personal interaction with adults is critical" for the development of problem-solving, language, and listening skills. We can understand the serious consequences of watching too much television when we realize that the brains of children.

ADDITION TO TELEVISION

"TV is showing the end of western civilization in living colour" It can be identified as follows: using TV as sedative, indiscriminate viewing, loss of control while viewing, feeling angry with one self for watching too much, inability to stop watching, and feeling miserable when kept away from watching. There are several issues related to media consumption by the children.
Time -- Time spent listening to music, playing video games and on the internet than a large portion of the child’s day is spent in front of a television or computer rather than on healthier activities like interacting with others or reading. Although data from India is limited. A typical child watches 15000 to 18000 hours of television by age of 18 years compared with attending 12000 hours of school. They spend more time using media than do engaging in any single activity other than sleeping. As children spend more total time watching TV, they spend a significantly shorter amount of time with friends and families as compared to those who don’t.

Sleep: The children having TV set in their bedroom watch one hour more than average. It leads to poor outcomes in academic, social and physical areas. Teenagers’ use of Cell phones after bedtime contributes to poor sleep.

MEDIA AND EATING DISORDERS
The print media promotes an unrealistically thin body ideal that, in turn, is at least partially responsible for promoting eating disorders. Frequent reading of magazine articles about dieting/weight loss strongly predicted unhealthy weight control behaviours in adolescent girls. Just as it is important that parents know the ingredients in food they may feed to their children, they should be fully informed about the content of the media their children may use.

MEDIA AND CHILDHOOD OBESITY
The obesity rate in children has tripled in the past 20 years. 15% of children between six and nineteen years old can be considered overweight. Each additional hour of TV viewing per week increased the risk of obesity by 2%. The mechanism of effect of TV exposure on overweight risk is undoubtedly multi factorial. It appears to operate independently from reduced physical activity. Excessive TV exposure may instead operate through the extensive advertising messages for unhealthy foods targeted at very young children or from a tendency of children to snack while watching TV. There is association between exposure to advertisements and children’s requests for specific foods, food purchasing, and food consumption.
MEDIA AND SMOKING

Exposure to mass media messages and smoking in adolescents. For instance, more than half of adolescent smoking initiation has been linked to watching smoking in movies. India faced a lot of controversy with the ban on on-screen smoking in films and television programs. Initially, ban was imposed from January 1, 2006 and then on January 23, 2009, Delhi High Court lifted the smoking ban in films and TV. There is need for evidence based guidelines for such issues.

MEDIA AND ALCOHOL DRINKING

Exposure to alcohol advertising and TV programming is associated with positive beliefs about alcohol consumption. 56% of students in grades 5 to 12 encourages by advertising to drink alcohol.

MEDIA AND RISK OF SEXUAL INITIATION

Exposure to sexual content in music, movies, television and magazines accelerates adolescent sexual activity and increases their risk of engaging in early sexual intercourse. This content is shown to be normal, fun and exciting but without discussion of the risks of early sexual activity, pregnancy or sexually transmitted infections. In India, there are reports of messaging sexual contents through mobiles among school going adolescents. Almost 75% of 15 to 17-year-olds believe that sexual content on TV influences the behaviour of their peers “somewhat” or “a lot.” The media should be encouraged to provide more sexually healthy content.

MEDIA AND BEHAVIORAL PROBLEMS

In India vivid display of violence through media described that some of the fears, tensions, bad dreams and tendencies towards delinquencies of children are a result of frequent and a regular exposure to murder-mystery movies, and stories filled with violence and torture has a larger effect on later violent behaviour. Children watching violence on TV or playing violent video games tend to be more aggressive are more prone to confrontation with their teachers, may engage in fights with their peers, suicidal behavior has also been developed and see a decline in school achievements. Girls experience more fear from media as compared to boys. To optimize children’s social development and long term mental health, parents, and teachers should discourage the viewing of violent television programs.
CHANGING SOCIAL NORMS

Nowadays, children have more of their communication through the Internet or cell phones, it is a far different social experience than speaking with someone one-on-one. When we communicate in these ways, we are hidden behind the ‘digital wall,’ which can allow us to have conversations we might not have in person. For instance, users of dating websites will be more likely to ask someone to chat on the site than they would be if it were a face-to-face interaction. Hiding behind the digital veil for media-based conversations has caused children to develop a disconnect from others, and even from themselves. Children especially have been using technology to cope with situations that may be more emotionally stressful.

Children spend more time watching TV, this causes poor peer relationships and thereby increases the risk for social isolation, anxiety disorder, agoraphobia, and antisocial behaviour, including aggression and gang involvement. More time children spent watching TV, the less time they spent with their families. TV may isolate children, the reverse causal direction is also plausible – lonely children may turn to TV for entertainment and companionship. Violent television viewing may influence students to be more antisocial; resulting in their becoming socially isolated which, in turn, attracts them to more violent media.

WHAT PARENTS CAN DO?

MANAGING THE CHILD'S MEDIA CONSUMPTION

Parental guidance has a definite effect on their children’s behaviour, particularly at younger ages. Those who set rules have children who spend less time with media and more time reading. Their expectations also shape young people’s Internet experiences.

• Limit the number of individually owned devices—computers, televisions and mobile phones—in homes, and move them out of bedrooms and into public spaces. There will be conflict over the use of these devices, but this is an opportunity to ‘teach’ negotiation and tolerance.

• Develop rules about giving out personal information or visiting certain sites on the Internet. These rules make a real difference, especially with younger children.
HELP CHILDREN BECOME MORE MEDIA LITERATE

“Any TV program, even a bad one, can become educational if parents watch it with their kids and mediate and moderate and interpret.”

Similarly, children need to learn how to use the Internet in a safe, responsible and ethical way. Very few children are discussing their online activities with their parents but it’s important, particularly at younger ages, to know what they’re doing on the Internet and what tools they are using.

• Ask the children to teach you about the sites, games, or activities they tell you about. Play Internet games and visit My Space, learn how to download music. Ask about how they designed their own sites and to see the sites of friends. Get them to explain what they like, and don’t like, and why?

BE GOOD ROLE MODELS

Where parents use media ethically and responsibly, children are more likely to do so. So:

• Switch off the mobile at home, don’t send off e-mails during special events, don’t provide children with mobiles, and don’t use the mobile while driving. In other words, create spaces of mobile-free time.

• Limit on use of the Internet. Institute safety practices in your own surfing and make the child aware of how you do this and why you do this.

• Don’t use the television as wallpaper. Watch specific programmes.

CREATE PARENTS’ GROUP DEVOTED TO PROTECTING CHILDREN

Build communities of people who want to create a better environment for children. They need parents who are both present and involved, as well as an extended network of caring, including other family members, collective community input from schools and neighbourhood organizations and institutions/rituals which offer children some access to the spiritual dimensions of their natures. Children also need the chance to enact the values in different real-life situations, whether they be interactions with nature, time spent with people of different ages etc. It is this range of embodied experiences, provided by parents and the larger community, which will give young
people a more adequate basis for evaluating the media representations and tools which fill their days and nights.

WHAT CAN BE DONE?

IMBIBING VALUES THROUGH CO-CURRICULAR VALUES

As the students spend a lot of their time at school, it demands that we should set fresh goals for attainment in the personal, emotional, social, moral and spiritual fields of human development. Dr. Radha Krishnan said, “We must realize the talents of the children and help them to become what they are to the full potential. It is the machine that constructs; it is the living spirit that creates. Song, dance and literature are creative activities”. The co-curricular activities naturally helps in the smooth running of the school and makes the children strong, steady, healthy and creative. Active participation in co-curricular activities arouses curiosity, creates interest and inculcates values. Values that can be generated in the co-curricular activities are:

a) Physical Values  
b) Psychological values  
c) Civic Values  
d) Social Values  
e) Moral Values  
f) Academic  
g) Vocational Values  
h) Culture Values  
i) Aesthetic & Recreational values  
j) Disciplinary Values  
k) Value of Oneness.

Conclusion

To make the matters worse, the idiot box (the so-called colour TV) has become a matter of prestige in every home and undoubtedly it has adversely affected the younger generation. TV Serials full of violence, rape, sex, looting, arson and murder. This has ultimately led to deterioration of social and moral values and the young lead a sort of life that has no definite direction. They perpetuate ideologies which are at loggerheads with Indian traditions and norms and in doing that, they impair them. They not only show disrespect towards integrity of cultures but also promote undesirable value schemes like materialism, consumerism, independent decision making etc. Media negatively affect students academic performance, lead most of the students to delinquency, smoking behaviour are its obvious result. Its negative consequences can be observe in form of physiological and psychological problems and finally study finding show that extensive viewer of media programs cause low academic grades among most of the students.
Our society has forgotten God and rejected the ethical values. The Bible, said "in the last days perilous times will come"—people will be selfish, materialistic, callous, brutal, "despisers of good... lovers of pleasures rather than lovers of God" (2Timothy 3:1-5).

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DESCRIPTORS FOR BASIC HUMAN VALUES LIKE TRUTH, LOVE, PEACE, GOODNESS, BEAUTY ETC

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Man struggled to transcend the limitations of the senses and sought perfection from the times immemorial. This led him to the search inward rather than sensual pleasures from outside. The purification of inner faculties led our ancestors to the supreme truth. According to them the fundamental principles were truth, goodness and beauty. They always searched for higher meanings of life originating in the concepts of values, ethics and morality. The search continues and would be a perennial process.

The process of inculcation of ethical values, and value education continued an integral part of civilized society. In fact they are natural and essential for enculturation. The evolution theory of science is meaningless in the case of human beings, if it was not preceded by involution - an internal evolution. According to Vivekananda (1896) “Each involution presupposes an evolution and each evolution an involution”. He believed that education has a vital role in the progress of a society and shaping the future of humanity by curing the evils in it. Kalam (2008) cites “man needs to take the onus of his further evolution into his own hands and grow from being a narrow, sense bound entity to a universal being with boundless sympathy, love and spirit of service”. Also to Huxley (2006) “Evolution becomes less and less organic and more and more psycho social and cultural”. “Unless men increase in wisdom as much as in knowledge, increase of knowledge will be increase of sorrow” - Russel (2006).

Almost all religions agree on the nature of the human being. Hindu tradition proclaims that human beings are children of God and are divine beings “Amritasya Putraha”. “Man is God’s viceroy on earth”, Islam affirms. Christianity believes that Man is God’s workman on earth”. Similar ideas can be seen in Jainism, which says “Man is the creation of God, made in the likeness of God”. Sikhism which
originated in the later centuries saw ‘God as the soul of man, his eternal nature’. The Chinese philosopher Confucious says “Heaven has made man good; His original nature is good”. Man’s divine nature is seen in Zorastrianism, “The One created man to be like Him” Zorasthustres. In the modern times Khalil Gibran, in his book ‘The Prophet’ told the parents, “The child is through you and from the God”.

All these basic statements about God and man underscore the unity of religions in the goodness inherent in human beings. If divinity is the obverse of human being the reverse is beastliness. It is values that turn the beastliness to divinity. “Human beings are essentially value configuration and not knowledge configurations. Knowledge is mere instrumentality. It is education that provides and strengthens values in human’s life.” Mukhopadhyaya (2010). What is needed is the enthroning of quality over quantity in the evolutionary process, Huxley(1964). Values in life underwrite and guarantee intellectual and moral life of man.

The term education has a very wide connotation. Philosophers from Yajnavalkya (Circa 1000 BC) to Mahatma Gandhi (1869 – 1948 AD) in the East and from Socrates (469 – 399 BC) to Dewy (1859 – 1952) in the West have given the meaning of education in accordance with their philosophies of life. Hence a vast vista of concepts and definitions has emerged in the field of education.

Every country of the world formulated an educational system to mould its younger generation and to achieve its national goals and in this system of formal education, a systematic and graded type of experiences which help transform an individual to a modern citizen are essential.

Ancient India had an educational system which was mainly based on spirituality and ethical values. Even from foreign countries many knowledge seekers came to the great learning centers of India like Nalanda and Thakshasila. But in modern times education has become mass education instead of class education. As a result of it the value priorities of our educational system were diminished.

An educational system, if it really aims at making human life peaceful and happy, ought to pay unstinted attention, special care and constant focus on thoughts, motives, attitudes, actions and finally on values in the life of human beings. Now we are under the spell of
knowledge explosion. In spite of this knowledge explosion human sufferings and sorrows are forever on the increase. We have sacrificed values at the altar of knowledge and the knowledge at the altar of wealth. The maxim “education makes a man perfect” has become meaningless. Hence the existing value crisis.

Nowadays, politicians and planners are stressing on the importance of a vision. Our former President Dr.A.P.J. Abdul Kalam, is a protagonist of this visionary planning. Could this vision be a nation with degraded values? Education without values will be a waste and life a burden. It is said that a nation could be strong only if the character of the people of the nation is reformed. For this purpose value education is an indispensable requirement.

Even after introducing a republican constitution more than 60 years ago, democracy in our country has failed to achieve its goals in the true spirit. It is alleged that some national leaders involve in antinational activities and become the shame of the country in the international community. Many of the recent judgments of the Supreme Court of India prove this. All are in a cut throat competition. Everybody wants to move with the changing times by some means or the other. The end result is tension, exhaustion and frustration. It is evident that we have advanced in the area of science and technology. But it is also seen that values which are cherished very dearly have deteriorated. From a country which promulgated Ahimsa from Sri Buddha to Gandhiji we often hear the reports of Himsa. We have to regain our moral, ethical, social and spiritual values through our system of education. The prime need of the hour is to reinstate righteous conduct and non violence. So we must bring in an educational system which can cultivate values individually and collectively. Let our education be an instrument for regaining our age old values.

The very many committees constituted after independence, one after another, put forward various recommendations for the enhancement of moral qualities. Committees on religious and moral education under the Chairmanship of D.Prakasha, Education Commission (1964 – 1966), National policy on Education (1986) and amended in (1992), Acharya Rammurthy Committee (1990), Committee under the chairmanship of Janardhana Reddy (1991) and Parliamentary Standing Committee (1999) have stressed the need for a value oriented education in the country. The programs and actions
were of no avail and it is very disappointing that the value crisis continues. We need a well chalked out and strategic approach to remedy this issue.

In olden days, religion was the medium for cultivating values. But in modern times, religions are fast losing their ground. The knowledge and power gained through the medium of education is misused by the vested interests for their selfish motives. Even the so-called well-educated persons involve in antisocial activities. Various media reports show that corruption is rampant even among some high administrators who have high, general and professional degrees. The terrorists and extremists get all the support from some intelligentsias who have high educational qualifications and are in very important positions professionally.

There are different kinds of fanaticism in our country. Besides religious and communal fanaticism, there is regional and linguistic fanaticism. The basic values of justice and human dignity are at stake. One should compromise one's interest with that of the society and the nation. We should develop a new code of conduct based on compromise. We must feel that others' well being is our well being. The sorrow of the other is my sorrow too. The education that we impart in our institutions should cultivate such an emotional frame of mind among learners.

India is fast growing from an underdeveloped country to a developed country. The progress in the field of science and technology has revolutionized the day to day life of each and every citizen. In the same momentum of growth the erosion of values also is taking place. The values can be safeguarded only with a strong value based educational system. So educationists as well as teachers must keep in mind the imperatives of the modern society. The individuals must become best fit for the future society and the unifying force should be the values they gained in the period of education.

VALUES

Values are abstract, they change from subject to subject, context to context, society to society and nation to nation. The Oxford Dictionary describes it as ‘worth of something when compared with something else.’ Etymologically, the word value derived from its Latin root “Valerie” means to be strong and vigorous. Whatever is good is
considered as valuable. In India Sathyam, Shivam and Sundaram (truth, goodness and beauty) are eternal values.

Axiology in Philosophy, deals with the study of different values. From the life and thoughts of Socrates to modern philosophers, the crux of their thoughts was ethics and values. They are learned throughout the globe. The values are mainly intended for the excellence and upliftment of man. Values change undesirable behaviour to desirable behaviour. Assimilation of values helps the learner in personal and social life. Values control the impulses, incentives, tastes, temperaments and attitudes of an individual. Value has acquired a lot of meanings and it has been transformed very significantly in modern times. The term has been diminished in its transcendent use in philosophy. The term has been used widely in economics, philosophy, social sciences and humanities. It percolates to all forms of art, literature, sculpture and painting.

It was the German philosophers like Rudolf Hermann Lotze, Albert Ritschi (1884) and Nietzsche who tried to expand the notion of value in a wider sense. The transcendental qualities like goodness, righteousness, justice, virtue, moral judgement, truth etc., were part of the general theory of values. This idea got its maturity in the writings of the two Austrian philosophers, Alexius Meinong (1853 – 1920) and Christian Von Ehrenfels (1859 to 1932). The terms like literary value, democratic value, life value, education value etc., came into prevalence after them. There are acceptable and non acceptable values or desirable and undesirable values. The values that are not acceptable can be termed as negative values. They are evils and the society does not promote them.

According to Chilana (1987) Indian Culture is based on values like kind heartedness, self control, universal brotherhood, honesty and respect for others faith. The deterioration of these values resulted in indiscipline and destructive mentality.

Chilana suggests that these values shall be incorporated into our curriculum. He stressed the necessity of a value based curriculum. The values which the society cherishes decide the culture of the society. The strength of the values of the people give the nation a place in the comity of nations. Values permeate the whole human life, from womb to tomb. They decide the quality of the people and ultimately of the
country. The needs, the urges, the aspirations of an individual shall be fulfilled on the basis and with the help of desired values. In the words of John Dewy “The value means primarily to prize, to esteem to appraise and to estimate”. It means the act of achieving something, holding it and also the act of passing judgment upon the nature of values as compared with something else. Values give meaning and strength to a person’s character occupying a central place in life. A person who has more desirable values is held in high esteem by the society. Thus values are the strength of a person as well as the society. Values influence one’s thoughts, feelings and actions. They are the torch which guides an individual to the right destination.

EDUCATION AND VALUES

Education and values are interdependent and inseparable. Education without values has no roots. So values should be a part and parcel of all systems of education. It is seen that the goal set by the society, and the system of values given through education has wide gaps. It also does not go hand in hand with the content of the classroom lessons.

Gandhiji stressed the fullness of man, development of personality and self development. The father of the nation considered value education as the supreme type of education that contributes to the growth and development of personality. He wanted to arouse and awaken the inherent divinity in all individuals. He was a devout Hindu. But he stood for dissemination of cultural values of all the religions. He found that education would be the serene means for cultivation of knowledge, for purity of mind and perfection of character. Gandhiji wanted purity of personal life to be an indispensable condition for building a sound education. Truth and Ahimsa were the two pillars of his teaching, both interdependent and inseparable. Values are sometimes inherited and most often acquired and inculcated. A healthy family, its environment, ambience, tradition and culture, decide the cherishment of values. Individuals of indomitable values play pivotal roles in keeping up the society in high esteem. Indeed such individuals are the backbone of the society where the society withstands maladjustment and abuse.

Basic human values should be inculcated deliberately in the young minds from early school stage. Planned and sustained efforts are
to be made for this purpose. The youth should understand that the personal integrity is more important than their personal needs. They should be ready to sacrifice their personal needs for the benefit of their group. They should have the courage to take the right choice even at the risk of giving up personal benefits. One should act with integrity, honesty, courage and generosity without any personal prejudice.

Knowledge and skill are not the only requisites to lead a successful life. It is a positive attitude and a service mind which determine the success. One should be sympathetic towards others miseries and be ready to renounce personal gains.

Sri Satya Sai Baba was a great exponent of education in human values. He emphasized the need for practical examples and action in all educational institutions to achieve human values. Persons who give stimulus and encouragement are needed to achieve these goals. The world cannot be changed by mere preaching. Teachers and elders are to practice disciplines and regulate life. When they fully imbibe human values, students will automatically follow them. According to him mere repeating of words like Sathya, Dharma, Santi, Prema and Ahimsa will not do any good. Righteous conduct, Truth, Peace, Love and Non Violence are the five major human values in which we can include all the other values. They are directly connected with the human personality - intellectual, physical, emotional, psychic and spiritual. A righteous conduct embedded in truth leads to peace. Love dawns in the depth of peace leading to non violence.

The youth of the twenty first century are at cross roads. The age old beliefs, customs and practices are put to acid tests at the advancement of science and technology. Far reaching socio-cultural and political changes are taking place around them. There are very few role models to be imitated. People practice double standards for their selfish ends. The hypocrites find out new meaning for human dignity and human rights. “Today everybody is striving to acquire wealth, power and pelf” Patel states. Preservation of culture is one of the proclaimed aims of education. Value education enables children to preserve whatever is good and worthwhile. It helps them to have an ear to others opinions. At the same time value education is not at all value imposition but making values an integral part of the character. John Dewy considered education as life itself. So education devoid of values
means life devoid of moral virtues. To make life meaningful we should have an education that is oriented in values.

The National Education Policy (1986) expresses its growing concern over the erosion of essential values. It also was concerned with the increasing cynicism in society. So education should be a forceful tool for the cultivation of social and moral values. India is a culturally plural society. Education should foster universal and eternal values. Value education should help to eliminate obscurantism, religious fanaticism, violence, superstition and fatalism. Indeed education has the role of keeping up our heritage and national goals.

CONCLUSION:

On implementing the necessity of value education, the National Curriculum Frame Work emphasized value education as an integral part of school curriculum (NCF, POA 1992, 8-9-13). The frame work highlighted the values drawn from the national goals, universal perception, ethical considerations and character building. The main concern is the creation of a human society and balanced individuals. For the inculcation of values like honesty, truthfulness, courage, conviction, straightforwardness, fearlessness, tolerance, love for justice, dependability and compassion, the Programme of Action (POA), chalked out, programmes for the implementation of Value Education in the curriculum at all levels of Education.

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DESCRIBERS FOR BASIC HUMAN VALUES LIKE TRUTH, LOVE, PEACE, GOODNESS, BEAUTY ETC.,

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INTRODUCTION:

Education is an essential human virtue that has become significant and crucial in terms of changes as well as quality. It plays the most vital role as an instrument of social change to connect with theory at the level of cultural impact and policy implication, for the development of the society. The first step in the direction of changing the world is to take the needed steps for radical change in the human consciousness. With a view to equipping children of today, who will be the citizens of tomorrow, education has to be reoriented and revamped altogether. Emerging hopes and aspirations in the minds of people have posed new challenges and new problems in re-orientation and re-energisation of education in values at all stages. So, value orientation of education has to be considered as one of the most important means to achieve the re-orientation and re-energisation of education. This will help human beings to conduct themselves in the more desirable directions, and to shape their life patterns by strengthening their beliefs and by integrating facts, ideas, attitudes and actions. It will also help people to become useful members of the society and develop an appreciation for their cultural heritage and live more satisfying lives. Moreover, this will help clarify their aims in life as well as the process to achieve them.

VALUES

Values, the abstract concepts, change from subject to subject, context to context, society to society and nation to nation. The Oxford Dictionary describes it as ‘worth of something when compared with something else.’ Etymologically, the word when we think of our values, we think of what is important to us in our lives (e.g., security, independence, wisdom, success, kindness, pleasure). Each of us holds numerous values
with varying degrees of importance. A particular value may be very important to one person, but unimportant to another.

Values are the guiding principles that lead to desirable behavioral patterns. Values include development of self-esteem and ethics, sensitivity towards sustainable utility of environment, need for fostering democracy, peace, humaneness and tolerance as a way of life. Development of human values is the main concern of educational institutions in recent times. Value education has become the core component of quality education.

According to Swami Vivekananda, “Excess of knowledge and power, without holiness, makes human beings devils.” To achieve the goal of education and to preserve values and culture, Ramakrishna Mission has undertaken a project ‘Be and make-education for manifesting perfection.’

**Objectives of value education**

- Teaching values in different situations and its’ correlation with existing values.
- Building character for developing integrated personality
- Developing social, moral, spiritual and human value awareness through the use of value education strategies at all levels of education.
- Understanding of the basic principles and future awareness and realizing what is good and bad, or, right and wrong in life.
- Developing universal values and unity and integrity among all individuals through the inculcation of Values
- Values are beliefs. But they are beliefs tied inextricably to emotion, not objective, cold ideas
- Values are a motivational construct. They refer to the desirable goals people strive to attain
- Values transcend specific actions and situations. They are abstract goals. The abstract nature of values distinguishes them from concepts like norms and attitudes, which usually refer to specific actions, objects, or situations.
- Values guide the selection or evaluation of actions, policies, people, and events. That is, values serve as standards or criteria.
• Values are ordered by importance relative to one another. People’s values form an ordered system of value priorities that characterize them as individuals. This hierarchical feature of values also distinguishes them from norms and attitudes.

The Values Theory defines values as desirable, trans-situational goals, varying in importance, that serve as guiding principles in people’s lives. The crucial content aspect that distinguishes values is the type of motivational goals they express. In order to coordinate with others in the pursuit of the goals that are important to them, groups and individuals represent these requirements cognitively (linguistically) as specific values about which they communicate.

When we examine the lives of famous people, we often see how personal values guided them, propelling them to the top of their fields. For example, one actor was motivated by his commitment to social justice, which led to important acting roles related to that value that made him world famous. Likewise, a well-known business CEO was motivated by the personal value that technology should be easy to use, which caused his company to spawn a technological revolution. Whatever one’s values, when we take them to heart and implement them in the smallest details of our lives, great accomplishment and success are sure to follow.

Value education is for preparing an individual to be worthy of living in a society. It is value clarification for taking the right decision from various alternatives. It teaches individuals how to think globally and act locally. Value education controls and guides human behaviour and helps an individual to prepare for the future, to identify with eternal values like truth, goodness, beauty and to identify values in the changing society.

EDUCATION AND VALUES

Good education is that which teaches the method of achieving world peace; that which destroys narrow-mindedness and promotes unity, equality, and peaceful co-existence among human beings.

— Sri Sathya Sai baba

Education and values are interdependent and inseparable. Education without values has no roots. So values should be a part and parcel of all systems of education. It is seen that the goal set by the society, and the
system of values given through education has wide gaps. It also does not go hand in hand with the content of the classroom lessons. Why is there a need to imbibe values among individuals?

In the present Indian scenario, due to manifold changes in various aspects of our civilization such as population explosion, advancement in science and technology, knowledge expansion, rapid industrialization, urbanization, mobilization, IT revolution, liberalization, privatization & globalization as well as the influence of western culture, present society has become highly dynamic. The degeneration in the present day life, the demoralization of public and private life and the utter disregard for values, are all traceable to the fact that moral, religious and spiritual education has not been given due place in the educational system (Rena, 2006). Modernization process is accompanied with multi-fold problems, anxieties and worries to human life, endangering its original simple nature. Growing global poverty, pollution, hunger, disease, unemployment, unsociability, caste system, child labour, gender inequality, ill-treatment of women, violence, disability, exploitation of natural resources and many such evils have caused value-crisis on the globe, adversely affecting the core human values such as honesty, sincerity, morality and humanity and, there is a great transition in the human society. To overcome the problems of the present era, inculcation of values among individuals and inclusion and promotion of values in the educational system, as well as the society, are highly essential.

The need of values can be summarized as:

- To guide the human beings in the right path, to inculcate the concept of universal brotherhood and to achieve the absolute values of Truth, Goodness and Beauty;

- To give direction and firmness to life and bring joy, satisfaction and peace, of life, to reserve our culture and heritage and to develop morality and character;

- To bring the behavioural changes towards positivism

- To promote the peace and harmony in the individuals and in the society.
HUMAN VALUES

Human values make life worthwhile, noble, and excellent. Those qualities lie within the human personality, waiting to be drawn out and translated into action. Education is based on five human values: Truth, Right Conduct, Peace, Love, and Nonviolence. Drawing out these five inherent human values develops good character. Sri Sathya Sai Baba regards the development of good character as the ultimate aim or end of education.

The following are examples of commonly recognised character attributes of the five universal human values.

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 established 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.
Peace

Everyone desires and seeks Peace. Lasting Peace cannot be found in the material world. Peace requires the capacity for introspection and self-awareness. Self-awareness enables one to become mindful of his or her thoughts, words and deeds. When self-awareness becomes a habit, the
individual begins to monitor and modify the habitual patterns of thought that obstruct the Peace within. True Peace requires inculcating equanimity, regardless of loss or gain, success or failure, pain or pleasure. Quieting the mind and opening the heart are essential for acquiring Peace. A quiet mind requires the application of discipline to take the time to look inward and experience the silence within.

Love

The human value of Love may be best expressed as an energy permeating all life. That is, it is not an emotion or passionate feeling of desire and attachment. It refers to something much deeper, and more basic to human nature. It is totally unselfish and independent of whether there is reciprocity. All the great religions extol the importance of Love. It is kindness, caring, empathy, and compassion. Love is not passive, but active, and it grows, as Sri Sathya Sai Baba would say, “by giving and forgiving”.

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Love in speech is Truth. Love in action is Right Conduct. Love in thought is Peace. Love in understanding is Nonviolence.

— Sri Sathya Sai Baba

CONCLUSION

Inculcation of values is a continuous process. It’s importance must not be under-estimated at any level of education. The need of value education is to face the challenges of modern civilization like conflict and erosion of values, excessive individualization and competition, lack of environmental awareness etc. The process of educating students for values is a process of inducing critical and reflective thinking, rationale choice and responsible behaviour. The core values suggested are responsibility for self development, responsibility towards one’s work, social responsibility, love, care and compassion, critical and creative thinking, and appreciation for beauty and aesthetics. Value orientation means building character for developing an integrated personality. It involves intellectual, moral, spiritual and religious education which involves preservation of universal values. The role of teachers needs to be determined not only in the context of promoting values but also in
that of providing more effective methods of education. Teachers should not only be good in teaching but also be a good citizens possessing basic moral and aesthetic values. Teacher’s function is not confined to what he or she does during his teaching hours in the classroom; in reality he or she teaches all the time, constantly, by acting as the role model before the students. A teacher cannot promote values except by working as a role model. The role of a teacher is crucial in any action programme to strengthen and nourish the values the child has in him. A teacher can help the students in developing a new attitude, a positive approach towards their daily learning tasks and sports, wanting to do something good for oneself, family, friends, society, country and the globe.
BASIC HUMAN VALUES - BIBLICAL PERSPECTIVE

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Introduction:

Ethics is the branch of philosophy which examines right and wrong moral behavior, moral concepts and moral language. Different ethical theories give various answers to the question “What is the greatest value?” The values and behavior vary for individuals and groups as Ethical theories are closely related to social groups, religious practices and time. Some concepts (e.g. homosexual marriages, abortions etc.) were made legal in some countries basing on the demand of the people. Thus the meaning of these words has become relative. We are living in a world of deteriorating human values and ethics. Everyone talks about values and standards, but very few take a stand to follow.

Christian Ethics:

According to the Bible, man was created in the image and likeness of God. This clearly states that God has given His moral attributes like love, grace, kindness, truth, justice, impartiality, righteousness, faithfulness, holiness etc. to human beings. Moreover, He gave man discerning and decision making power. But, Adam the first man, simply disobeyed God’s command by eating the forbidden fruit, paving way for lawlessness and separated from God. By this act of violating God’s command man lost his moral attributes and his thoughts became polluted. From then onwards the human heart has become corrupted and declining of values was initiated. Adam’s son Cain killed his brother Abel due to jealousy. Throughout the Bible God instructed His children to live with Integrity and love, to do justice and observe professional ethics. Jesus in His famous Sermon on the Mount spoke of the moral and ethical standards to be adopted by His followers. Many eminent personalities of the world under the influence of Jesus’ teachings lived exemplary lives, achieved great things and remained real heroes for the next generations. The Father of our Nation,
Mahatma Gandhi was one such example, who adopted the weapon of nonviolence to achieve freedom for the country.

The essence of the Ten Commandments is summarized into two by Jesus in the New Testament. The first one is “love your God with all your heart, all your soul and all your entire mind” and the second one is “love your neighbor as thyself” (Mark 12:28-31) made part of the theological centerpiece of Christian ethical perspective. This is illustrated with the parable of the Good Samaritan which praises action to help any human in need. Jesus’ in His earthly life practiced what he had preached and exposed to us a model to follow. He is a perfect human being and a great teacher of all times. He expects us to be perfect as He is (Mt 5:48). This is nothing but living with values following His footsteps.

The Christian values and ethics “are reflected in the Bible, originate from the transfer of knowledge about God and humankind through biblical understanding”. A teacher has to strive to combine the core of Christianity and human services together to enrich the power of care and service to the student by providing the highest quality service available to them with respect to their own culture, diversity, religion, and needs. The primary mission of a teacher is to adhere to the core values of Christianity to promote high quality service and care, along with promoting the well-being, best interest, and diversity of the student. Thus an educator “upholds the integrity and ethics of the profession, partakes in constructive criticism of the profession, promotes student and community well-being, and enhances his own professional growth”. The mission of the teacher is based on a set of core values that provide a diverse, unique, and respected perspective for the professional and the profession. Core values, and the principles that flow from them, must be balanced within the context and complexity of the human experience. These core values also allow the professional to keep God as a central figure in all aspects of the profession by allowing them to stay faithful to their Christian values.

**Ethical Principles:**

As teachers it is our principal responsibility to inculcate ethical values and principles in the students. Realizing this, the University Grants Commission introduced human values and professional ethics in the curriculum. To impart these values, we have to practice them, since
“values are caught not taught”. Thus the mission of a human resource trainer is based on a set of core values that are

Service:
A teacher’s primary goal is to serve the students, especially those in need. Teachers are “to be servant minded and servant leaders in the same way Christ came to serve humankind”. Teachers are expected to provide some voluntary services utilizing some of their professional skills.

Integrity:
A teacher should be trustworthy and honest. He should stand firm on his/her Christian teachings which uphold the values of truth, honesty, and responsibility. Thus he/she also support the ethical practices of the organization which they are associated with.

Respect:
A teacher should respect a person’s worth, background, origin, and cultural and ethnic diversity. Teacher should reach out to each student with care, compassion, empathy, and genuine Christian love while keeping in mind any differences in cultural and ethnic diversity with the greatest amount of respect. Also support students’ self-determination, provide encouragement for self-advocacy, and ability to change, learn, grow, and address their own needs.

Love:
A teacher should love students in the same way that God loves us. Teacher should not judge students but serve them with the same love God provides for them with respect to ethical boundaries. Teacher should be compassionate towards student’s problems and needs.

Competence:
A teacher should work continuously to improve his/her knowledge, skills, and area of expertise through classes, research, training, workshops, and conferences in order to apply the highest performance of service and care for the students.

Social Justice:
A teacher should focus primarily on areas such as poverty, unemployment, discrimination and other forms of social injustices as
root community problems that need prompt attention, and do so with a focus on change towards improvement. He/she should support sensitivity to and knowledge about oppression.

Impartiality:
A teacher should be fair-minded to treat all the students equally without any prejudice.

Commitment:
Commitment to the profession is a prerequisite for a teacher.

Dedication:
A teacher will be a role model only when he/she is dedicated to the well-being of his/her students.

These core values allow the professional to keep God as the central figure in all aspects of the profession by allowing them to stay faithful to their Christian values. The Bible is the universal and fundamental source of ethics and an authority for moral discernment and judgment. Various issues today are informed by Biblical passages in the Old and New Testaments, thus they can be taken as guidelines for better living. Many students of this generation are influenced tremendously by peer groups in negative aspects and are becoming a threat to the society. Apart from this the advancements in Science and Technology like internet and social networks are misused by the present day youth ultimately resulting in a barbarian society. They are going astray and living without a goal or purpose in their lives. Some are creating problems to their parents also. Some are ending their lives. At this juncture the only ray of hope for a better society is role models who live by values in their roles as parents, teachers, friends, mentors, leaders and rulers.

The society is fully corrupted and is always looking for short cuts. Unjust gain / unfair victory are short-lived and do not give real joy. Living with Integrity, honesty and living for truth may be very difficult, but give true joy and peace. The victory of AAP in Delhi is a good example of common man’s hope for value based government.

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PROFESSIONAL COMMITMENT AMONG TEACHERS FOR QUALITY EDUCATION

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Development of a nation always relied on knowledge acquired through education and its practical applications. Considering any efficient education system, effective instructional strategies with identity and high potentials in which the contents were delivered are the main pillars of quality education system. Quality education is a prerequisite for national, regional and global development. For delivery of quality education, we need quality teachers who are committed to teaching and equipped with necessary knowledge, skills and competencies for effective teaching. Quality teachers and teaching only can be the strong agents of social re-engineering and national reconstruction. The role of a teacher is very important for the all round development of the child. A teacher should have a thorough understanding about the latest techniques and methods of transaction. The personal and professional qualities of a teacher influence their professional efficiency. More competent and committed teachers are required in the classroom because the best curriculum and the most perfect syllabus remain ineffective in the absence of a good teacher. Globalization in information and communication technology explosion have lead to search for teachers with quality a set of desired competencies, values, a sense of commitment and willingness to perform their duties with dedication.

Professional Commitment:

Teaching is a profession-indeed a noble one, conceptually and ideally. It is also different from other professions because of its multitude of dimensions. Teachers are the largest professional group engaged in human development activities. It is the teaching profession which helps an individual for his growth fully, in his body, mind and spirit. Professionalism in any sector is a
consequence of the extent of commitment on the part of individuals constituting the same. Professional Commitment refers to “Socio-psychological bonding of an individual to his group or organization, its goals and values or to his occupation or profession. Commitment is the word used to distinguish those who are ‘caring’, ‘dedicated’ and who take the job seriously from those who put their own interest first. As regards the literary conception of the term commitment, the Cambridge International Dictionary of English says “Commitment” means to promise or give your loyalty or money to particular principle, person or plan of action. Commitment depicts the firm and not changing orientation in support of one’s belief in his/her principles. Professional Commitment can be defined as: (i) a belief in and acceptance of the goals and values of the profession; (ii) a willingness to exert considerable effort on behalf of the profession, (iii) a desire to maintain membership in the profession. (Morrow and Writh, 1989; Ritzer and Trice, 1969; Soreson and Sorenson, 1974). Teaching, being profession, assumes that every teacher needs to stand committed to it.

**Professional Commitment among Teachers:**

Quality of education is directly linked with quality of teachers. Teacher commitment is actually much more than performing the normal duties assigned to the teacher. It is complete dedication and devotion to the teaching profession. It is an inner realization of the fact that teaching is the noblest of all professions and that it is a service to the society. It is a service with mission. Teacher commitment transforms the apparent relationship between the teacher and the taught into that of intimate relationship where the teacher feels for the child and is willing to do all that is necessary possible for the all-round development of the child. Teacher commitment that implies:

- Complete dedication to the task.
- Commitment to the objectives of education
- Deep concern for the child
- Consciousness about ones role and responsibilities
- Love for learning and learners
- Professional ethics
Excellence inside and outside the class.

The commitment of the teacher can be identified in the six different forms. These six categories represent different ways that teachers perceive, understand and conceptualize the phenomenon of commitment of the teachers. The six identified categories are:

- **Teacher commitment as a ‘passion’**: This conception sees teacher commitment as a passion or a positive emotional attachment to the work involved in teaching generally, or a specific aspect of teaching.

- **Teacher commitment as an investment of time**: Teachers investment of time after the instructional hours with students shows his/her commitment. This conception identified teacher commitment as an investment of extra time outside of expected contact hours with students. This extra time is discussed as either visible time invested at the school site or invisible time invested off the school site.

- **Teacher committed as a focus on the individual needs of the student**: This conception considers teacher commitment to be sharp focus on the needs of the student. Student needs are discussed as either emotional and/or academic.

- **Teacher commitment as a responsibility to impart knowledge, attitudes, values and beliefs**: This conception considers teacher commitment as taking responsibility for imparting a body of knowledge and/or certain attitudes, values and beliefs. Teachers who hold this conception place great value on the role that they play in preparing students for the future and take responsibility for passing on core set of skills, understandings and values.

- **Teacher commitment as ‘maintaining professional knowledge’**: This conception views teacher commitment as the maintenance of professional knowledge and on-going professional learning. Within this conceptualization is the notion that committed teachers are proactive in their professional development and in many cases are willing to share with and learn from their colleagues.
Teacher commitment as engagement with the school community: This conception considers teacher commitment to be the willingness to engage with the school and the school’s community. Within this conceptualization is the belief that teachers have a professional responsibility that reaches out beyond the four walls of the classroom and perhaps even extends beyond the boundary of the school.

Dimensions of Teacher Commitment

Dave (1998) conceptualized that “Well-trained and effective teachers are those who are both competent as well as committed professional practitioners.” He elaborated the following five commitment areas which help teachers to perform

- Commitment to the learner,
- Commitment to the society,
- Commitment to the profession.
- Commitment to achieve excellence,
- Commitment to basic human values

Commitment to the Learner: includes genuine love for the learner, readiness to help the learner, enthusiasm, friendship, concern for their all-round development etc. The primary duty of a teacher is to help each learner to the best of his ability to become a worthy and effective member of society. It is his/her personal responsibility to regard the moral, intellectual, physical, social and aesthetic development of the students.

Commitment to the Society: indicates the awareness and concern about the impact of the teachers“ work for the welfare of the society, democratic values of the nation. A teacher is not a teacher in school only but he is also a teacher outside the school. Teachers are responsible to the local community i.e. society also A teacher should pay attention to those children whose parents are not aware of the need of the education in life coming from the poor and deprived sections of the society. A teacher should try to increase the productivity level and quality of life of the whole community by his enhanced Knowledge, skills and attitudes.
Commitment to the Profession: indicates the dedication to the profession, professional ethics and sense of vocation. In the field of teaching commitment towards profession is very necessary. A teacher should fully understand that teaching is a noble profession charged with great responsibilities as the society hands over its children to them for their overall development and proper socialization. A committed teacher always tries to improve his perfection in the profession so as to have his best to the students. This implies then. Once a person accepted this profession, he should feel pride and develop an internal commitment towards the mobility of the profession. 2. Teachers should establish healthy relations with their fellow teachers and educators. 3. Teachers should develop positive attitude towards professional development and national welfare.

Commitment to Achieve Excellence; means the achievement in all aspects of a teachers roles and responsibilities, care and concern for doing everything in the classroom, in the school and outside the school academically. True teachers are those persons who are expertise of their subject. Their commitment towards profession can be considered only on the basis of knowledge and excellence they have on their own part as well as on the part of their students.

Commitment to Basic Human Values; indicates the teachers should be a role model in the classroom and community through genuine and consistent practice of professional values such as impartiality, objectivity and intellectual honesty, national loyalty etc.. Everyone has its own basic human values and these values act as a radar and show the way to follow. So, it is very necessary for a teacher to have commitment towards basic human values and it is his basic responsibility to inculcate such values among students.

Teacher commitment in real terms is the transformation of mind in such a way that there is consciousness and realization of one’s role and responsibilities. A professionally committed teacher gives equal chance and importance to all students at the right time to ensure optimum level of achievement. A committed teacher acts as an active school-classroom manager, leader and organizer of the group activities, builder of pupil’s character and is often expected to undertake and
promote learner activities. As the teachers are responsible for shaping the future of the present generations there is need of having sound teacher-student relationship which can be developed only through the committed teachers, because only a committed teacher will make efforts to make learning effective; innovative and motivate students towards teaching learning process.

**Development of commitment among teachers:**

There are many educational planners who are not sure how to develop commitment among teachers. Often a question is asked how to develop a commitment. It can be developed provided appropriate strategies and mechanism are used. Commitment must find a place in teacher education curriculum as it is the sum total of learning experiences.

- Building awareness about the importance of commitment in teacher education programmes especially in pre-service programmes D.Ed and B.Ed organized by the Institutes and university departments of education. Experiences relating to commitment could be introduced in teacher education programmes i.e. Community participation, Interaction with committed teachers etc. to inculcate commitment among the teacher trainees.

- Good learning material on commitment like biographies of dedicated teachers should be printed and supplied to the educational institutions. Audio video programmes on developing commitment among teachers should also be prepared by experts and disseminated.

- Recognizing and honoring the dedicated teachers, this could be taken at school, block, district, state and national level.

- Special in-service programmes may be organized exclusively for the development of commitment in teachers. These programmes could be residential and for short duration wherein experiential and interactive sessions may be organized relating to commitment.

To sum up it is true that teacher education programmes both at pre service and in service help
teachers to develop a range of competencies but it is equally true that unless the teachers are dedicated and committed towards their role functions and duties educational achievements on the ground level will not be substantial. Thus it is very important that teachers develop in themselves a sense of truthfulness and dignity in their work to achieve perfection and excellence.

**Conclusion:**

No other occupation can be rated as high as the teaching profession because of its contribution to the betterment of society and to serve mankind. The responsibilities of teaching extend beyond children's academic development. The commitment of teachers seems to be scarce today. Hence it is the need of the hour the government should take necessary steps to develop commitment among teachers. Educational Administrators, Policy makers, teacher education institutions should design appropriate Pre-service and In-service teacher education programmes for enhancing professional commitment among teachers for quality education. Commitment is a journey not a destination .It is a process not an event.

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SPIRITUAL VALUES
ATTAINED IN THE PROCESS OF TRANSFORMATION

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This paper tries to visualize the trends of attaining basic human values through spiritual values attained in the process of Transformation. The word “Transformation” is part of a richly varied semantic field: to be formed, malformed, reformed, conformed and transformed. Throughout the centuries spiritual authors have used this semantic field to bring out the inner logic of the spiritual way. The term “Transformation” refers to the most significant transitions in the Divine – human relational process. Religions of the world have played such a binding role in the history of mankind. The basis of all religions is the affirmation of the reality of the Divine presence, in the universe and the unity of the human beings, with God. Everyone knows the goal of education, is not to create a generation, only capable of understanding the language of mechanics. Education should help us attain Samskar – Spiritual culture. A person with religious values tries to be a set example of ethical and moral codes, to be followed by others. Religious value means desire to know ultimate reality. Thus it has ethical, moral & spiritual aspects. A person of spiritual value keeps on going in knowing the ultimate reality and realizing it as ultimate value.

Spiritual transformation has a variety of overlapping meanings that carry distinct connotations:

In psychology, spiritual transformation is understood within the context of an individual's meaning system, especially in relation to concepts of the sacred or ultimate concern. Two of the fuller treatments of the concept in psychology come from Kenneth Pargament and from Raymond Paloutzian:

Pargament says that "at its heart, spiritual transformation refers to a fundamental change in the place of the sacred or the character of the
sacred in the life of the individual. Spiritual transformation can be understood in terms of new configurations of strivings"

Paloutzian says that "spiritual transformation constitutes a change in the meaning system that a person holds as a basis for self-definition, the interpretation of life, and overarching purposes and ultimate concerns"

Sandra Schneider writes that spirituality is an academic discipline, studies the transformative religious experience as such and educating for transformation. According to Frohlich, this transformation is not only a transforming relation between God and an individual; it is the transformation of that individual as inter subjective being and therefore, of all the relations in which that individual participates.

Transformation is an ongoing process like spiral, each layer strengthening the other layer. In this transformation process we distinguish five layers. We are formed and created after God’s image, deformed by sin, reformed by grace and blessings of God, by becoming conformed in values, and finally transformed in glory.

Social transformation is considered an interpersonal negotiation because it requires that the individual have their social position be validated by others for transformation. It is a reciprocal relationship in which people have to be embraced and correctly identified with the cultural expectations of their particular class membership. This is the only way that persons can move from their own ascribed status to a new achieved status.

There will be a constant conflict between the ideal and real. To reach the level of ideal, one has to rise from the reality. The process one has to go through from real to ideal, brings in transformation fulfilling the dreams for which one is created for.

Ideal - Dreaming to be an excellent human person...

- Expectations of others......
- Self Expectations.........
- Sometimes I doubt whether I’ll be able to do it or not.

Real – What I exactly am.

- Every morning when you arise, you discover who you are?
Eg. I say “I’m a good teacher……
I’m a good singer……
I’m a good dancer……

The reality is something different…?...?...?

Transcendent - 1. I try to discover the dreams I have....

2. Others play a part to become what I’m created for.

I am created to do this.....

I am not called to do this........

The Transformation Process

The word “transformation” is part of a richly varied semantic field: to form, malform, reform, be conformed and transform. Throughout the centuries spiritual authors have used this semantic field to bring out the inner logic of the spiritual way. For them this semantic field—and within it especially the term “transformation”—refers to the most significant transitions in the divine-human relational process.

Transformation is an ongoing process like spiral, each layer strengthening the other layer.

In the divine-human relational process there are recurrent form changes in the human pole, in the divine pole, and in the mutual relationship. These form changes (formal object) occur on five levels, each of which has its own specific transitions: the transformation from non-being to being, interpreted by several spiritual traditions as a creation process; the transformation from malformation to reformation; being conformed to the divine-human transformation model; transformation in love; transformation in glory; a process people situate on the other side of death.

1. Transformation in creation
2. Transformation in re-creation
3. Transformation in conformity
4. Transformation in love
5. Transformation in glory
1. TRANSFORMATION IN CREATION:

“Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come”.

Lay spirituality views man’s becoming as a fundamental transformation. This intuition is unfolded in richly varied stories about the creation of man. In a very ancient song fragment (Ps. 139:13-16), the transition from non-being into being is verbalized as follows:

You created every part of me;
You put me together in my mother’s womb.
All that you do is strange and wonderful.
When my bones were being formed,
carefully put together in my mother’s womb,
when I was growing there in secret,
You knew that I was there –
You saw me before I was born.
The days allotted to me had all been recorded in your book,
before any of them ever began. (Ps. 139:13-16).

**God forms human beings**

Psalm 139 celebrates the events of creation with several verbs: to acquire, weave, except, make, embroider, see, tell, write, form. All these verbs articulate the most important transitional moments. God’s action begins with designing the form; then comes the realization of the form: gathering (acquiring), making special (excepting), structuring (making) and making pretty (embroidering); finally there is the creation of a destiny: disclosing the meaning (writing, telling). The Hebrew word “to form” (yatsar) encompasses all these transitional moments. This is probably the reason why this word is especially singled out to describe the creation of man.

**Becoming conscious**

The fact that God forms man can penetrate and permeate the human consciousness. In the midst of the story of his marvelous formation by Be-er the Psalmist cries out: “My soul feels it extremely!” (Ps. 139:14).
Being aware of who I really am?

- To be aware of whom I really am.
- To allow God to make me more and more who I really am.

I have within my soul a strength that is totally receptive to God. I am as certain as I am that I am alive that nothing is so near to me as God. God is nearer to me than myself.

The transitional moment

“If you are the work of God, the hand of your Craftsman, who doing everything at the right moment, waits for the right moment with respect to you who are in process of becoming.” In my becoming God’s shaping hand reveals itself. According to Mohammed God created man “upon his own Form.” We emerge in immediate relation to someone who creates and follows the rhythm of our becoming. The clay for its part must yield to that shaping hand: “Put your heart at his disposal, gentle and amenable, and fulfill the form in which your Craftsman has formed you by keeping his moistness in you in order that you do not, having become hard, lose the traces of these fingers.”

2. TRANSFORMATION IN RECREATION: Necessity to go back to recall and to become conscious of which I really am.

Humans make the transition from non-being to being every moment of their life. This transition substantially unites them with their Creator. Once our form exists, however, it can open itself up to its Creator or shut itself up in itself. From within the depths of their heart people can go in two directions: there is in them an orientation toward the good and an orientation toward the evil. Aside from the orientations there are faculties. The will calls for being transformed in love. Knowing is formed to receive the divine reality. To knowing and willing is added the memory in which all forms of knowing and willing are preserved. The orientations and faculties contain a profound ambiguity: they can get focused on the person himself and be filled with the finite. Thereby they distort (deform) themselves. But this distortion (deformation) ever looks for re-formation.
Deformation

Those who let themselves be defined by finite forms finitize themselves. Included among these finite forms are “the jewels of images and supernatural forms.” All these “forms are represented in some limited mode or manner.” When people let themselves is defined by finite creatures they get detached from God.

Re-formation

Paul says: “Do not follow the pattern of this world but be re-formed by the renewal of your mind” (Rom. 12:2). The “divine passive” indicates that the reformation proceeds from God. Humans cooperate with this reformation: a continual renewal of the mindset whose purpose is to “recognize what is the will of God—what is good and acceptable and perfect” (Rom. 12:2). The real reformation (metamorphosis) proceeds from God: the pattern (schéma) of the world must be abandoned, the form of God must again gain its grip on us. Reformation maintains its systematic place within the whole of the spiritual way. To David of Augsburg, “the reformation of the inner man” is a condition for the spiritual life. It calls for the formation of reason, will, and memory.

The moment of reversal

The biblical verb “to turn” (shub) sums up all the dramas of deformation and reformation in a single word. The deformation comes about because people turn away (shub) from their original orientation to God. Those who turn away move in a direction that is opposed to the original relation: a bride turns away from her bridegroom (Jer. 3). When aversion has reached its nadir the desire for reversal arises (teshuwah): when conformity to the world (conformatio mundi) is experienced as deformation (deformitas) a process of reformation (reformatio) is set in motion.

3. TRANSFORMATION IN CONFORMITY

Reformation is aimed at the recovery of the original form of man, the image of God. To that end it orients itself to a form which makes present the original figure: the torah in Judaism, Christ in Christianity, Buddha in Buddhism, Mohammed in Islam, the reformation of the original image of God in man and conformation to the divine-human figure are extensions of each other.
We need examples to become who we are in the eyes of God. (Parents, Holy persons, etc.,)

CONFORMITY WITH GOD whom we meet in our own scriptures, liturgy, etc.,

Conformity brings me to Love

- **Conformation**

Conformation refers to a process in which a person appropriates for himself (herself) a selected model of transformation in behavior, thinking and willing, remembering, feeling and focus. With the aid of three examples we will clarify this process of conformation.

**Conformity to torah.** In Jewish spirituality the torah is a divine-human form. In its concrete knowability it offers ideas, patterns of conduct, motivations and perspectives which can be interiorized by the reader.

**Conformity to Christ.** A central datum in Christian spirituality is “that Christ is formed in you” (Gal. 4:19). Paul is speaking here in the language of pregnancy and birth: Christ must assume form in the church just as a child is formed in the womb.

**Religious life forms.** In the 12th century we witness the emergence of a specific spiritual idiom around such words as “example” (exemplum), “form” (forma), “rule” (regula) and “model” (propositum). The idea is this: people arrive at inner renewal by appropriating a “form.”

- **Divine - human transformation**

According to Paul there will be people in the last days who, though they possess the formation of piety, deny its power (1 Tim. 3:15). Paul here makes a distinction between the “formation” and the “power” of piety. By “formation” Paul means the process of form-appropriation. This process can be accomplished without getting into touch with the core of that piety: the “power” of God. Transformation through conformity presupposes that people will not only appropriate the external form for themselves but through it achieve contact with the divine form which animates it.
The moment when the divine-human form performs its mediating function, the spiritual form and God are one. For that reason Rumi can say that the prophets, God’s deputies, do not represent two forms: “To the form-worshiper they are two; when you have escaped from consciousness of form, they are one.

4. TRANSFORMATION IN LOVE

Transformation in love is —the highest state attainable in this life.

The peculiar nature of transformation in love is that love prompts God and man to rest completely in each other: “Love produces such likeness in this transformation of lovers that one can say each is the other and both are one.” The lovers, in being with the other, completely give themselves up to the Other: “In the transformation of love each gives possession of self to the other, and each leaves and exchanges self for the other. Thus each one lives in the other and is the other, and both are one in the transformation of love.”

In the transformation in love three distinct perspectives stand out: (a) the soul’s outgoing movement toward God who draws it into himself; (b) the movement of God toward the soul to take up residence in it; (c) the intimacy of the Spirit who holds sway between the two, a reality which is called “spiritual marriage.”

**Example.1:** Just as a little drop of water mixed with a lot of wine seems entirely to lose its own identity, while it takes on the taste of wine and its color;

**Example.2:** Just as iron, heated and glowing, looks very much like fire, having divested itself of its original and characteristic appearance;

So it will inevitably happen that in saints, every human affection will then, melt away from self and be entirely transfused into the will of God.

The transformed person belongs entirely to God and seeks only God. His heart is full of God himself.
5. TRANSFORMATION IN GLORY

Transformation in love occurs in this life; transformation in glory belongs to the life after this life. About that we as yet know nothing. We only catch a glimpse of it to the degree that our transformation in love contains a sketch of the transformation in glory. John of the Cross says:

The glory of the Risen One

In the New Testament Jesus is the One glorified in God. That is what the three disciples saw on the Mount of Transfiguration: “And his face shone like the sun, and his clothes became dazzling white” (Matt. 17:2). In Christian spirituality there are four important texts each of which illuminates Jesus’ glory-in-God.

The glorification of man in God

Transformation in love is a sketch of something else: transformation in glory. However deep and thorough the transformation in love may be it cannot in this life become complete transformation in glory. That is possible only when this life is relinquished in death.

Complete reciprocity

Paul says; “For now we see in a mirror, dimly, but then we will see face to Face. Now I know only in part but then I will know as I am known” (1 Cor. 13:12). Usually this is translated explicatively: “Then I will be fully known.” The addition “fully” is too much. The fullness of knowing consists in its reciprocity: to know is to be known.

REFLECTION OF THE JOURNEY: “We may run, walk, stumble, drive or fly, but let us never lose sight of the reason for the journey”

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INHERITING HUMAN VALUES THROUGH GANDHI J’S SENSE

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Truth was God and that truth must manifest itself in the thought, word and deeds - Mahatma Gandhi

I

India has been a land of ethics, spirituality and traditions is that, the material benefits of the scientific and technological age have overwhelmed the moral sense.

II A Period of Turmoil:

Gandhi’s three years stay in England was a period of deep turmoil for him. Before that, he knows little of the world. Now he was exposed to the fast. Changing world and to several radical movements like Socialism, Anarchism, Atheism etc. Many of his ideas germinated during this period. Gandhi led the Indian Community against so many distracted problems such as heavy tax, citizenship rights, and right to vote Satyagraha – a new principle of fighting political and social evils evolved there.

The ideal of ‘service without self’ and of ‘action without attachment’ broadened his vision and equipped him with extraordinary stamina and faith for his public life.

III Truth:

Gandhi deal with truth first of all, as the Satyagraha Ashram owes its very existence to the pursuit and the attempted practice of truth.

The word Satya (Truth) is derived from sat, which means ‘being’. Nothing is or exists in reality except Truth. That is why sat or truth is perhaps the most important name of God. In fact it is more correct to say that truth is God, than to say that God is truth. But as we cannot do without a ruler or a general, such names of God as “King of King” or “The Almighty” are and will remain generally current. On
deeper thinking, however, it will be realized that sat or satya is only correct and full significant name for God.

And where there is truth, there also is knowledge which is true. Where there is no truth, there can be no true knowledge. That is why the word chit or knowledge is associated with the name of God. And where there is true knowledge, there is always bliss (Ananda). Their sorrow has no place. And even as Truth is eternal, so is the bliss derived from it. Hence we know God as sat-chit-ananda, one who combines in himself Truth knowledge and bliss.

Devotion to this truth is the sole justification for our existence. All our activities should be centered in truth. Truth should be the very breath of our life. When once this stage in the pilgrim’s progress is reached, all other rules of correct living will come without effort, and obedience to them will be instinctive. But without Truth it is impossible to observe any principles or rules in life.

IV Nature of Reality:

Gandhiji regarded the real nature of reality as truth. He believed that God could be realized only through truth. He thinks that God exists wherever truth is found God exists simply because truth exists. Thus, Gandhiji accepts truth and God as one and the same thing.

- Gandhiji says that truth does not imply only speaking the truth. In fact, it includes also the purity of thoughts. Truth is not concerned only with one’s own ideas, but it is related with the entire truth.
- The eternal truth which is God. Thus, Gandhiji regards truth as whole and unchangeable and immortal.
- He thinks that one should take active part in social service in order to reach God. He wants to visualize God in truth which is in action.

V Gandhiji’s Thought of Truth:

Truth was Gandhi’s favorite human value which inspired his autobiography. My experiments with Truth. This is a human value which leads to non-existence to human value. Youth must differentiate
between truth and blind belief. Gandhi wanted every individual and society to practice truth at any cost. He emphasized that all religions philosophies, societies have unambiguously advocated truth. According to him truth was God and that truth must manifest itself in the thought, word and deeds. He did accept the path of truth will always be full of hardship, difficulties, sufferings, and sacrifice. To tell the truth one must be courageous. Youth must note that no society readily accepts any social transformation. Hence the students who are acting as agent for reformation will have to face public censure and wrath of society. Self determination, strong will power and profound belief it one’s conviction will help the youth to lead the society.

Trading the path of truth is a continuous and unending process which has to be followed by every generation.

VI The Way Out:

The only way out of value crisis in society in general and in education in particular is value – oriented education. In Gandhi view, to be successful, human values, requires the following.

1. From primary to university stage, educational system should impart spiritual principles.

2. It is undeniable fact that religion is the soul of India. To the extent we can instill dharma into all our students, to that extent we will surely succeed in stemming the root we see around our country. Religion has to be explained to our students as the growth in character, the virtues of which are self – control, selfless service, practice of prayer, to love all people and help them in need.

3. The essential unity of all religions must be taught to our students. This would mean that ‘Truth’ as a value meet he imbibed in the personality of every individual.

4. He recommended craft – oriented education through the basic method ‘Learning by doing’ and learning by living.

5. School function is to teach our young human values like “Skill of interdependence” by working independently, skill of comparison through loving and caring if classrooms send messages of love, safety, truth, belonging messages which say
this is a place where the individual is respected and trusted
where human being may engage in human activity, in such a
classroom, learning and living are united.

6. Truth, which is the goal is to be reached through intuition and
the intellect.

Prayers promote Truth, prayer is an inward communion
or conversation with the power recognized with the power
recognized as Devine. Prayer may be a sloka, stotra or a verse it
carries the mind towards the visualization of that entity. Most of
the Schools start the day with a morning assembly or a prayer.
This should not be a mechanical exercise but a session on the
foundation of which the rest of the day is to be built. The habit
of prayer and prayerful attitude in life are very useful asserts. If
a school amiably starts with a thought or quote with an
appropriate story or incident, the quote or the thought chosen
must be relevant and be instilled with values that the student
has to practice in daily life.

Eg: see good, be good, do good

Conclusion:

Now a day’s our education is giving important to enhancing the
knowledge but not in human values. There is a live need to inculcate
values like truth, tolerance, peace etc. reading, biographies of great
eminent personalities like Gandhi, Bhagath Singh, Ambedkar etc. In
primary level there is no scope of knowing about our great freedom
fighters, inspiration personalities. Through storytelling, Dramatization
Role-play the teacher should imbibe, the value in young ones.

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LOVE – LIFE’S ULTIMATE VALUE

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We, each and every one of us want the security of being loved, but is there love when each one of us is seeking our own security and our own path? We are not loved because we do not know how to love. What is love then? The word is so loaded, yet corrupted. Everybody talks of love; every newspaper, and every missionary talk endlessly of love. Is love an idea? If it is, it can be cultivated, nourished, cherished, pushed around, twisted in any way one likes. When one says that he loves God what does it mean? It means that he loves a projection of his own imagination, a projection of himself clothed in certain forms of respectability according to what he thinks is noble and holy, so to say, ‘I love God,’ is absolute nonsense. When he worships God, he is worshipping himself and that is not love.

Jiddu Krishnamurti or JK as he is commonly known feels that love may be the ultimate solution to man’s difficulties, problems and trials. But, how are we going to find out what love is? Many defined love according to their own understanding. The church has defined it one-way and the society in another way. To some, it is adoring someone, an emotional exchange, a companionship and so on. Is that what we mean by love? That has been the norm, the pattern, and has become so tremendously personal, sensuous, and limited that religions have declared that love is something much more than this. In what they call human love they see, there is pleasure, competition, jealousy, the desire to possess, to hold, to control and to interfere with thinking and knowing the complexity of all this. They say there must be another kind of love, which is divine, beautiful, untouched and uncorrupted.

“When there is love the qualities like, warmth, generosity, kindness, mercy etc. flow into the person and make him whole. In love the purity of mind and heart exist”. K (1998) p. 68.

When there is love our hearts are full and there is no space for anything else in this beautiful world in which we live, that is the beauty of love. The individual will never be possessive, neither dominating nor would never say ‘It is mine.’ There will be cooperation between the
human beings and individuals would like to share with each other. This is possible only when the mind is free from the state of sorrow, prejudices, etc. and knows the beauty of love, the whole beauty of the earth and the sky, the evening stars, the flock of birds and the glorious rising sun in the morning. What is love? Can we separate beauty and love?

With love all things are possible and love comes out from the depths of understanding, which is a spontaneous communion. For most of us love is a painful thing because with it always come jealousy, hatred and possessive instincts. This love, of which we are talking, is a state of the flame without the smoke.

Krishnamurti says “Love is not divisible as divine love and physical love. It is love.” K. (1997) p. 117

When one loves, he will not imitate or follow or copy the other but he will just love. We imitate or copy only when we accept the person because we are afraid to stand-alone. The man who wants to live a complete life, a life full of beauty and vitality has to be free of fear. The individual should watch every fear that arises with in him. Without running away from it, question it and find out, why he is frightened. When he watches it he learns from it. In love sympathy and compassion exist. Otherwise, one will not live a life of a human.

To have real affection for people, one must not only look and listen, but also care. Caring means looking after the others, being kind to them and seeing that they are not treated cruelly. We care and love to do anything, only, when we are interested to do it and because we love to do so we do with all our capacity, mind, heart and body. But unfortunately what is happening is that we are trained to love what we do. Love brings about regeneration and a happy world.

A child once asked Krishnamurti, ‘Is it your hobby to give lectures? Don’t you get tired of talking? Why are you doing it?’ Krishnamurti replied. “I am glad you asked that question. You know, if you love something, you never get tired of it. I mean love in which there is no seeking of a result, no wanting something out of it. When you love something, it is not self-fulfillment, therefore there is no disappointment, and there is no end. Why am I doing this? You might as well ask why the rose blooms, why the jasmine gives its scent, why the bird flies. You see I have tried not talking to find out what happens
if I don't talk. That is all right too. If you are talking because you are getting something out of it, money, a reward, a sense of your own importance - then there is weariness, then your talking is destructive, it has no meaning because it is only self fulfillment, but if there is love in your heart, and your heart is not filled with the things of the mind, then it is like a fountain, like a spring that is timelessly giving fresh water.’

What is Love? Krishnamurti expresses that “Love is just to be kind without any motives; just to be generous, to feel for others, to feel the ugliness of a filthy street, to feel the poverty, to see this explosion of population going on throughout the world, to feel it, to find out why to cry, not over your own miserable little family, or a little death of someone whom you like, but to cry for the complete chaos of the world”. K (1997) p. 125

‘Love is life’ says Krishnamurti. Everybody can know love, but you can know it only when you are capable of looking at facts very clearly, without resistance, without justification, without explaining them away - just look at things closely, observe them very clearly and minutely. Now, what is the thing that we call love?

According to Krishnamurti love is joyous, creative and new. It awakens the heart and mind and helps to be alert and free. It makes one to be cheerful and joyful always because we understand others and ourselves. It means that he who is sensitive to the needs of the people and feels one with them, not bothering about his own self and petty feelings of others but develops an attitude of feeling empathy with the people with whom he lives in the society.

Krishnamurti observes the various expressions of love. “The quality of love must express itself also in doing things with one’s hands, such as gardening, carpentry, painting, handicrafts and through the senses, as seeing the trees, the mountains, the richness of earth, the poverty that men have created among themselves and in hearing music, the song of birds, the murmur of running waters.

Love is Sensitivity

Krishnamurti says "Love gives itself abundantly as a flower gives its perfume... ‘Love is the natural fragrance of nature." K. (1992 ) p. 23
This sensitivity of nature of love facilitates learning environment to the learners because sensitivity is love. It creates desire to know the suffering of others. The highest form of sensitivity with the brains completely in stillness is the quality of love. Love is the most extraordinary thing if one has it in one’s heart. Love is the quality of the mind, which is free, sensitive, intelligent with the brain not responding in terms of the past and therefore still. There the heart comes upon this perfume called ‘Love’.

Love is expressed in being kind, understanding, concerned without being ambitious and greedy. Love is in learning about things, people and nature. Only love can bring about an understanding of another in a true sense. If there is love there are no errors. Even if there are, errors can be corrected immediately without any hypocrisy.

To be sensitive is to feel, to receive impressions, to have sympathy for those who are suffering, to have affection, and to be aware of the things that are happening around. Love is like opening the gate to beauty. When love exists all other qualities like humility, gentleness, consideration, patience, courtesy, kindness and so on, will follow.

To Krishnamurti Love is the most practical thing in life to bring about inward and outward refinement expressed in consideration for others and in the treatment given to everybody, irrespective of their status and other distinctions.

**Love is relationship**

Krishnamurti observes, when there is love there is good relationship. “Where there is love there is instantaneous communion, with the other, on the same level and at the same time”. K (1973) p 24.

Love cannot be love unless it is shared. It is very much true, no person can hide or possess love all by himself, it has to be shared only then, the meaning of love would come to perfection. Love has the power to build the broken nation and the relationships between human beings.

Relationship with another human being is one of the most important things in life, relationship with all things, with nature, with the birds, with rocks and with everything, that is around us. Relationship is the art of living in which we are totally involved. Love can be found only in action, and that is relationship.

**Love is Meditation**
The immediate realization of this love, which has no root in yesterday, is meditation to Krishnamurti. For love is truth and meditation is the discovery of the beauty of this truth. Love today or never. This tremendous thing, that significance and beauty of love can be understood only in relationship; but the mere cultivation of love, through discipline, is the denial of love. Then love is merely intellection. A man who loves with mind is empty of heart; mind can adjust itself, thought can adjust itself, but love never ‘adjusts’. It is a state of being. What is pure always? It is that love, it is that truth which liberates the human being.

Love is Freedom

There must be freedom; not only from the other person but also from oneself. Freedom comes with self-awareness when the mind frees itself from its own self-created conditioning. It is only in freedom, we think really, to discover and find out anything that is there. To be really free implies great sensitivity.

Love is Transformation

Krishnamurti expresses ‘When there is love there is revolution, because love is transformation from moment to moment. Love alone can bring about regeneration and a happy world’. K (1998) p 118.

Love is that state in which thought process as time has completely ceased. And where love is, there is transformation. Without love, revolution has no meaning; for then revolution is merely destruction, decay and a greater, ever mounting misery.

Love is Beauty

What is beauty? It is neither a sensual nor a sexual question. It is a very serious question because without beauty in one’s heart, one cannot flower in goodness. Krishnamurti questions – “Have you ever looked at a mountain, blue sea, the beauty of water, and the beauty of light on sheet of water, when you realize the extra ordinary beauty of the earth, its river, lakes, mountains, you marvel at the actual marvelous beauty of each thing. Beauty is, love is, where you are not. We are not capable of looking at this extra ordinary thing called earth with all its beauty.

There is love only when there is complete self forget fullness;
and to have the blessing of that love, one must be free through understanding oneself through relationship. When there is love, even a sexual act will have quite a different significance. So love is not an ideal but it is a state of being.

**Love is Self-knowing**

Total abandonment can only happen with the understanding of oneself. Self-knowledge is the beginning of wisdom and therefore wisdom and love go together. This means there is love only when one has really understood self and others. To understand one self there should be self-knowledge, which is not something far away but begins here and now, in observing how one relates to others, nature and self. If he is capable of looking at himself as he is without any evaluation there comes an extraordinary sense of love. Love is not a thing to be cultivated, and it cannot be brought by the mind. If an individual says ‘I am going to practice, compassion, kindness etc.,’ then that compassion is not of mind, and therefore not love.

Krishnamurti says, “Love comes into being unknowingly, fully, when we understand the whole process of relationship through awareness. The mind is quiet and does not fill the heart with the things of the mind and therefore that which is love can come into being.” K. (1999) p 51. To bring about a lasting reorganization in outer things, each one of us must begin with himself, and when there is that inner transformation, the outer side can be transformed with intelligence, compassion, care and love.

**What Does Love Do?** What does the quality of love do to the human being?

Krishnamurti says” When the human being possesses love there will be outward as well as inward refinement. Refinement is to be sensitive to everything about you, to one’s thoughts, beliefs, feelings and all that you have within yourself.” K (2000) p 92.

Refinement is very essential and without it there is deterioration. A lack of inward refinement expresses itself in the outward degeneration of form. So outward refinement has very little meaning if there is no love. We know that love is not a thing to possess. It comes into being only when the mind understands the complex problems of life. Love makes the person. The completion of a person depends upon the love he / she has for oneself, ones neighbor and the nature.
Love cleanses and purifies the mind from all the unwanted thoughts and deeds. It keeps the mind and heart free from all isolation and self-pity. Love allows a person to go to any extent for the good of the humanity. The emphasis on this quality of love frees the mind from its absorption in its ambition, greed and acquisitiveness. Does not love have about it a refinement, which expresses itself as respect and good taste? Does it not also bring about the purification of mind, which otherwise has a tendency to strengthen itself in pride? Refinement in behavior is not a self imposed adjustment or the result of an outward demand; it comes spontaneously with this quality of love.

When there is the understanding of love, there sex and all the complications and subtleties of human relationship can be approached with sanity and not with excitement and apprehension. Love creates a creative mind in the person. The individual is full of initiation, spontaneity, consideration, sympathy and is kind to everyone he meets. There is everlasting joy only when there is a constant and spontaneous response to beauty, to ugliness, to everything around in the world, without the activating impulse of memory, which implies great inward and outward sensitivity, having real love.

A mind can see very clearly, purely, completely innocently, only when there is no distortion. Which means the mind must be absolutely still and quiet. So it must empty itself from all the past to become highly sensitive.

**Without Love**

Krishnamurti says, “Without love the individuals life will be in confusion and will be in sorrow.” K (1997) p 126

Without love the individual’s life becomes miserable and ruthless. As the human being experiences many conflicting problems he cannot solve and understand them without love. Though the human being is acquiring abundance of knowledge it only increases confusion and leads to self-destruction if he fails to understand them. Without love the life of the human being is very shallow and empty. Knowledge is mere experience, and experience is not love. Experience cannot know Love.

Without love the human beings and their relationships will not flower because love develops concern, understanding and empathy. Without love life is very barren, i.e. the trees, the birds, the smile of men and women, the bridge across the river, the boatmen, the animals etc. have
no meaning. Without love in a deep river many fish can live but in the shallow pool, the strong sun will dry all up soon and nothing will remain except mud and dirt. So also to the human beings, without sharing of this love our lives will become empty, and dry.

Without love even if one goes to all the temples in the world and reads all the so-called sacred book it is a mere waste. Out of this one does not get anything. “When you see what your life is, there is no love in it, there is no beauty, no freedom and actually how barren your life is, you ought to shed tears. This barren life is the result of your culture, of your sacred books, because there is beauty, and that beauty might be transferred to the woman. If you are to be a religious man, withdraw from the world, and deny the world, the world is Maya, an illusion, escape from it and you have escaped from it without knowing the beauty of it”.

Role of the Teachers

Teacher has to understand the child and help him to grow independently and naturally in his early childhood. Education is not just giving information and imparting knowledge but more than that. It implies learning the love of understanding and love of doing a thing. Love and freedom allow the child to think and be aware of his own urges and motives, which can be revealed through his daily thought and action.

In the total development of the human being through right education, the quality of love must be nourished and sustained from the very beginning. A teacher can awaken among the students the full capacity and hidden talents of the child and try to help them to flower when they are young. The responsibility of an educator is not just helping the child to read and pass examinations but help him to discover the meaning of his life. For this the teacher herself should be free from fear and talk about fearlessness. She should help the child from childhood to be completely free of fear so that he goes into the world; he becomes an intelligent human being full of real initiatives. For this teacher should be alert, to question, to find out, thus, she can awaken the natural capacities and interests of the child.

The first thing a teacher should ask herself, when she decides to take up teaching profession, what exactly does what she want. Once she realizes how important her profession is, then she can motivate and
bring out the natural potentialities of a child from its childhood. The teacher herself must first begin to see. She must be constantly alert, intensely aware of her own thoughts and feelings, aware of the ways in which she is conditioned, aware of her activities and her responses; for out of this watchfulness comes intelligence, and with it a radical transformation may be possible in herself.

The teacher is not the one who knows and gives knowledge, but he is a guide, a helper and above all a wise friend. Whenever the children come she gladly accepts them and listens to them with care and love. Teachers must possess a perfect calm, an unfailing endurance, and an unshakable quietness, full of self-confidence.

The pristine quality of love is brought out by Krishnamurti by pointing out what love is not mostly. “Bible also speaks love is not jealous or boastful, it is not arrogant or rude, it does not rejoice at wrong but rejoices in the right. Love is patient and kind, love bears all things, hopes for all things, and believes all things. Love never ends. (I cor: 13; 1-6)

The quality of love is expressed in care and concern, in work, action and expression, which have both verbal and nonverbal elements. Moreover Krishnamurti points out that intelligence and love go together.

Maslow’s need theory highlighted the need to love and be loved as one of the basic needs. To quote Maslow ‘Healthy love relationship ...permits the greatest spontaneity, the greatest naturalness, the greatest dropping of defenses and protection against threat. In such a relationship it is not necessary to be guarded, to conceal, to try to impress, to feel tense, to watch one’s words or actions, to suppress or repress”.

Maslow, Fromm and many psychologists and mental health personnel proposed love as the best prescription for a sick person. Tender loving care enriches anybody’s development with spontaneity and intelligence.

While identifying the two basic conditions of human existence - animal side and human side of every person, Frick Fromm brought out the experiences that are uniquely human which are the feelings of tenderness, love and compassion. Here we can’t miss Aristotle who said “having loving relationship promotes self knowledge in so far as your beloved acts as a kind of mirror, reflecting your character back to you”.

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Aurobindo’s mother shows how the expression of love of any person is, love at first obeys the law of hunger and enjoys the receiving. It is true to establish equal commence in which the joy of giving is equal to the joy of receiving and tends in the end, to become even greater and deeper self than its own individuality. All the humanistic psychologists realized the importance of unconditional love.

Love is truth and meditation is the discovery of beauty of this truth. Aurobindo’s mother seems to extend this, love alone can rule over love by illumining, transforming and enlarging. Without love the world would fall back into the chaos of in conscience. Consciousness is indeed the creator of the universe, but love is its savior. Deep below the level of conscious awareness, the world’s mystical traditions tell us, what goes on instantly in every heart.

A brilliant contemporary of Eclcharts, Mechthild of Magdeburg, gives us the reason, “The soul is made of love”; he exclaims –’just as the body is made of flesh - and must ever strive to return to love. Therefore it can never find rest or happiness in other things. It must lose itself in love. By its very nature it must seek truth, which is love. Love gives itself every time and asks for nothing in return. The nature of love is to give and give completely and fully.”

**Conclusion:** As we human beings feel that love is ultimate value in one’s life. Everyone seeks for love and tries to establish a loving relationship. As a teacher it is our prime concern to teach child what love means. Because the child is the source of strength and vitality to the nation. So let us create in the young minds the love which is pure, genuine and selfless.

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VALUE CONFLICT AMONG PROSPECTIVE TEACHERS

Dr. B. Srilatha
Associate Professor
St. Joseph's College of Education for Women
Guntur

INTRODUCTION

Education seeks to nurture the knowledge, skills, attitudes, and values that comprise a culture of peace. Education for peace is holistic. It embraces the physical, emotional, intellectual, and social growth of students within a framework of human values. Today, Humanity is facing many multifaceted challenges in bringing about a healthy society. Social behavior happens to be interpersonal and determined by attitudes, beliefs and values.

Values as the object of socio cultural analysis or as the links between needs and actions related to the frame of social cognition serve to allocate attention and efforts to various needs and goals. Specific choices and actions are rooted in values which happen to be the worth or excellence or the degree of worth ascribed to an object or activity or what individuals consider good or beneficial to their well being.

Concept of Value Conflict

Conflict, a state of disharmony between incompatible ideas or interests influences human behavior and social interactions. Values develop early in life and thus conflicts related with values are deep rooted. Value conflicts are attributed to various socializing practices and significant individuals in one’s environment. Value conflicts may lead to aggressive tendencies and culminate in interpersonal conflicts. Aggressive behavior can be stimulated internally as well as externally. Out of varied significant internal factors, value conflict can be one of the factors triggering aggressive behavior.

Need and Importance of the Study

Teachers are the architect of a nation. The success of a teacher depends upon the effective teaching – learning process. Teacher can change the thinking of students and promote co-operation and tolerance in them. Student Teachers are more than technicians who transmit knowledge. They communicate values because the nature of teaching is such that they select, consider and place, in order of
importance, various elements depending upon their aims and objectives, written or unwritten.

The main intention of education is to develop good and proper values in students by good and qualified teacher. This study helps to know how long the values are been designed in students. Any investigation has to objectively understand the state as it is. Hence, the study is on the Value Conflict among the Prospective Teacher.

**Objectives of the Study**

1. To find out the Value Conflict among Prospective Teachers and to classify them.
2. To find out the influence of the following demographic variables on the Value Conflict among Prospective Teachers.
   a. Gender: (Male/Female)
   b. Location of Residence (Urban/Rural)
   c. Methodology at B.Ed. Level (Science/Arts)
   d. Siblings (Yes/No)
   e. Type of College (Government/Private)

**Variables of the Study**

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Dependent variable</th>
<th>Demographic variable</th>
<th>Category</th>
<th>N</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
<td>Gender</td>
<td>Male</td>
<td>88</td>
<td>200</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Female</td>
<td>112</td>
<td></td>
</tr>
<tr>
<td>2.</td>
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<td>Location of Residence</td>
<td>Urban</td>
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<td>200</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Rural</td>
<td>74</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Value Conflict</td>
<td>Methodology of B.Ed. Level</td>
<td>Science</td>
<td>84</td>
<td>200</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Arts</td>
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<tr>
<td>4.</td>
<td></td>
<td>Siblings</td>
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<td>200</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>No</td>
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<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
<td>Type of College</td>
<td>Govt</td>
<td>132</td>
<td>200</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Private</td>
<td>68</td>
<td></td>
</tr>
</tbody>
</table>
Method of Investigation

Research investigations in any field of education can be of different types, example historical research, description research and experimental research. The success of any research depends on the selection of appropriate method and the tools of collection of data according to websters “New collegiate dictionary”. A study inspection often official to provide exact information.

Survey research is a method for collecting, analyzing, the data obtained from a large number of respondents representing a specific population collected through highly structured and detailed interview.

Normative survey method was used to study this problem. The survey method is very suitable for the present study that is why the researcher has selected this particular method. This survey method gathers the data from a relatively large number of cases at a particular time.

Sample and Sampling

Sampling is the process of selecting a sample from the population. A random sample of 200 Prospective Teachers were taken by considering the different variables.

Tools of the Study

The tool prepared by the R.L.Bhardwaj was adopted for the present study. It consists of 24 items. Value conflict scale consists of 6 areas like Male and female, science and arts, urban and rural, joint and nuclear family, government and private colleges.

Scoring procedure:

The responses alternative mostly often, rarely, never, were assigned 5, 4, 3, 2, 1 marks respectively.

Description of the Tool

The questionnaire consists of 24 items. Items in the questionnaire are constructed to assess only Conflict. The detail about the items in each area is tabulated as below:
Items in the questionnaire

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Type of Questions</th>
<th>Question numbers</th>
<th>No. of Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Positive Questions</td>
<td>1, 2, 3, 5, 7, 8, 9, 11, 13, 14, 15, 17, 19, 20, 21, 23, 24</td>
<td>17</td>
</tr>
<tr>
<td>2</td>
<td>Negative Questions</td>
<td>4, 6, 10, 12, 16, 18, 22</td>
<td>7</td>
</tr>
</tbody>
</table>

Scoring procedure

The questionnaire was set on 5 point scale. There are 24 items in the questionnaire. For each item 5 options are given like ever, mostly often, rarely, never were assigned.

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Answers</th>
<th>Marks of allotted</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Positive questions</td>
<td>Negative questions</td>
</tr>
<tr>
<td>1</td>
<td>Ever</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Mostly often</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>Rarely</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>Never</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>Were assigned</td>
<td>5</td>
</tr>
</tbody>
</table>

Statistical Analysis

- The first objective would be dealt with by calculating mean, skewness and kurtosis.
- The second objective will be calculating by mean, SD, and ‘t’ values.

1. Whole Sample Data Analysis of Value Conflict among Prospective Teachers:
Table

Overall scores of Value Conflict among Prospective Teacher

<table>
<thead>
<tr>
<th>Dependent variable</th>
<th>N</th>
<th>Mean</th>
<th>% of Mean</th>
<th>SD</th>
<th>Skewness</th>
<th>Kurtosis</th>
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</thead>
<tbody>
<tr>
<td>Value Conflict</td>
<td>200</td>
<td>83.9</td>
<td>69.16</td>
<td>11.73</td>
<td>0.025</td>
<td>-0.13384</td>
</tr>
</tbody>
</table>

Value Conflict of Whole Sample

From the table it can be found that for the whole sample (N=200) the mean Value Conflict is 83.9, the percentage mean is 69.16, the standard deviation is 11.7327, the value of skewness is positive 0.025 from which it can be inferred that the distribution is positively skewed, and the kurtosis is found to be -0.13384 which is less than 0.263; therefore the distribution is leptokurtic. Hence the distribution is not normal and is heterogeneous.

The result of the study clearly states that the Value Conflict among Prospective Teachers is average. It is somewhat a happy situation that the students are facing average Value Conflict in the present frustration world.

Classification of Prospective Teachers Based on their Value Conflict

The Prospective Teachers were classified on the basis of their Value Conflict into three groups. Based on scores obtained in the questionnaire as these with:

a. Low Value Conflict : Score < (Mean-SD)

b. Moderate Value Conflict : Score between (Mean-SD) and (Mean+SD)

c. High value conflict : Score (Mean+SD)

The following table shows the classification of Value Conflict scores.
Classification of Prospective Teachers based on their Value Conflict

<table>
<thead>
<tr>
<th>Dependent variable</th>
<th>Classification of Prospective Teachers</th>
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<tbody>
<tr>
<td></td>
<td>Low</td>
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<tr>
<td>Value Conflict</td>
<td>N</td>
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<tr>
<td></td>
<td>33</td>
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</table>

From the table the findings were 16.5% Prospective Teachers are in Low Value Conflict 65.5% are in Moderate Value Conflict whereas 18% are in High Value Conflict.

The results of the present Study clearly reveal that there are very few Prospective Teachers with Low Value Conflict which is really appreciable because teacher is the matter of the society and it is also desirable that the levels of Value Conflict could be still decreased.

Influence of Demographic Variables on Occupational Stress

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Demo graphic Variable</th>
<th>Categories</th>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>% of Mean</th>
<th>SED</th>
<th>-t- Value</th>
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</thead>
<tbody>
<tr>
<td>Value Conflict</td>
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<td>84.75</td>
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<td>70.6</td>
<td>1.501</td>
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<tr>
<td></td>
<td></td>
<td>Female</td>
<td>122</td>
<td>80.23</td>
<td>10.13</td>
<td>101.6</td>
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<td>Location of Residence</td>
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<td>130</td>
<td>87.55</td>
<td>108.3</td>
<td>10.83</td>
<td>1.45</td>
<td>1.88</td>
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<tr>
<td></td>
<td></td>
<td>Rural</td>
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<td>75.11</td>
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<td>12.64</td>
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<td></td>
<td>Siblings</td>
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<td>65.98</td>
<td>1.71</td>
<td>0.30</td>
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<td></td>
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<td>0.70</td>
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<td>Private</td>
<td>131</td>
<td>79.87</td>
<td>66.55</td>
<td>10.88</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**NS: Not Significant at 0.05 Level**

**Significant at 0.05 and 0.01 Levels**
Findings of the Study

1. The result of the study clearly states that the Value Conflict among Prospective Teachers is average.

2. The results of the present Study shows that there are very few Prospective Teachers with low Value Conflict.

3. Gender is not influencing the Value Conflict among Prospective Teachers.

4. Location of residence is not casting its impact of Value Conflict among Prospective Teachers.

5. Methodology at B.Ed level is not influencing their Value Conflict among Prospective Teachers.

6. The presence of siblings does not influence the Value Conflict among Prospective Teachers.

7. The Type of Colleges like (government and private) has its influence on the Value Conflict among Prospective Teachers.

Educational implications

Based on the findings and conclusion the investigator recommended the following and if they are implemented they will go a long way in the development of value conflict.

- Guidance and counseling services should be arranged for the students for the Reducing their Value Conflict.

- Yoga and meditation should be an integral part of the curriculum.

- Congenial atmosphere in college, proper place of residence, frequent and appropriate reinforcement to the students, effective learning experiences will stabilize Value Conflict among students.

- Prayer and co-curricular activities must be made compulsory for college students.

Suggestions for the further study

1. A correlation study between adjustment problems and value conflict could be throw light.
2. A study morale of the teachers in relation to their Value Conflict could help Teacher education curriculum.

3. Social value of adolescent and young adults in relation to some personal variables related to self like extroversion-introversion, self concept, self-esteem, motivation, values, anxiety and security-insecurity and achievement motivation could be undertaken.

4. As an extension to the study, a study could be replicated over an extended geographical area (Whole of Andhra Pradesh) or by involving a large sample (including one or more Universities).

5. The study of influence of some variables like death or divorce of the parents, peer and adult influence, on value Conflict could give a boarder picture of the psychology of adolescents and young adults.

**Conclusion**

This piece of research is fondly hoped would add to the over growing data of educational research. This is a primary attempt to measure value conflict. The future researchers may take up extensive research studies on value conflict. This study has enabled us to identify the level of value conflict and point out a crucial role of social values those to be stabled and constructively progressed.

The investigator would term this study as a modest beginning which can pave the way for quite a number of studies. The investigator, to put it frankly and with all modestly has basic interest in the area of value conflict as teacher, as an Indian citizen and a humanist.

Needless to say therefore the researcher feels satisfied, through not complacent, with this study as it sought to answer some very important questions. In the process, this study has raised many questions in our minds which will be curtain raiser for further research, and also satisfy our thrist to find an answer to other questions.

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VALUES AND PROFESSIONAL ETHICS IN EDUCATION:
NEED AND IMPORTANCE

D.Renuka

A society holds together through the quality of its shared values (virtues), which are produced through a shared conversation. (Sachs, 1997)

Introduction

In recent years there seems to be a crises of values. We are constantly being reminded that there has been a substantial erosion of values. The fabrics of society being turn and age old ties are breaking up.

The contemporary world is caught up by growing violence, terrorism, pollution and ecological imbalance. Especially the younger generation is in an uncertainty. They are confused because of the brutal violence and cultural propriety. The knowledge seems to divorce from the values. Our old foundations are breaking up and new edifice is yet to get into its proper shape.

Modern man became as a slave of emotions and passions. In the present scenario there is no harmony between the human hearts. Man is a creature of almost unlimited possibilities for good and for evil. In his weakness he may fall to the level of animal and live as one of them. The value system of several type staid challenges and have given rise to various conflicts. There is an urgent need for protection of human rights and peace. Each person must brought up with all the intellectual equipments necessary to form a life plan, a broad understanding of various possible activities and way of life, of the means of achieving them and obstacles in the way, and a value education which limits the choice of a life-plan to one compatible with acting as cultural responsible being.

Respect is a thing of the past; honesty belongs to the ancient world. Who is to blame for the serious situation? What do we do to change it for the better? Therefore; the growing need was felt to create awareness, to focus attention on the value component of education.
Value educations provide direction for personal, emotional, social, cultural, cultural and spiritual development.

**Objectives**

1) To understand the meaning of ethics and human values, its need & importance.

2) To point out the factors responsible for degradation of human values in education in India.

3) To study the impact or challenges to society and nation at large due to degradation of human values.

4) To give suggestions to improve the condition of education in India.

**Meaning of Term Value and Need of Value Education**

Value means primarily to prize, to esteem, to appraise, to estimate, it means the act of cherishing something, holding it dear and also the act of passing judgment upon the nature and amounts of values as compared with something else. A value stands for ideas men live for. They are the part and parcel of the philosophy of a nation and that of its educational system. They are the guiding principles of life.

In today's multi-cultural and multi-racial society, with its changing social norms and expectations, it can be difficult for a young person to know what is right. So, it is necessary to give importance to human values in the present era of globalization. Value Education is the much debated and discussed subject in the plethora of education in India. Of course it is true that the main purpose of any education will go with Value orientation. The values present a true perspective of the development of any society or nation. They tell us to what extent a society or nation has developed itself. Values are virtues, ideals and qualities on which actions and beliefs are based. Values are guiding principles that shape our world outlook, attitudes and conduct. Values however are either innate or acquired. Value education is important to help everyone in improving the value system that he/she holds and put them to use. It’s our duty to uphold the various types of ethics in life, such as cultural, universal, personal and social values. The values make the personality of the person and decide the growth of the individual, family, society, nation and the humanity.
In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of such values. There has been a rapid corrosion of ethical and moral values in the Indian society. The need of the hour is to have competent, committed and professionally qualified teachers who can meet the demands of the society. The advance in science and technology in the last century and the rational inquiry underlying it, has accelerated the processes of social change reducing the world to a global village. The world of today is torn as under with violence, greed, looting, extortion, hatred and jealousy. All are fighting for a name, for power and for money. The socio-cultural and spiritual life of man has to bring peace, progress and welfare for both the individual and the society. This is precisely the reason why the modern society is worried about the deterioration of values.

Teachers are very important in the overall development of any nation through their impact the educational system. The education that we have all experienced is no longer appropriate for preparing today’s learner for a global market. India has a very young population and it is growing at a very fast pace. Today, Educational institutions fail to maintain the teaching-learning climate. The role of a teacher today is that of a friend, philosopher and guide, while his prime responsibility rests in the restoration of the higher values of life among the present generation. Teacher education institutions are expected to create committed and dedicated teachers, teacher educators in real sense.

Value acquisition goes on constantly in the school through various activities like instruction, relationship between pupils, co-curricular activities etc. So education has a major role in inculcating basic values of humanism, socialism and national integration among the children and it presents a challenging task before the teacher and taught. Teachers’ education is the process which nurtures prospective teachers and updates qualified teachers’ knowledge and skills in the form of continuous professional development. The ideal of ‘simple living and high thinking’ sadly missing from our lives today, needs to be inculcated at all costs if we wish to save our present and coming generations from value erosion. The role of a teacher, at this critical juncture, then assumes paramount importance as it is the teacher who can impart moral education to his pupils.
Professional Ethics.

Professional Ethics deals with applications of ethical standards of an individual at different levels of professional life. Professional Ethics helps a professional to maintain integrity as to choose what to do when faced with problems at workplace that raises moral issue. Every professional is accountable to his stakeholders, but in profession other than teaching it is not the duty of professionals to educate or moulds the users. Teaching professional is such a profession in which all the stakeholders related to it has to follow an established social, moral and ethical values to develop harmony of an individual in all aspects.

Importance of Professional Ethics.

Ethics is one of the important parameters which correspond to human needs, as it is the desire of any human to be ethical not only in his personal life but also in his professional life. As in the field of education an individual knows that his/her behavior and decision may directly or indirectly affect the lives of many people and may benefit the society at large. Most of the professional in education feels that there is urgent need of professional ethics in order to provide a framework of principles to guide them in discharging their obligations and duties towards students, parents, colleagues, community and society.

Professional Code of Ethics for Teachers.

The professional teacher attempts to create a learning environment that cultivates the potential of all students and develop highest ethical standards in them. In the middle of all of their responsibilities, the teachers are required to serve as strong role models and exhibit ethical behaviour as they interact with students, colleagues, parents and others. Professional code of ethics helps the teachers to act in a professional and ethical manner at all times. Some of the professional code of ethics that need to be focused by a teacher in overall development of the students, community and society are:

Working with Student

The teachers must not show favoritism or discriminate any student/students from others based on race, caste or religion. They must interact with students appropriately and should not take advantage by bullying students or putting them down.
Contact with students outside of the classroom or institute premises must be kept to a minimum and must focus on institute-related activities and events. Teachers should accept personal responsibility in developing student’s character and qualities which will help the students to evaluate their values and accept the responsibility for their actions. All the teachers are obliged to foster public virtues such as integrity, persistence, responsibility, cooperation, loyalty, commitment and respect for everyone.

**Students Safety**

Professional code of ethics also talks about teacher's responsibility to keep students safe other than the teacher's routine job to help all students to learn. Teachers must abide by all institute rules and regulations and safety procedures to ensure student safety and should be responsible enough to report cases of bullying and harassment. If a teacher suspect’s case of abuse or neglect, or a student discloses to teacher in cases of abuse or neglect, the teacher is required to report it to the proper higher authorities.

**Enhances Performance and Professional Practices**

The teachers should accept responsibility and accountability for their performance and must constantly try to demonstrate proficiency which will help them to determine personal integrity and maintain the dignity of the profession.

Teachers must maintain ethical behaviour in professional practice in terms of accurate representation and maintenance of valid certifications, membership and other qualifications. In addition to qualifications, teachers must practice ethical behaviour when it comes to writing grades and handling assessments.

**Working with Colleagues**

Teachers must work together with administrators, colleagues and other employees to provide a positive learning atmosphere for students. In order to set a positive goal for students, the teachers must follow the direction of administrators, even if rules or an expectation seems to be irrational. The teachers should not disclose confidential information or make false statement about colleagues when differences arise between them, they must handle the disparities in private and avoid from talking negative about colleagues in front of students.
addition, teachers must engage in appropriate relationships with colleagues, keeping personal feelings and adult behaviour out of the workplace that may violate individual professional integrity.

**Interaction with Stakeholders**

Apart from colleagues, teachers have a responsibility to interact positively with parents and other stakeholders. Interaction with parents must be kept professional, free from quarrels and physical contact. If a teacher has an issue with a parent, another teacher or administrator must be present during meetings. Teachers should avoid being excessively swayed by parents and other stakeholders when it comes to student’s grades or other education-related matters. The teachers must communicate with parents and provide all information that should be revealed in the interest of the student and must understand and respect the values and traditions of the diverse

**Suggestions and conclusion**

Einstein remarked once: “try not to become a man of success but try to become a man of values.”

i. To be successful in life, important human qualities along with intellectual development should be the aim of value education. Value education is the positive effort towards bringing about a synthesis of different values in a human being. It is the teachers’ role to foster human values through his teaching in the classroom and follow those values. To the youth of today, the classroom messages are love, safety, security, belonging and warmth.

ii. The government should legislate against media operators who publish indecent action in their publication. This is to ensure that only appropriate type of broadcasting will be televised and eventually reduces the stress of moral decay.

iii. The educational system should provide compulsory moral and ethnic classes to all students. Teaching method should not just exam oriented but also practical with continuous education and evaluation.

iv. Education is an ethical practice. The value transferred to students through the school as an institution also includes credentials, competition and a utilitarian approach to learning. All educational institutions agree upon essential competencies, albeit at varying academic levels.
v. The school assembly, the curricular and co-curricular activities, the celebration of festivals of all religions, work experience, team games, subject clubs, and social service programme—all this can help in including the value of cooperation and mutual regard, honesty, and integrity, discipline and social responsibility. Children should practice and learn rituals, tradition, religion and activities as well as modernization should be simultaneously maintained.

vi. The co-curricular activities naturally helps in the smooth running of the school and makes the children strong, steady, healthy and creative. Active participation in co-curricular activities arouses curiosity, creates interest and inculcates values. Children should practice and learn rituals, tradition, religion and activities as well as modernization should be simultaneously maintained.

vii. NGOs, and other social volunteer associations have to be strengthened to coordinate youth to bring stability among them and proper planning has to be introduced and implemented accordingly their potentialities.

viii. Economic stability, employment and anti depressive, peaceful atmosphere and essential infrastructure should be provided as much as possible to the younger generation of society.

ix. The commitment and responsibility of teachers is very essential to make the excellent teacher–student relationship and maintain peaceful school atmosphere. Teachers should be a model to the student in his character, behavior and all virtuous things. The teachers are expected to advice and guide the pupils regarding their general behavior in school and outside the school.

x. Value inculcation programme should be organized in schools time to time which includes group discussion on social problems field research, modeling, games, simulations, and role playing will instill or internalize certain values. Moral development approach, analysis approach and in depth self analysis exercise facilitate to find moral and logical reasoning and make scientific investigation to decide value issues and adopt values in life, interactive lessons on Conceptual Frame Work current issues, community services, participation in school governance, extracurricular activities, and simulation show will encourage civic and citizenship values among students. Social organizations should concentrate on value based moral character of the society and
accordingly steps have to be taken to organize common people irrespective of age.

If we want to see a society that has a very low crime rate and where all humans can live safe, we have to look into the human values and the professional ethics that our sculptures and religious masters preach. We have to take the responsibility of making our society and in turn our earth a beautiful place where all humans can live a life of respect and dignity with no fears in their mind. It is high time to find the major causes of decline in ethical values of education system which will give rise to unskilled professionals, undisciplined students. Corruption, privatization, unfair assessment, teacher absenteeism, undue political interference is the probable causes of ethical decline of Indian education system. The only way to stop this decline is to provide ethical or value orientation in Indian educational system. Thus there is an urgent need to reintroduce value based education, spiritual education, ethical education and need based education in the curriculum which should deal with increase in human values, ethical values, rational thinking, learning, research and moral development in education system. Corruption, privatization, unfair assessment, teacher absenteeism, undue political interference is the probable causes of ethical decline of Indian education system. The only way to stop this decline is to provide ethical or value orientation in Indian educational system. Thus there is an urgent need to reintroduce value based education, spiritual education, ethical education and need based education in the curriculum which should deal with increase in human values, ethical values, rational thinking, learning, research and moral development in education system.

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A STUDY ON DESCRIPTORS FOR BASIC HUMAN VALUES LIKE TRUTH, LOVE, PEACE, GOODNESS, BEAUTY, ETC.

Ramesh Bhavisetti

INTRODUCTION:

A value stands for ideals men live for. Values are core beliefs that guide and motivate attitudes and actions. Values are the part of the Nation. They are guiding principle of life which is conducive to one’s mental, physical and social health. When we think of our values, we think of what is important to us in our lives (e.g. security, independence, wisdom, success, kindness, pleasure). Each of us holds numerous values with varying degrees of importance. A particular value may be very important to one person, but unimportant to another. A level of consensus regarding the most useful way to conceptualize basic values has emerged gradually since the 1950.

It is believed that various global and national problems may be solved through the practical application of human values in every society. In order to fulfill this, goal humanity is to be considered as the highest value in the global human society. For, the test for humanity is to achieve unity among the living and non-living creatures of the world with the preservation of historical, ethic and cultural differences as well as the distinctiveness of nation states and communities. Such human unity can be driven home only by recognizing basic human values such as truth, Love, Peace, Goodness, Beauty, kindness, benevolence, dignity, respect, forgiveness, etc. Of course, these values must be strictly determined and must not be treated as mere obligations. Hence, the most important task for Present day society is to develop foundations and principles of a global human society and to formulate a global consciousness and a humanistic worldview that adequately reflects the realities of our epoch. Our action must increasingly be based on an acknowledgment of global and universally accepted values. Because, it is the basic human values which are to be treated as the keys to solving the global problems.
I. MEANING OF VALUES:

Values are generally regarded as the moral standards of human behaviors in the society. It is a kind of quality of humans, which is applied to human activities. It is transmitted to a circumstantial factor which depends upon the judgment of the fact.

1. The word ‘value’ is derived from the Latin word ‘valeo’ which originally meant strength and also health, and then by natural transition, it came to mean being effective and adequate.

2. In French the term ‘valeur’ means excellence. Value is a mixture of three concepts such as Idea, Quality and Supervention.

Values can be defined as the principles that guide people's lives, and have varying significance. Values are the essence of our personality, and affect us to make decisions, trust people, and arrange our time and energy in our social life. Values may be treated as keys to solving many world problems.

Besides, values may be broadly categorized into two – (i) Intrinsic value and (ii) Extrinsic value.

1. **Intrinsic values:** Intrinsic values are those values which are associated with certain objects appearing to have such value that they would retain it even if they were to exist completely alone.

2. **Extrinsic values:** Extrinsic values are those values where certain objects have value as parts of other objects of value, or as means to ends of value.

**DEFINITIONS OF VALUES:**

1. John Dewy views as, “The value means primarily to prize, to esteem, to appraise, to estimate. It means the act of cherishing something, holding it dear and also the act of passing judgment upon the nature and amounts of values as compared with something else”.

2. Rokeach defines values, “as an enduring belief, a specific mode of conduct or end along a continuum of relative importance.”
3. Elvis Presley states that “Values are finger prints. Nobody’s are the same, but you leave ‘em all over everything you do”.

4. C.S Lewis views as “Education without values, as useful as it is, seems rather to make man a clever devil”.

5. Sri Satya Sai Baba states that “Human values should predominate in men’s thoughts. Human life has no meaning without these values”.

We can summarize the main features of the conception of basic values implicit in the writings of many theorists and researchers as follows:

- Values are beliefs. But they are beliefs tied inextricably to emotion, not objective, cold ideas.
- Values are a motivational construct. They refer to the desirable goals which people strive to attain.
- Values transcend specific actions and situations. They are abstract goals. The abstract nature of values distinguishes them from concepts like norms and attitudes, which usually refer to specific actions, objects, or situations.
- Values guide the selection or evaluation of actions, policies, people, and events. That is, values serve as standards or criteria.
- Values are ordered by importance relative to one another. People's values form an ordered system of value priorities that characterize them as individuals. This hierarchical feature of values also distinguishes them from norms and attitudes.

**TYPES OF VALUES:**

Values are standards or ideals with which we evaluate actions, people, things, or situations. Beauty, honesty, justice, peace, generosity are all examples of values that many people endorse. Philosophers or sociologists categorized many types of values. In thinking about values it is useful to distinguish them into five kinds:

1. **SPIRITUAL VALUES:** These values include values like belief in God, prayer and worship, pilgrimage etc.

2. **PHYSICAL VALUES:** These are related to our external world beauty, wealth, health etc. come under this category.
3. **MORAL VALUES:** Values that help determine what is morally right or wrong, e.g., freedom, fairness, equality, etc., well-being, Good character, Kindness and Truth. These are accepted by all members of any community. They are an integral part of our culture. Moral values do not defer from person to person in a society, but some moral values of one society may differ from the values of other society. This is one of the reasons for cultural diversity.

4. **SOCIAL VALUES:** These are values useful for peaceful and happy living in a community. Tolerance, Co-operation, Mutual respect and secular attitude are examples of social values.

5. **POLITICAL VALUES:** These are the values necessary for the existence of life in a political system. Examples for Political Values in a democratic system is freedom, equality etc.

Now we will discuss the following Basic Human Values.

1. **TRUTH:**

   “If you tell the truth, you don't have to remember anything.”

   - Mark Twain

Truth is most often used to mean being in accord with fact or reality, or fidelity to an original or to a standard or ideal. The concept of truth is discussed and debated in several contexts, including philosophy and religion. Many human activities depend upon the concept, where its nature as a concept is assumed rather than being a subject of discussion; these include most (but not all) of the sciences, law, and everyday life. The intense pursuit and discovery of ultimate truth above all other activities. To seek the wisdom that stems from understanding a set of universal principles that govern all things.

2. **LOVE:**

   “There is only one Happiness in life to love and to be loved”

   George Sands
A feeling of intense desire and attraction toward a person or idea.

Love is a variety of different feelings, states, and attitudes that ranges from interpersonal affection ("I love my mother") to pleasure ("I loved that meal"). It can refer to an emotion of a strong attraction and personal attachment. It can also be a virtue representing human kindness, compassion, and affection—"the unselfish loyal and benevolent concern for the good of another". It may also describe compassionate and affectionate actions towards other humans, one's self or animals.

Love in its various forms acts as a major facilitator of interpersonal relationships and, owing to its central psychological importance, is one of the most common themes in the creative arts.

3. Peace:

"There is no path to peace, peace is the path" - Gandhi

Freedom from war or violence.

Peace is an occurrence of harmony characterized by lack of violence, conflict behaviors and the freedom from fear of violence. Commonly understood as the absence of hostility and retribution, peace also suggests sincere attempts at reconciliation, the existence of healthy or newly healed interpersonal or international relationships, prosperity in matters of social or economic welfare, the establishment of equality, and a working political order that serves the true interests of all.

In a world where stress, strain, rush and restlessness abound, peace of mind is of paramount importance. It is a treasure that everyone desires, but only very few know how to gain it, and even fewer really do something to get it. With all the advancement of science, no remedy has yet been found for lack of inner peace. Often, even when being in good financial condition and in good health, people have no peace of mind, which only proves that peace of mind does not depend on external conditions or on any scientific or technical progress. The solution has to come from within, not through external means.
It is not always possible to change external conditions, but you can certainly change your inner attitude and learn to stop allowing outside influences affect your moods and states of mind.

Peace manifests, when the incessant inner chatter of the mind slows down. When it appears, anxiety, stress, worries, fear, mental and emotional restlessness, nervousness and impatience disappear. It is a state of inner calmness, tranquility and serenity, which brings forth happiness, tolerance, inner poise, inner balance and self-control.

**GOODNESS:**

“Goodness is the only investment that never fails”  Henry David Thoreau

Morally right, or admirable because of kind, thoughtful, or honest behavior.

In Scripture, “goodness” involves not only exhibiting right behavior but also avoiding its opposite, evil. Goodness is holiness put into practice. Goodness is what we do; otherwise, it’s not “goodness” at all. The word translated “goodness” (agathosune) in Galatians 5:22 denote an active, even aggressive, goodness. More than an excellence of character, it is character energized, expressing itself in good deeds. We often hear that someone has a “good heart” or that someone is a “good soul.” However problematic that idea is theologically (Jer. 17:9), it’s even more so in reality. A “good heart” or a “good soul” in and of itself means nothing. Instead, a “good heart” is revealed in good actions, good deeds, in concrete, practical acts of goodness that benefit others. Good intentions, good thoughts, good motives are fine and have their role, but in the end, goodness is to do good. We fool ourselves into thinking otherwise.

God, however, doesn’t just tell us that He is good; He has revealed that goodness to us in numerous ways. We can see the goodness and love of God in creation. Even in a fallen world, even with sickness, pestilence, and natural disasters, the goodness of God is still revealed in nature. Think of human relationships, love, concern, caring for others. We are capable of these wonderful and good things only because God created us with the potential for this, and He did so because He is good.

**BEAUTY:** “Beauty is not in the face; Beauty is a light in the Heart”  - Kahlil Gibran
To experience intense mental pleasure through observing that which is aesthetically appealing in either natural or human creations.

Beauty is not about mere appearances. True beauty comes from the inside. The more you show who you are, the more beautiful you will be. Beauty isn’t about having a pretty face. It is about having a pretty mind, a pretty heart and most importantly a beautiful soul.

Beauty is a characteristic of a person, animal, place, object, or idea that provides a perceptual experience of pleasure or satisfaction. Beauty is studied as part of aesthetics, sociology, social psychology, and culture. An "ideal beauty" is an entity which is admired, or possesses features widely attributed to beauty in a particular culture, for perfection.

The experience of "beauty" often involves an interpretation of some entity as being in balance and harmony with nature, which may lead to feelings of attraction and emotional well-being. Because this can be a subjective experience, it is often said that "beauty is in the eye of the beholder."

There is evidence that perceptions of beauty are evolutionarily determined, that things, aspects of people and landscapes considered beautiful are typically found in situations likely to give enhanced survival of the perceiving human's genes.

II. SIGNIFICANCE OF VALUES:

The present paper is an attempt to explore the importance of basic human values in the global society. Human society may not significantly sustain without human values. Hence, it is necessary to talk on the subject and bring about awareness of human values into the modern society. There is no denying the fact that the present global society is facing a lot of crises. Human value crisis is a known fact of the modern society. Indeed, humans are aware of the global and national problems which they are currently facing. The impact of human activities on the earth in various ways is placing a significant amount of stress. For instance, the climate change due to global warming. There seems to be a significant link between the remedial measures and various solutions to climate change and the practice of
human values. It is believed that at the end of the day, it is the human values which will save the mankind.

Human values have been a central concept in the social sciences since their inception. Human values play a vital role in the society, for they are said to be the basis of human beings for leading a better life. It is believed that all holy books of all religions contain the values of good life. The importance of values is frequently cited in relation to the global and national problems, whether it be in debates in international assemblies, in studies criticizing "value-free" approaches to research, or in discussion of quality of life and individual fulfillment. Thus, values are deemed especially important in questions of cultural development and are central to concern for the preservation of cultural heritage.

It is to be mentioned that importance of human values is seen right from the childhood of a person. Preschool is the first stage or period that lays the foundation of information on human values. Because information about the values of life is a continuous process found in the society. However, the first information not only gains in earlier periods that begin and end in the period to adolescence but also continues personality. From now on, there can be changes on these values, but basic values have been developed. Changing child’s wrong behaviour is more difficult than trying to develop a new behaviour. It is critical to develop the child's personality in a planned and systematic process in order to prevent the wrong development of values education.

There are different factors which affect human values in the life of an individual and the society. Value education starts from families and it is continuous at schools with the help of educators. Because of this, families, teachers and educational programs are crucial to values education. Families are the first source of information so they should be careful about their behaviours and attitudes as children see them as a model. Cooperation within families and teachers is very important for the thing that affects the children most is what the teacher does in the classroom. Besides this, education programs must be reorganized according to this cooperation. Also in this period by the help of educational activities like seminars, conferences; families can take an active part in organizing these programs. So that, there can be an effective harmony among families, educators and educational programs.
It may be mentioned that value is a theory about “what things in the world are good, desirable, and important.”(S.C. Sinha, 1990).

There are individual morality and social morality. Individual morality provides the basis of decisions of and judgments by the individual: honesty, loyalty, good faith, being responsible. Social morality means fairness, which is one basis of law, which helps to govern society and to control individual behavior. Social morality considers whether an action threatens society’s well-being.

Philosophers have discerned these main forms of value - intrinsic, instrumental, inherent and relational value. Intrinsic value may be taken as basic and many of the others defined in terms of it. Among the many attempts to explicate the concept of intrinsic value, some deal primarily with the source of value, while others employ the concept of the “fittings” or “appropriateness” to it of certain kinds of emotions and desires. The first is favoured by G.E. Moore and the second by Brentano. Proponents of the first view hold that the intrinsic value of X is the value that X has solely in virtue of its intrinsic nature.

Thus, the state of affairs of Smith’s experiencing pleasure has intrinsic value provided it has value solely in virtue of its intrinsic nature. Followers of the second approach explicate intrinsic value in terms of the sorts of emotions and desires appropriate to a thing “in and for itself” (or “for its own sake”). Thus, one might say X has intrinsic value (or is intrinsically good) if and only if X is worthy of desire in and for itself, or, alternatively, it is fitting or appropriate for anyone to favour X in and for itself. Thus, the state of affairs of Smith’s experiencing pleasure is intrinsically valuable provided that state of affairs is worthy of desire for its own sake, or it is fitting for anyone to favour that state of affairs in and for itself (Robert Audi, 1995).

Thus, human values possess a significant position in the society. Values are a cognitive structure that describes the ideals of life of individuals, their preferences, priorities, principles and the behaviour of a cognitive. Values are the effective cultural elements which shape the elements around the point of view of individuals, members of a community that holds together. In line with the protection or disregarding of these values by individuals in a society, the values will be lost in time or they will be continued many years by transferring. Continuing and being permanent of these values depends on individuals’ general acceptance.
and internalizing. But, together with the values that show differences in cultures, there is a case of values which are universal and ethical that are accepted in all cultures. Truth, respect, kindness, benevolence, patience, tolerance, peace, democracy, etc. are expected to be universal human values throughout globe. It is a universally accepted view that without these human values human society will not sustain for a long time.

We human beings receive information through our five senses, and it is the human values that help us to discriminate from right and wrong, good and bad. We have access to information readily however, transformation is slow without practice of human values, and this is where the importance of human values plays a significant role in bringing solutions to the global problems such as ecological problems, moral problems, global warming, etc.

In this present global human society we almost see only the demoralizing values. What the genuine cause of the degradation of these values could be is an important question to be asked. According to philology, the word ethics are derived from the Latin ‘Ethos’, which means character. It is a question of moral value. In this way, ethics is the science of character, habits of activity or behaviour of human beings.

It is to be mentioned here that social and moral values are essential elements of the collective lives of any community. Moral values are one basis on which we make decisions—right or wrong and good or evil. Every community develops and possesses some social and moral values of its own. There cannot be any value or standard of a community without a social and cultural group. A social group is a collection of people who share a common identity and regularly interact with one another on the basis of some shared expectations concerning behaviour. People who belong to the same social and cultural group identify with each other, expect each other to conform to certain ways of thinking and acting and recognize the ethnic, cultural, social and moral boundaries that separate them from other groups of people. “In our need to congregate and belong, we have created a rich and varied group life that gives us our norms, practices, and values – our whole way of life.” (Anthony Giddens, 2011). Thus, society may be regarded as the Basis of the social and moral life of a human group.
Moreover, social values are certain qualities and beliefs that are shared within a specific culture or group of people. These traits can be religious, economic, political, educational, historical etc. Indeed, social and moral values are essential elements of the collective life of any community. Social values are that which an individual considers to be of value in their social existence. These are the standards by which one operates or is understood as an everyday function.

It is a known fact that man, a member of a society, is a rational animal. This simple truth provides a sort of foundation for ethics, and much of the history of moral philosophy involves attempts to do justice to both aspects of the human: rationality on the one hand, animal nature on the other (Roger Teichmann, 2011). So, humans are animals first and rational being second. The area of philosophy traditionally known as ‘ethics’ or ‘moral philosophy’ is the attempt to arrive at an understanding of the nature of human values, of how we ought to live, and of what constitutes right conduct8 in the society.

Values influence most, if not all motivated behavior. The value theory provides a framework for relating the system of ten values to behavior that enriches analysis, prediction, and explanation of value-behavior relations. It makes clear that behavior entails a trade-off between competing values. Almost any behavior has positive implications for expressing, withholding, or attaining some values, but negative implications for the values across the structural circle in opposing positions. People tend to behave in ways that balance their opposing values. They choose alternatives that promote higher as against lower priority values. As a result, the order of positive and negative associations between any specific behavior and the ten values tends to follow the order of the value circle. The value of a particular object depends on the necessity of it at a particular time and situation. Thus, the value of the particular object depends on the quality to satisfy the needs of the particular person.

III. CRISIS OF HUMAN VALUES IN THE PRESENT AGE:

A crisis is any event that is expected to lead to, an unstable and dangerous situation affecting an individual, group, community, or whole society. Crises are deemed to be negative changes in the security, economic, political, societal, or environmental affairs, especially when
they occur abruptly, with little or no warning. More loosely, it is a term meaning 'a testing time' or an 'emergency event'.

Value crisis is one of the burning problems in our daily life. Dowry system, divorce, abortion, animal sacrifice, superstitious beliefs, etc. are the burning problems in the present human society. These are ever growing problem. In order to uproot these, we provide value orientation classes so that, we may develop the optimum level of thinking. Women are actually facing existential crisis due to insecurity because of gang-rape, molestation, etc. Some people violate social norms, morality and ethics, penal code, constitutional and legal norms and people very often utilize freedom in the ultimate sense, consequence upon which we are facing problem in the society. Everybody is going to fulfill his or her need by utilizing ultimate freedom. He or she forgets the responsibility to society and tries to enjoy freedom in the ultimate sense. This is really a serious value crisis being faced by the present society.

Therefore, every person should be aware of removing the social problems which are deep-rooted in the human society. The values like truthfulness, kindness, honesty, law, justice, patriotism, humanism, etc. are to be preserved in society in order to regulate human life in a well-ordered manner. Value-crisis has emerged due to not understanding its proper role in our human society. To some thinkers, epistemological crisis and identity crisis are the two main crises of value which create the major problems like suicide, murder, robbery, extortion, rape, insurgency, or extremist problem and caste and class conflict, etc. The problem of value deterioration in our society can be stored out, if we are socially conscious about the deep-rooted values in our society. This awareness is possible only when we will flourish our philosophizing or spiritualizing force to assess the value in our life.

The case of human values contrasts sharply with that of world problems. Where it is common and meaningful to ask "do you have a problem", it is unusual and generally unacceptable to ask "do you have a value". The term is not common across languages and is not an early part of any vocabulary. It is far from being an immediate concern in any normal programme of action. And yet there is an intimate relationship between problems and values.
Basically, no problem is recognizable except in the light of a value. For example, if "justice" is not a recognized "value", then "injustice" cannot be recognized as a problem.

It is stated that human values come to the fore as the driving force in many campaigns, where people's commitment is engaged through appeals to "freedom", "equality" and the like. As such, they too can unite opposing groups under the same banner but with much less ability to focus on the concrete remedial action required. Much cultural Endeavour is associated with articulating the interplay of values.

In other words, we are doing the wrong things for the right reasons. For example, we might believe that we are solving the threats of climate change by engaging in an economic trading activity that has no real impact on the climate. The effect of our inability to attend to the likely results of our actions can result in crisis.

An environmental disaster is a disaster that is due to human activity and should not be confused with natural disasters. In this case, the impact of humans' alteration of the ecosystem has led to widespread and/or long-lasting consequences. It can include the deaths of animals (including humans) and plant systems, or severe disruption of human life, possibly requiring migration.

A natural disaster is the consequence of a natural hazard (e.g. volcanic eruption, earthquake, and landslide) which moves from potential into an active phase, and as a result affects human activities. Human vulnerability, exacerbated by the lack of planning or lack of appropriate emergency management, leads to financial, structural, and human losses.

Modern human society seems to be valued on the basis of material thing and its position. For instance, these days, a person who possesses wealth is respected and revered whereas a person without money is not honoured by anybody. The poor people, whoever they may be, have to woo the rich people just for the sake of earning their livelihood. Hence, human values have become neglected and meaningless, for human beings have become the means for the rich to earn money. People are so busy with earning material things that they have no time and no desire to think about the plight of humanity. For the self-centred there is no place for feelings of mercy, sympathy or kindness, etc. Nowadays, those
who occupy high posts are respected. Thus, dignity seemed to be attached to a post or rank.

Today, educated people are so proud of their degrees that some of them detest illiterate people and avoid the company of commoners. Thus, they shun village life and live in towns or cities. Village people are deprived of all life’s amenities. They are the candlestick of civilization: they stand erect with the candle resting on their head. Everyone gets light from it, while they suffer the discomfort of the wax trickling down their sides. In this way, the dishonest of humanity or the neglect of human values has become a social malady in the present era.

Another glaring example of the disrespect or neglect of human values is the present judicial system. When arrested, people have to stand in the dock for the accused and face a trial based on evidence and the lawyer’s eloquence, no matter if they are guilty or not. A criminal who can afford to hire a reputable lawyer may emerge from the legal processes unscathed, whereas an innocent person of meagre financial means who is unable to appoint a good counsel or lawyer, may end up in prison. If a thief is set free it is a crime, no doubt; but if an innocent person is punished it is a severe dishonour to humanity.

One of the primary causes of crime today is the lack of virtuous people. Those who are honest trying to follow moral principles in their private lives, but at times have to abandon morals under the pressure of poverty. Eventually they may find themselves in the dock of the accused, charged with committing theft. The law is not concerned with the poverty which forced them to steal, nor, indeed, does the law make provisions for the maintenance of their families if they are given a prison sentence. As a consequence, their children will have to become pickpockets and petty thieves and their unfortunate wives have to embrace an ignoble and sinful life in the underworld, because they have to survive.

It is a tradition to give preference to social value over human value. The spiritual revolutionaries want to strike at the root of this custom. For them, human value takes precedence over social value. Human beings form the society, and hence human value must lay the foundation for the social value. In other words, those who show respect to human value will be entitled to social value. Indeed, human value means nothing but to treat the joys and sorrows, hopes and aspirations
of human beings sympathetically, and see them merged in Cosmic Consciousness and established in divine majesty.

The value of human life surpasses all other values. So states and scriptures, societies and religions, acquire significance only insofar as they develop humanity to the maximum through learning, culture, physical health and economic plenty. It is for the sake of developing humanity that civilization has so many institutions of different kinds, that states take their various forms, that theories proliferate, and that the scriptures abound in ordinances and regulations.

IV. CONCLUSION:

Basic Human Values play a very leading role in society. Human values take precedence over social values. Human value is the conception of mankind in general. It is true that the individual is the chief concern, but as long as individuals exist in society, it may be firmly said that the modern society will never outgrow its existence. Today with the technological advancement, communication has tremendously improved, therefore anything that we say, do or even think will have a direct bearing upon a larger group of people. Today, newspapers inform us of so many crimes: robbery, murder, genocide, injustice, and political and economic corruption. These do not pass by the millions of avid readers without creating at least some sort of influence upon their lives. Films and audio-visuals have been the greatest influence. Thus, one can finally arrive at a conclusion that the moral behaviour of an individual or a group of individuals affects the society at large. Consequently, human values play a vital role both for the integrity and longevity of any human society.

Today, many researches and publications should be done on several aspects of the society which help to perpetuate the human values of the human community in the post-modern era. Human values may be treated as keys to the solution of the global problems.

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HUMAN VALUES ND PROFESSIONAL VALUES

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“Thinking with love is truth, feeling with love is peace, acting with love is right conduct and understanding with love is non-violence.”

INTRODUCTION

Key words: Descriptor, Values, Human Values, Love, Peace, Truth, Non-Violence, Right Conduct

Descriptor—A descriptor is the phonological or orthographic sound or appearance of a word that can be used to describe or identify something.

A descriptor seeks only to provide sufficient information about an entity so it can easily be identified when compared to other entities.

An alternate definition of descriptor is: "a piece of stored information that is used to identify an item in an information storage and retrieval system."

So when a descriptor is used with human values: "A value descriptor is a piece of information used to identify a particular value."

Values—Values are global, abstract principles that serve as guiding principles in people's lives (eg: freedom, honesty, equality, beauty, harmony, competitiveness, happiness, order and wisdom)

Human Values—Human values are the principles, standards, convictions and beliefs that people adopt as their guidelines in daily activities. Principal human values are the foundation on which professional ethics are built. They are a set of consistent measures and behaviors that individuals choose to practice in the pursuit of doing what is right or what is expected of them by society. Most laws and legislation are shaped by human values. The five core human values are:
(1) Right conduct, (2) Peace, (3) Truth, (4) Love, and (5) Nonviolence.

**Love**- unconditional and unselfish care

**Peace**- control the mind

**Truth**- indispensable ethical discipline

**Non-violence**- means respect for life and recognition of rights of others

**Right conduct**- truth in action is right conduct

Thinking with love is truth, feeling with love is peace, acting with love is right conduct and understanding with love is non-violence.

**VALUES**

Values, the abstract concept, change from subject to subject, context to context, society to society and nation to nation. The Oxford Dictionary describes it as ‘worth of something when compared with something else.’ Etymologically, the word value derived from its Latin root “Valerie” means to be strong and vigorous. Whatever is good is considered as valuable. In India Sathyam, Shivam and Sundaram (truth, goodness and beauty) are eternal values.

Philosophy, in a wider sense is the branch of study of different values. From the life and thoughts of Socrates to modern philosophers, the crux of their thoughts was ethics and values. They are learned throughout the globe. The values are mainly intended for the excellence and upliftment of man. Values change undesirable behavior to desirable behavior. Assimilation of values helps the learner in personal and social life. Values control the impulses, incentives, tastes, temperaments and attitudes of an individual.
Value has acquired a lot of meanings and it has been transformed very significantly in modern times. The term has been diminished its transcendental use in philosophy. The term has been used widely in economics, philosophy, social sciences and humanities. It percolates to all form of arts, literature, sculpture and painting. It was the German philosophers like Rudolf Hermann Lotze, Albert Ritschi (1884) and Nitzche who tried to expand the notion of value in a wider sense. The transcendental qualities like goodness, righteousness, justice, virtue, moral judgement, truth etc., were part of the general theory of value. This idea got its maturity in the writings of the two Austrian philosophers, Alexius meinong (1853 – 1920) and Christian Von Ehrenfels (1859 to 1932). The terms like literary value, democratic value, life value, education value etc., came into prevalence after them. There are acceptable and non acceptable values or desirable and undesirable values. The values that are not acceptable can be termed as negative values. They are evils and the society does not promote them. According to Chilana (1987) Indian Culture is based on values like kind heartedness, self control, universal brotherhood, honesty and respect to others faith. The deterioration of these values resulted in indiscipline and destructive mentality. Chilana suggests that these values shall be incorporated into our curriculum. He stressed the necessity of a value based curriculum. The values which the society cherishes decide the culture of the society. The strength of the values of the people give the nation a place in the comity of nations. Values permeate the whole human life from womb to tomb. It decides the quality of the people and ultimately of the country. The needs, the urges, the aspirations of an individual shall be fulfilled on the basis and with the help of desired values. In the words of John Dewy “The value means primarily to prize, to esteem to appraise and to estimate”. It means the act of achieving something, holding it and also the act of passing judgment upon the nature of values as compared with something else. Values give meaning and strength to a person’s character occupying a central place in life. A person who has more desirable values is held in high esteem by the society. Thus values are the strength of a person as well as the society. Values influence one’s thoughts, feelings and actions. They are the torch which guides an individual to the right destination.
HUMAN VALUES

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. “A value is defined as a principle that promotes well-being or prevents harm.” Another definition is: “Values are our guidelines for our success—our paradigm about what is acceptable.”

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.

A person’s observations on its environment are filtered through his values to determine whether or not he should expend energy to do something about his experiences. A person who values gold and sees a large bag of gold (a positive value) in his path as he walks, will be motivated to reach down and pick it up. A person who values his life and knows about venomous snakes will retreat from the sound of a rattlesnake (a negative value) from nearby, when he is walking in the desert. Said in another way, “Values are the scales we use to weigh our choices for our actions, whether to move towards or away from something.”

Not all values have the same weight or priority. Some are more important than others and must be satisfied before others can be addressed. Dr. Abraham Maslow illustrated this with his hierarchy of human needs. Survival has a higher priority than security, which has a higher priority than social acceptance. Self-esteem can only be addressed to the degree that social acceptance is fulfilled. Similarly, self-actualization can only be pursued to the degree that self-esteem has been satisfied.

Human values are passed by parents to their offspring soon after childbirth and are instilled throughout the children’s upbringing. As they grow, children learn more values from their peers, religious leaders, teachers, friends and society at large. These attributes include
honesty, trustworthiness, diligence, discipline, fairness, love, peace, justice, care for one another and being mindful of the environment, including plants and animals. In addition, selflessness and putting the well-being of all before a person's own needs are desirable human values. Generally, human values are highly encouraged in society, while negative attributes are discouraged and condemned. These values are passed from one generation to another. People with excellent human values are usually held in high esteem, admired and rewarded. The traits are important especially in leaders and people in influential positions. All cultures and societies encourage teachers, doctors, lawyers, politicians, businesspeople and other professionals to have strong human values.

**EVOLUTION OF HUMAN VALUES**

The human values evolve because of the following factors:

1. The impact of norms of the society on the fulfillment of the individual’s needs or desires.
2. Developed or modified by one’s own awareness, choice, and judgment in fulfilling the needs.
3. By the teachings and practice of Preceptors (Gurus) or Saviors or religious leaders.
4. Fostered or modified by social leaders, rulers of kingdom, and by law (government).

**CLASSIFICATION OF HUMAN VALUES**

Human values can be classified in different ways. It is we who add value to the 'matter'. For instance if we pick up a paper and see that it contains our parents' photo or our beloved God's photo, we like to add respect and value to it and try to preserve it. If it contains the photo of some other unimportant person, we simply throw that. In both cases, the paper is a mere paper. We add value to it. At the same time we also add value to 'life'. There are positive values and negative values. Positive values are those that lead us towards freedom, peace, fulfillment and happiness. They are warm, shining and uplifting hence it is directed upwards. Negative values are those that lead us towards bondage, conflict, sorrow, dark and debasing. Hence negative values are directed downwards. They are considered low. Moral value is for self development and self discipline, etc. and human value is how we give
treatment to others in society like, brothers, neighbors, colleagues, elders, teachers, priests, artists, etc. etc. in showing kindness, compassion, sympathy, etc.

**DESCRIPTORS FOR BASIC HUMAN VALUES**

The five core human values are: (1) Right conduct, (2) Peace, (3) Truth, (4) Love, and (5) Non violence.

1. Values related to **RIGHT CONDUCT** are:
   
   (a) SELF-HELP SKILLS: Care of possessions, diet, hygiene, modesty, posture, self reliance, and tidy appearance
   
   (b) SOCIAL SKILLS: Good behavior, good manners, good relationships, helpfulness, No wastage, and good environment, and
   
   (c) ETHICAL SKILLS: Code of conduct, courage, dependability, duty, efficiency, ingenuity, initiative, perseverance, punctuality, resourcefulness, respect for all, and responsibility

2. Values related to **PEACE** are: Attention, calmness, concentration, contentment, dignity, discipline, equality, equanimity, faithfulness, focus, gratitude, happiness, harmony, humility, inner silence, optimism, patience, reflection, satisfaction, self-acceptance, self-confidence, self-control, self-discipline, self-esteem, self-respect, sense control, tolerance, and understanding

3. Values related to **TRUTH** are: Accuracy, curiosity, discernment, fairness, fearlessness, honesty, integrity (unity of thought, word, and deed), intuition, justice, optimism, purity, quest for knowledge, reason, self-analysis, sincerity, sprit of enquiry, synthesis, trust, truthfulness, and determination

4. Values related to **LOVE** are: Acceptance, affection, care, compassion, consideration, dedication, devotion, empathy, forbearance, forgiveness, friendship, generosity, gentleness, humanness, interdependence, kindness, patience, patriotism, reverence, sacrifice, selflessness, service, sharing, sympathy, thoughtfulness, tolerance and trust

5. Values related to **NON-VIOLENCE** are:

   (a) PSYCHOLOGICAL: Benevolence, compassion, concern for others, consideration, forbearance, forgiveness, manners, happiness, loyalty, morality, and universal love
(b) SOCIAL: Appreciation of other cultures and religions, brotherhood, care of environment, citizenship, equality, harmlessness, national awareness, perseverance, respect for property, and social justice.

EDUCATION AND VALUES

Education and values are interdependent and inseparable. Education without values has no roots. So values should be the part and parcel of all system of education. It is seen that the goal set by the society, and the system of values given through education has wide gaps. It also does not go hand in hand with the content of the classroom lessons. Gandhiji stressed the fullness of man, development of personality and self development. The father of the nation considers value education as the supreme type. Sri Satya Sai Baba also stressed the importance and inculcation of human values and education in children who are the future citizens of our country.

Today parents expect their children to go in for higher studies, amass wealth, and become great, but very few want their children to be good. Goodness is long lasting, whereas greatness is temporary. Goodness forms the basis for spiritual life. Modern students are going to various countries for material education without realizing the fact that the heart, the source of true education is within. Man should therefore understand the meaning of real education. Today, the moral, ethical, and spiritual values are on the decline. Modern students have no trace of these values in them. They have no respect for their parents and society. The relationship between the teacher and the student should be like that of a second parent and a child. It means the teachers should treat the students as their own children. But, today, one does not find such relationship between the teacher and the student. Both the teachers and students have become money-minded. As a result the students do not respect the teachers and the teachers do not have love for the students. Everyone has an equal right on education. Education is the gift of God. Teachers should share all their knowledge with the students wholeheartedly. They should inspire children to work for the progress of the country. Man should never lose any of the five values. The education should enable us to cultivate sacred qualities. Parents should take active interest in the education of their children.
APPROACHES TO CULTIVATION OF VALUES

One should take care not to relate value education with myths, also it should not be tied with any authority. This is because there may arise doubts about the myth and about the legitimacy of it. Value education should not be connected to any authority. It may hinder the foundations of sound judgment and action. Instead of the above the approach should inspire students to think independently. They may be encouraged to analyze their own life and its precincts, its goal and various aspirations. The approaches should be based on reasoning and scientific spirit.

Main approaches may be classified into three. They are

1. The Direct Approach,
2. The Indirect or Incidental Approach and
3. The Integrated Approach through curricular and co-curricular activities.

Direct approach is by which a lesson is deliberately planned to expose the students to a particular value. Teaching techniques under direct approach are (i) Silent sitting or training in (ii) Prayers quotation or thought (iii) Group Singing (iv) Story Telling and (v) group activities.

The Indirect or Incidental approach enables the teacher to correlate the different situations in the class and the school to inculcate various values. Any incident in the teaching learning situations or any unexpected incident in the play field of school could be used to develop values.

The Integrated approach aims at inculcation of values through all academic programmes and activities. The teacher integrates the relevant values in all the lessons and also in the activities outside the classroom in co-curricular activities. Even though every subject has values inherent in it, mother tongue is rich in ethical values. All the values can be imbibed and inculcated through a suitably prepared language text, supplementary readers and other connected materials. Teachers can use the following techniques such as Role play situations, Debates, Comparing and contrasting behavior and actions, Discussion, Moral dilemma situations, Drama, Music and dance concerts, Quiz.
programmes, Dialogues and conversations, Visit to places of worships of different religion, Visit to places of historical importance, Analyzing News Paper Reports, Observation of National days and Commemoration of National Leaders to instill values in students.

CONCLUSION

For the country to progress, the citizens have to cultivate moral, ethical, and spiritual values. It is not possible for the citizens and the leaders to cultivate these values unless they practice them right from childhood. Life becomes meaningless if one does not take to righteous actions from an early age. Modern students are not able to refine their lives. So, the parents and the teachers should play an active role in shaping the lives of the students. First and foremost, they have to enquire as to how the students can get rid of their evil tendencies. Just as a boulder becomes worthy of adoration and respect when it is carved into a beautiful idol by a sculptor, so also the students will become ideal citizens if they are brought up in the right environment. The teachers and parents are responsible for the good and bad in students. They have to develop the feeling of brotherhood of man and fatherhood of God in the students. They have to make them cultivate all thoughts, words, and deeds originate from their hearts. This leads to the ideal leadership of the students and also to their all round progress.
HUMAN VALUES AND PROFESSIONAL ETHICS

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Introduction

Value: A value is defined as a principle that promotes well-being or prevents harm.” Another definition is: Values are our guidelines for our success—our paradigm about what is acceptable.”

The five core human values are:

1. Right conduct,
2. Peace,
3. Truth,
4. Love, and
5. Nonviolence.

Human Values: Human values are a set of emotional rules; people follow to make the right decisions in life. When values are used in a professional setting, they are called ethics. Values are used in every day decision making at work and at home. Good values instil a sense of integrity, honesty and diligence in people

Ethics: Ethics is the word that refers to morals, values, and beliefs of the individuals, family or the society. It is different from non-moral problems, when dealing with issues and controversies. Thirdly, ethics refers to a particular set of beliefs, attitudes, and habits of individuals or family or groups concerned with morals. Fourth, it is used to mean ‘morally correct’

A profession is a vocation founded upon specialized high educational training, the purpose of which is to supply objective counsel and service to others, for a direct and definite compensation. • Professional ethics encompass the personal and corporate standards of behaviour expected of professionals.

TYPES OF ETHICS

Meta-ethics
Normative ethics
Applied ethics

COMPONENTS OF ETHICS

- Honesty
- Integrity
- Transparency
- Accountability
- Confidentiality
- Objectivity
- Respectfulness
- Obedience to law

CODES OF ETHICS: The codes of ethics are guidelines for specific group of professionals to help them perform their roles, to know how to conduct themselves, and to know how to resolve various ethical issues. The codes of ethics help the professionals to apply moral and ethical principles to the specific situations encountered in professional practice. These codes convey the rights, duties, and obligations of the members of the profession.

Basic guidelines of value education

The subject that enables us to understand what is valuable for human happiness is called value education. In order to qualify for anyone course on value education. The following guidelines for the content of the course are important:

universal: It needs to be applicable to all human beings irrespective of caste, creed, nationalities, religion etc. for all times and regions.

Rational: It has to appeal to human reasoning. It has to be amenable to reasoning and not based on dogmas or blind beliefs.

Natural and verifiable: It has to be naturally acceptable to the human being who goes the course and when we live on the basis of such values it leads to our happiness.

All encompassing: Value education is aimed at transforming our...
consciousness and living. Hence it needs to cover the dimensions (thought, behaviour, work and realization) and levels (individual, family, society, nature and existence) of human life and profession

**Need for value education**

The subject that enables us to understand ‘what is valuable’ for human happiness is called value education. Need for value education is:

1) Correct identification of our aspirations
2) Understanding universal human values
3) Complementarily of values and skills.
4) Evaluation of our beliefs
5) Technology and human values

**Self-exploration:** Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself.

For self exploration we need two expects:

1. **Natural acceptance:** Natural acceptance implies unconditional and total acceptance of the self, people and environment.

2. **Experiential validation:** Experiential validation is a process that infuses direct experience with the learning environment and content

**Terms svatva, swatantrata and swarajya**

This process of self exploration helps us to identify our svatva and through that acquiring swatantrata and swarajya. Svatva means innateness of self – the natural acceptance of harmony. Swatantrata means being self-organized – being in harmony with oneself. Swarajya means self-expression, self-extension – living in harmony with others. Svatva Swatantrata Swarajya The svatva is already there, intact in each one of us. By being in dialogue with it, we attain swatantrata enabling us to work for swarajya. Living in contradiction, means we are not self-organized and living with pre-conditionings where we have assumed certain things, have accumulated desires without having first
evaluated them, then it means we are partantra.

**Happiness**

Happiness may be defined as being in harmony/synergy in the state/situation that I live in. “A state or situation in which I live, if there is harmony in it then I like to be in that state/situation. The state of liking is happiness.” Happiness is a state of mind or feeling characterized by contentment, love, satisfaction, pleasure or joy. Happiness may be described as consisting of positive emotions and positive activities. There may be three kinds of happiness:

Pleasure,
Engagement,
Meaning.

**Prosperity**

The feeling of having or making available more than required physical facilities is prosperity. Almost all of us feel that wealth alone means prosperity and try to explain this phenomenon on this nonexistent or half fact. We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. It is becoming anti-ecological and anti-people, and threatening the human survival itself. For prosperity, two things are required-

1. Identification of the required quantity of physical facilities, and
2. Ensuring availability / production of more than required physical facilities.

**Present vision of a happy and prosperous life:** We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. It is becoming anti-ecological and anti-people, and threatening the human survival itself. Some of the consequences of such trend are summarized below:

**At the level of individual** - rising problems of depression, psychological disorders, suicides, stress, insecurity, etc.

**At the level of family** - breaking of joint families, mistrust, and conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, etc.
At the level of society - growing incidence of terrorism and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nations, etc.

At the level of nature - global warming, water, air, soil, noise etc. pollution, resource depletion of minerals and mineral oils, etc

Work ethic Work ethic 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 skill

Criticism of work ethic Countercultural groups, most notably slacker, hippie and hacker communities, have challenged these values in recent decades, characterizing them as submissive to authority and social convention, and not valuable in and of themselves, but only if it brings a positive result. An alternative perspective has arisen in recent years, suggesting that the work ethic is being subverted in a broader, more mainstream and more readily marketed-to proportion of society. This perspective has given rise to the phrase "work smart"

Service learning Service-Learning is a teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities.

Civic virtue Civic virtue is the moral underpinning of how a citizen behaves and is involved in society. It is a standard of righteous behavior in relation to a citizens' involvement in society. A individual may exhibit civic virtue by voting, volunteering and organizing other community activities.

Respect for others Respect for others is based on self-respect. It really is following the Golden Rule: Do unto others as you would have others do unto you. Being a polite and courteous person makes one a rare individual in today's world. Politeness, and a genuine concern for the rights and feelings of others in our society seems to have slammed the door in our faces. A culture of rudeness has become a feature of modern society

Valuing Time: A first step in good time management is to understand the value of your time. If you are employed by someone else, you need to understand how much your employer is paying for your time, and
how much profit he or she expects to make from you. If you are working for yourself, you should have an idea of how much income you want to bring in after tax. By working these figures back to an hourly rate, this gives you an idea of the value of your time. By knowing the value of your time, you should be able to tell what tasks are worthwhile to perform, and which tasks give a poor return. This helps you cut away the low value jobs, or argue for help with them.

Peaceful living: Our principle of ‘Peaceful living’ centers on the ethical and sustainable application of technologies which would aim to provide basic needs for everyone without compromising the planet’s resources. Sustainability can be expressed as meeting present ecological, societal, and economical needs without compromising these factors for future generations.

Spirituality: Spirituality is the concept of an ultimate or an alleged immaterial reality, an inner path enabling a person to discover the essence of his/her being; or the "deepest values and meanings by which people live. Spiritual practices, including meditation, prayer and contemplation, are intended to develop an individual’s inner life. Spiritual experiences can include being connected to a larger reality, yielding a more comprehensive self; joining with other individuals or the human community; with nature or the cosmos; or with the divine realm. Spirituality is often experienced as a source of inspiration or orientation in life.

LIMITATIONS OF CODES OF ETHICS : Codes of ethics are broad guidelines, restricted to general phrases. The codes cannot be applied directly to all situations. Engineering codes often have internal conflicts, since several entries in codes overlap with each other, which may result in moral dilemmas. The codes cannot serve as the final moral authority for professional conduct.

MEDICAL ETHICS : Medical Code of Ethics is the document establishing the ethical rules of behaviour of physicians and dental practitioners, defining the priorities of their professional work, showing the principles in the relations with patients, other physicians and the rest of community.

LEGAL ETHICS O Legal ethics encompasses an ethical code governing the conduct of persons engaged in the practice of law and persons more generally in the legal sector.
CODES OF ETHICS FOR LAWYERS

- Competency (having required knowledge to handle client’s case)
- Maintaining good communication with clients
- Advise and counsel her clients
- Protecting Client Property
- Honesty (with clients, judges and other parties)

CODES OF ETHICS FOR CLIENTS

- Completely provide the information to our lawyer
- Maintaining good communication with lawyer
- Do not harm the opposing party
- Do not deal directly with the opposing party
- Honesty (with lawyer, judges and other parties)

CODES OF ETHICS FOR JUDGES:

- Analyse all the data that are provided
- Should not be partial
- Should give the correct judgment
- Should complete the case on time

CODES OF ETHICS FOR TEACHERS:

- Teachers are duly licensed professionals who possess dignity and reputation with high moral values as well as technical and professional competence.
- Possess and actualize full commitment and devotion to duty.
- Shall not engage in the promotion of any political, religious, or other partisan interest.

- 1. The Teacher and the State
- 2. The Teacher and the Community

ENVIRONMENTAL ETHICS:

- Environmental ethics is the study to explore the ethical roots of the environmental movement and to understand what ethics tells us about our responsibility to the environment.

MARKETING ETHICS:

- Marketing ethics is the area of applied ethics which deals with the moral principles behind the operation and regulation of marketing. Some areas of marketing ethics (ethics of advertising and promotion) overlap with media ethics.

JOURNALISM ETHICS:

- Journalism ethics and standards comprise principles of ethics and of good practice as applicable to the specific challenges faced by journalists.

Five Ethical Principles (cont’d) Five Ethical Principles

1) Respect Autonomy.
2) Do No Harm
3) Benefit Others
4) Be Just
5) Be Faithful

Conclusion:

Human values can usefully be understood and experienced as attractors. How 'strange' they are considered as attractors depends on the appreciation of the distinction between the four different classes of values derived from an interpretation of complexity studies. In one sense, all values may be seen as attracting in a strange manner -- especially when simplistic understanding is avoided.

Professional ethics express what a professional society is about. They are an emblem to focus on, to support, to identify with and to advocate for. Our Code expresses who we are, what we do, and shows how our profession functions for the good of all. Our areas of work are related specialties. Those who are unqualified have the potential to do harm. Although ethics is a word with multiple connotations, what professional ethics are about is sociological. Professional ethics are always a matter of work and who is qualified to perform what task for which clients. Professional ethics should ultimately be for the benefit of those who are served by those who labor in professional occupations. Our Code reflects our profession’s relationships with the larger society and, it is anticipated, the present update will be officially adopted by our affiliated professional organizations and state affiliates.
IMPACT OF SPIRITUAL EDUCATION TOWARDS MORAL DEVELOPMENT

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Introduction:

The twentieth century has been characterized by tremendous advances in the fields of science, material well-being and technology but these achievements are also accompanied by negative trends in the social environment everywhere. Our search for bringing deeper meaning into the education of the young persons takes us to explore the relevance of spiritual and moral education in promoting human excellence which includes academic achievements as well as moral and spiritual perceptions.

According to Waaijman, the traditional meaning of spirituality is a process of re-formation which “aims to recover the original shape of man, the image of God.

‘Spirituality is the relationship of the individual, within community and tradition, to that which is – or is perceived to be – of ultimate concern, ultimate value, and ultimate truth, as appropriated through an informed, sensitive and reflective striving for spiritual wisdom’ (Wright, 2000: 104)

What is spiritual education?

Like many other educations, spiritual education implies that we are aiming to change people’s behaviour. So, what do we want a person to be like after he has completed some classes in spiritual education?

Some writers give us clues as to the aims of spiritual education: to offset the rampant brutality and devastation caused by sectarian and religious prejudice, recognize fundamental human rights, promote the harmony of all the world religions, promoting mutual trust and promoting community building.
Moral development:

Moral development focuses on the emergence, change, and understanding of morality from infancy through adulthood. In the field of moral development, morality is defined as principles for how individuals ought to treat one another, with respect to justice, others' welfare, and rights. In order to investigate how individuals understand morality, it is essential to measure their beliefs, emotions, attitudes, and behaviors that contribute to moral understanding. The field of moral development studies the role of peers and parents in facilitating moral development, the role of conscience and values, socialization and cultural influences, empathy and altruism, and positive development. The interest in morality spans many disciplines (e.g., philosophy, economics, biology, and political science) and specializations within psychology (e.g., social, cognitive, and cultural). Moral developmental psychology research focuses on questions of origins and change in morality across the lifespan.

Value and education:

The moral, ethical and spiritual development of students is a fundamental goal of education. It is clearly not confined to one area of the curriculum. All teachers, across all areas of the curriculum have a responsibility to inculcate in their students positive values and a capacity for moral and ethical judgment.

Need and significance of the Study:

Bearing in mind its apparent duplication with religious and moral education, taking into account the considerable difficulty with expressing its aims and recognizing that values education does the job of transcending religions and cultures, it seems there is no need for spiritual education.

The purpose of spiritual education is to fulfill the divine potential of children, and to prepare them for life by giving them the tools they need to keep on learning through the many experiences that will come to them.

When we speak of spiritual education, we don’t mean a church kind of education. What we mean is to help children understand that they’re going to be a lot happier if they are kind to others, and if they work for high ideals. The child who has a little bag of dates and eats them all by
himself isn’t nearly so happy as the child who shares those dates with others.

Another purpose of spiritual education is to build the person on all levels. We are human beings composed of body, mind, and soul, and if any part of us is starved at the expense of the others, then we aren’t complete.

In the education of our children, we need to help them develop their characters and their minds, but we must also help them prepare for living successfully in this world. We don’t want them to go out into society and find themselves incapable of relating to what’s going on. They have to have the facts that are a part of modern upbringing. But they don’t need to have those facts taught to them in such a way as to leave them believing that there’s no value in anything. There is a great deal of emphasis on the wrong things today. The basis of spiritual education is to prepare them for society in a way that will help them to remain idealistic.

**STATEMENT OF THE PROBLEM:**

The purpose of the present investigation is to study the impact of spiritual education on the moral development in the secondary school students. In this study an attempt was made to highlight the gender, locality, Type of institute and medium of instruction in different aspects.

**TITLE OF THE STUDY:**

A Study on the impact of spiritual education on moral development

**OPERATIONAL DEFINITIONS OF THE KEY TERMS:**

**Spiritual:** Relating to or affecting the human spirit or soul as opposed to material or physical things.

**Education:** The process of receiving or giving systematic instruction, especially at a school or university.
Moral development: As children age, they become more adept at distinguishing right from wrong. For example, most two year olds don't know that it is wrong to take something that is not theirs, however, by the time one is an adult, one would know that stealing is wrong. This process is moral development.

Secondary School students: A school that is intermediate in level between elementary school and college and that usually offers general, technical, vocational, or college-preparatory curricula.

OBJECTIVES OF THE STUDY:

1. To study the impact of spiritual education on moral development
2. To find out the impact of spiritual education on moral development among secondary school students with respect to
   - Gender: Boy/Girl
   - Locality: Rural/Urban
   - Medium of instruction: Telugu/English
   - Type of institute: Government/Private

HYPOTHESES OF THE STUDY:

1. There is no significant difference in the impact of spiritual education on the moral development of boys and girls.
2. There is no significant difference between the rural and urban students on the impact of spiritual education in moral development.
3. There is no significant difference between the Telugu and English medium school students in the impact of spiritual education on moral development.
4. There is no significant difference between the Government and Private school students in the impact of spiritual education on moral development.
SCOPE AND DELIMITATIONS OF THE STUDY:

- The present study was limited to 200 secondary school students in Guntur district only.

METHOD OF INVESTIGATION

For the present study normative survey method was used

SAMPLE AND SAMPLING TECHNIQUES:

A random sample of 200 secondary school students in Guntur District only.

TOOL:

A Questionnaire was prepared by the investigator with the help of the research supervisor and educational experts. The questionnaire consists of 30 items with three alternatives- agree/ disagree/ undecided

Scoring Criteria:

The scoring criteria for the given response is

“AGREE” 3 marks, “DISAGREE” 2 marks and “UNDECIDED” 1 mark.

ADMINISTRATION OF THE TOOL AND THE COLLECTION OF DATA:

The investigator personally went to each school, taking permission of the respective heads of the institution and administered the tool to 200 secondary school students belonging to both government and private schools.

STATISTICAL TECHNIQUES USED:

To find out Mean, SD, % of mean and ‘t’ values were computed.

ANALYSIS AND INTERPRETATION OF DATA:

Objective -1: To find out the impact of spiritual education on the moral development.
Table 1: Impact of spiritual education on moral development

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<th>Mean</th>
<th>S.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>200</td>
<td>68.175</td>
<td>5.446</td>
</tr>
</tbody>
</table>

Table 2: Comparison of the scores w.r.t. different variables.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Variable</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>S.Ed</th>
<th>‘t’ value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>Boy</td>
<td>25</td>
<td>69.45</td>
<td>5.99</td>
<td>0.823</td>
<td>1.8&lt;sub&gt;NS&lt;/sub&gt;</td>
</tr>
<tr>
<td></td>
<td>Girl</td>
<td>25</td>
<td>68.93</td>
<td>5.652</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Locality</td>
<td>Rural</td>
<td>25</td>
<td>69.76</td>
<td>4.42</td>
<td>0.783</td>
<td>3.02&lt;sub&gt;NS&lt;/sub&gt;</td>
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<tr>
<td></td>
<td>Urban</td>
<td>25</td>
<td>66.99</td>
<td>6.480</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Medium of Instruction</td>
<td>Telugu</td>
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<td>67.84</td>
<td>5.948</td>
<td>0.844</td>
<td>0.912&lt;sub&gt;NS&lt;/sub&gt;</td>
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<tr>
<td></td>
<td>English</td>
<td>25</td>
<td>68.61</td>
<td>6.00</td>
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<td></td>
</tr>
<tr>
<td>Type of institute</td>
<td>Govt</td>
<td>25</td>
<td>67.82</td>
<td>5.94</td>
<td>0.343</td>
<td>0.91&lt;sub&gt;NS&lt;/sub&gt;</td>
</tr>
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<td></td>
<td>Private</td>
<td>25</td>
<td>68.59</td>
<td>5.97</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

FINDINGS

- The mean scores of impact of spiritual education on moral development is high.
- The variable gender has not influenced the impact of spiritual education on moral development of secondary school students.
- The variable Locality has influenced the impact of spiritual education on moral development of secondary school students.
- The variable medium of instruction has not influenced the impact of spiritual education on moral development of secondary school students.
- The variable type of institute has not influenced the impact of spiritual education on moral development of secondary school students.
Suggestions:

- School curricula should include classes in "living" with such subjects as "making a marriage work", "responsibility of parenthood", "job-hunting", "family break-up" and "drug and alcohol abuse".
- Schools can cure society's ills simply by running specific courses about them reinforced by the various media gurus who daily define our social realities for us. Schools must take more responsibility!
- Broad approaches to developing formational distance and online theological education can be discerned in the literature.
- Children’s involvement in the school environment supports their spiritual development.
- All teachers and parents want their children to learn positive values.
- The capacity to think creatively is essential to decision-making and problem solving.
- It enables students to explore all possible alternatives together with their consequences. It helps students look beyond their personal experience.
- The capacity to think critically helps students to objectively analyse available information along with their own experiences. It is this ability that helps students recognise the factors that influence their behavior, such as societal values, peer influence, and influence of the mass media.

Bibliography


PROFESSIONAL ETHICS AND CODE OF CONDUCT OF A TEACHER

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INTRODUCTION

The task of education is to train one’s mind to show full regard for human values in life in the united interest of all communities, eschewing evils like narrow mindedness, selfishness, distrust, greed, exploitation, violence and all other similar vicious attitudes and activities. Thus there is an imperative need to establish co-relationship between body, mind and soul, which any impartial and balanced system of education has to provide.

No society is static, it changes according to the nature of challenges it has to meet from time to time. As a corollary to this natural phenomenon, every individual belonging to the society is also expected to be one of its dynamic components. In addition to being physically fit, mentally alert, financially self-reliant, and morally and spiritually too, he must not feel himself at a loss, otherwise the impurity of mind, lack of moral courage, biased decisions in life, temptations for worldly riches, all culminating in character crisis, are sure to lead him astray.

A balanced development of socio-economic-political-cultural and religious milieu tends to be the purposeful end of the system of education ideally suited to a democratic country.

The present formal methods of education, particularly in a developing country like India, are laying extra-territorial stress on the economic welfare of man ignoring that true education has to aim at the full or rather all-round development of human personality by bringing out the best in him and burning up all those that might be his psychological inheritance. To achieve this basic objective of education, all its efforts have to be geared round the philosophy of life.

“The teachers place in the society is of vital importance. He acts as the pivot for transmission of intellectual traditions and technical skill from generation to generation and helps to keep the lamp of civilization
burning. He not only guides the individual, but also, so to say, the destiny of nation. Teachers have therefore to realize their special responsibility to the society. On the other hand it is incumbent on the society to pay due regard to the teacher and see that he/she is kept above want and given the status which will command respect from his student”.

-Dr. S. Radhakrishnan.

The term teacher stands for:

- T- Tolerance, Tact, Truth
- E- Enthusiasm, Efficiency, Ethics
- Accuracy, Adaptability, Affection, Alertness
- Confidence, Creativity, Clarity
- H- Hard work, Honesty
- E- Empathy, Emotional Stability
- R- Rational Thinking

Who is an effective teacher?

According to a hand book from the University of IOWA, teachers are considered as effective teachers when they use the following strategies in their teaching.

1. **Clarity:** - They communicate clearly about course objectives, content and testing and make sure to adapt instruction to their student’s level of knowledge and skill.

2. **Review:** - They review previous knowledge as the foundation for new knowledge.

3. **Planning:** - They are familiar with current research and develop outlines for each class – Begin with information about their student’s preparation and skills.

4. **Feed Back:** - They ask questions requiring students to reflect, evaluate, connect ideas and transfer of learning.

5. **Evaluation:** - They solicit formal and informal responses from students during the semester and use this information to
improve their courses as they are being taught. Also invite observation and suggestions from colleagues.

The most important qualities of an effective teacher are:

1. **Learner**: - An effective teacher must be a continuous learner, because he/she presents the material to the students for their consideration, and reconsiders their earlier considerations as the students express their own. The effective teacher, then, is one who extends a cordial invitation to the students.

2. **Leader**: - An effective teacher must be a leader who can inspire and influence the students through expert and convincing power but never coercive power. This teacher knows his/her subject well and is kind and respectful towards his/her students. He/ she also should have high academic and ethical standards and flexibility.

3. **Provocateur**: - Who probes, prods, asks incessant ‘Why questions’, poses problems, throws curves, plays “devil’s advocate”, and stimulates frustration and conflict all in an attempt to “bust bubbles and plant seeds”. So that tedious and stereotyped explanations are unmasked and discarded.

4. **Teacher as a Stranger**: - By keeping students at a healthy emotional distance, this teacher can, through continuous reflection, employ greater objectivity to balance the needs of individuals with the needs of the class as a whole.

5. **An Enthusiast**: - An effective teacher models enthusiasm not only for the subject but also for teaching and learning in general. By showing exuberance, a positive attitude, excitement and passion, the effective teacher makes it clear to the students that he/she would prefer to be nowhere else. Thus teachers should value their craft and project it, in their presence.

6. **Innovator**: - Who changes strategies, techniques, texts, and materials when better ones are found and/or when existing ones no longer provide a substantive learning experience for his/her students. This teacher also employs a combination of lecture – discussion, simulation, self – learning, cooperative learning, visual media, and role – playing, guest speakers, and debates and whatever is age and grade appropriate, in order to accommodate diverse
learning styles and to present the subject from different angles to facilitate insights and connections.

7. **Comedian/Entertainer**: - Who uses humor in the service of learning rather than as a distraction from it.

8. **Coach or Guide**: - Who helps students to improve on their skills and insights. By neither letting them flounder nor prematurely offering assistance, the effective teacher enables students to own their failures and to learn from their mistakes.

9. **A Natural or Humanist**: - Who is able to laugh at herself/himself and the absurdity in the world without being cynical and hopeless. By being a down-to-earth person, the effective teacher helps his/her students develop the will, courage and hope to fulfill their own potential as human beings.

10. **Sentinel**: - This teacher can express his/her opinions and beliefs while taking care to distinguish fact from opinion. His/Her students feel free to express their views with equal ease if those views are at odds with those of the teacher.

11. **Optimist or Idealist**: - This teacher sees herself/himself in each of her/his students and feels that her/his legacy is what she/he contributes to their development. Such a teacher achieves a sense of immortality by the positive influence he/she has on the lives of the students.

12. **Collaborator**: - Who places a high value on congeniality. He/She shares ideas and materials with others, solicits input and involvement by parents and seeks help from fellow teachers when he/she encounters a problem.

The effective teacher is a revolutionary because he/she knows that, with the exception of parenthood, his/her role is the most vital one on earth in the preservation of the sanctity of life and its natural outcome the elevation of humanity.

These are several dimensions taken together in varying levels of degree that embody the effective teacher. As the teacher is a guide, motivator and role model for every student, the personality and behavior of the teacher should be completely ethical and exemplary. Therefore the code of conduct and the professional ethics are to be strictly followed by every teacher which in turn will be clearly reflected
in her/his students. Therefore professional ethics should be sincerely and strictly followed by every teacher.

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VALUES are a set of desirable behaviour by following which it is good for the individual and also the society. Two categories of people who make maximum impact on the personality of an individual in the formative years of life which remains all through the life are the parents and the teachers. Incidentally, it is this class of people who become role models - good or bad, without their consent or knowledge. Values are the guiding principles of life that contribute to the all round development of an individual. They give a direction to life and thus bring joy, satisfaction and peace. Values add quality to life. Thus, one might say that any human activity, thought or idea, feeling, sentiment or emotion, which promotes self development of an individual, constitutes a value.

In ancient India, the Vedas, the Upanishads, the Epics manifested and upheld the values of Indian society. More importance was given to morality, honesty, duty, truth, friendship, brotherhood, etc. They were the themes of Indian culture and society. Imparting value education and reforming the society were the only aims and objectives of the teachers of ancient age. But in the present scenario, due to manifold changes in various aspects of our civilization such as population explosion, advancement in science and technology, knowledge expansion, rapid industrialization, urbanization, IT revolution, liberalization, privatization & globalization as well as the influence of western culture, present society has become highly dynamic. To overcome the problems of the present era, inculcation of values among individuals and promotion of values in educational system, as well as society, is highly essential.

Role of Teacher:

House is the first learning environment for the child and parents are the first teachers. They not only guide the child in its
progressive path but also demonstrate the appropriate behaviour by their actions. Normally we come across three categories of parents.

a) Over possessive: This situation normally prevails in unitary families. In these days of small families, the parents would have one or at best two children. They become highly concerned about these children, which is natural but they become over possessive, which is detrimental to the growth of the child. They would try to do everything for the child without allowing him to do or experiment something on his own. In this overflowing flood of concern, they pamper the child, overlook his omissions and start supporting him even when he needs correction.

b) Indifferent: This second type of parents is not much concerned about the child. It does not mean that they do not love the child. Either, they are illiterates or too busy persons. Some of them do not have the methods and tools to handle their children and some do not have the time to guide and manage the children.

c) Overpowering: These parents desire to bring up their children under `total discipline'. They expect the child to be always faultless in every action and situation.

The biggest challenge before our education system is to meet the crisis of social and moral values and character of an Individual. Though India has always been known for sound social values and character of its people, the impact of western values has adversely affected the mindset of people which can be rectified only by imbibing our value oriented educational system, which is of-course a big challenge. The challenge has to be met by collective introspections. The entire gamut of the components of the education system has to be reviewed so as to allow room for value education. Joint family system contribute to great extent towards fostering values.

Teacher can impart values in students by giving them instructions through discussion, experimentation and lectures and by the following mentioned way:

- Teachers can maintain a case-study register to closely observe the students and note down the positive and negative traits of their personality.
By organizing cultural and sports events values like team spirit, sharing, spirit of cooperation, patience, courtesy etc can be imparted.

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

Teachers should give importance to cooperative learning.

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

Teacher must tell the students to go to the libraries- the treasure house of knowledge. Classics available in the library are morally rich and inspiring.

Teacher must explain the students the importance of meditation& yoga practices for realization or the attainment of oneness.

Every day a Teacher must spent at least 5 minutes on moral lecturing.

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

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

By organizing various activities, like celebrating cultural weeks, important festivals, etc. Teacher plays a very important role in transmitting cultural values in the minds of the students.

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

One of the most urgent and crucial problems human beings are facing today is the degradation of environment. The objective of environmental education is that the individual and social groups should acquire awareness and knowledge, develop attitudes, skills and abilities.
and participate in solving real life environmental problems. It is the moral responsibility of the teachers to educate the students in this direction because, as we all know, wellbeing of the nation is directly linked with the protection and maintenance of healthy environment.

In briefly, we can say that values are the guiding principles of life which are conducive to all round development. They give direction to life and bring joy, satisfaction and peace to life. But there is great degradation and devaluation with respect to values among people in general and teachers in particular. There is also devaluation in various spheres of life such as political, social, philosophical, economic, educational, cultural, religious, administrative, etc.

The success of any educational system depends on the quality of the teachers which, in turn, depends on the effective teaching-learning process in a class room. Teachers’ performance is the most crucial input in the field of education. Therefore, teachers should be aware of the fact that their role is of vital significance for societal development and change. They must make an effort to light a candle instead of cursing the darkness and sow the seeds of value education with a great hope that they would disseminate their fragrance towards the creation of a just and new society as they spurt and blossom.

The teachers play a very important role in the society and they are considered as nation builders, personality developers, guides, etc. But in the modern era, 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 and low level of accountability, political intervention in teachers; selection, ignoring of merit etc.

The privatization has degraded the quality of education because, some institutions are run by the non-academicians and these are profit oriented institutions. Importance should be given to women education so that society as a whole may flourish with desirable the value system. The social, economic, cultural and human values play a very important role in the overall development of society and help in achieving the socialistic pattern of the society.
There should be congenial conditioning or proper environment in the society which includes parents, teachers, educators as well as administrators for inculcating values i.e. moral, spiritual, religious, social, economic and cultural values, etc. among the students/ youths. Promotion of human values in the society depends on the promotion of good qualities among individuals. In every tradition and in every country the place of a teacher, not only in the institution but also in society, has been glorified. According to a Japanese saying, a poor teacher tells, an average teacher teaches, a good teacher explains, an excellent teacher demonstrates and a great teacher inspires. To inspire the students, a teacher should discharge twin roles - one to mould himself and other to mould others.

It can be concluded that education without vision is waste, education without value is crime, and education without mission is life burden. A nation with atomic power is not a strong nation but a nation with people with strong character is indeed a strong nation. Therefore, for the sustainable human development as well as for the social growth, there is a need of value based education. Teachers should play an important role in the nation building by character building of every student.

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