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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

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EFFECTS OF TEACHERS: PERSONALITY OF SECONDARY SCHOOL STUDENTS IN GUNTUR

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INTRODUCTION

1.1   Background of the Study

Discipline is a rudimentary ingredient that plays a crucial role in school system, which insists on upholding the moral values of students. It comprises a wide spectrum of meaning, well from the negative or positive perspective. However, it is humans immune to always focus on the negative smell and that would be considered a popular issue if it involves an individual or a group that claims an intimate relationship within a society.

The teachers are the front-line workers in the delivery of good quality discipline service. They maintain a close and frequent contact with their students and hence should have a good knowledge of their students' character, strengths and weaknesses. In schools which adopt a Whole School Approach to Discipline, the teachers handle most of the students' behavior problems in the classroom and will only refer the students with very severe problems to school counselor, the discipline team or other senior staff. The teachers continue to maintain a very close working relationship with the discipline team about the development of the cases to help the students adjust to school life.

A teacher is a person engaged in interactive behavior with one or more students for the purpose of effecting a change in those

students. The change, whether it is to be in knowledge (cognitive), skill (psychomotor) or feeling states (affective), is intentional on the part of the teacher (McNeil and Popham, 1973). This designation distinguishes the teacher from instructional materials and other school personnel.

The essential task of the teacher is to arrange the conditions of the learner's environment so that the processes of learning will be activated, supported, enhanced, and maintained (Gagne,1976). Teacher personality is a crucial factor in arranging the conditions of the learner's environment for effective teaching.

Research on teacher personality is based on the assumption that the teacher as a person is a significant variable in the teaching-learning process. Personality influences the behavior of the teacher in diverse ways, such as interaction with students, methods selected, and learning experiences chosen(Murray, 1972).

The effective use of a teacher's personality is essential in conducting instructional activities. Personality aids teaching, for communication takes place between the teacher and the learner even in the absence of the spoken word (nonverbal communication). The teacher whose personality helps create and maintain a classroom or learning environment in which students feel comfortable and in which they are motivated to learn is said to have a desirable teaching personality (Callahan, 1966).

This study is set to investigate the effects of teacher's personality on school discipline in secondary schools. The importance of personality type and leadership behaviour among teachers in school administration cannot be over looked given the background that it determines the extent to which a school goal and objectives can be achieved. It must be noted that one cannot talk about teachers' personality without mentioning the leadership behavior of teachers in school discipline. Thus, the school teachers 'leadership behavior and

personality type influences both the students and other teachers in term of school discipline.

A significant challenge for secondary school teachers in Guntur today is to identify the students need and the type of leadership model to be employed in transforming the students. The leadership model developed by Bass and Avolio (1997) identified three leadership behaviors. First is the Transformational Leadership Behavior and can be identified by certain behavior which includes inspirational motivation, intellectual stimulation, and individualized consideration. Secondly, The Transactional Leadership behavior which can also be identified with exchange of rewards for meeting agreed upon objectives. This leadership behavior monitors the students to ensure mistakes are not made but allows group work among the students. In this case, the female teachers intervene only when things go wrong. Thirdly, the Non-Leadership Construct, popularly known as the Laissez Faire leadership behavior where the female teacher leaves the students to their own devices as well as giving them no direction.

This research will therefore investigate the effects of teachers' personality on school discipline. It also shows how students' perceptions about schools discipline are formed; and the adverse effect of these perceptions on the students' academic performance.

1.2   Significance of the Study

This study is important because:

i.   It will provide valuable information on teachers' personality and its effects on school discipline.

ii.   It will enhance our knowledge of the correlation between personality type and leadership behavior of teachers in secondary schools.

iii.   It will serve as resource material for others who wants to carry out research in related research areas.

1.3   Statement of the Problem

Teachers' personality vis-à-vis school discipline has generated a lot of debate among educational administrators, school managers and even among the teachers themselves. Some scholars hold view that there is correlation between teachers' personality and school discipline but have not yet give empirical findings of how teachers' personality effects on secondary school students.

1.4   Research Question

The researcher will answer the following questions:

i.   Is there any difference between personality type and teachers' leadership behavior

ii.   Is there any difference between teachers' personality type and school discipline?

iii.   Is there any difference between school discipline and students academic performance?

iv.   Is there any difference between personality type and leadership style of teachers in secondary school?

1.5   Definition of Terms

Student: Student is a person who is learning at secondary school.

School: The school is a place where children or students go to be formally educated.

Teacher: A teacher is a legal entity or an individual who is trained in the art and science of teaching and has obtained an educational certificate for such purpose.

Leadership: Leadership entails the set of characteristics that make a good leader.

Personality: Refers to the dynamic organization of those traits and characteristic patterns of behavior that are unique to the individual.

Leadership Behaviour: Leadership behavior refers to how a leader structures the organization which he/she leads using the leadership model that works.

1.6 Objectives of the Study

The purpose of this research work is to:

i. Find out the pattern of discipline among teachers in secondary school .

ii. Discuss the concept of personality in relation to teachers' traits.

iii. Discuss the correlation between personality type and leadership behavior of teachers in secondary school.

iv. Examine the effects of teachers' personality on discipline in secondary school.

1.7. Research Hypotheses

➢ There is no significant difference between personality type and teachers' leadership behaviour.

➢ There is no significant difference between teachers' personality type and school discipline.

➢ There is no significant difference between school discipline and students academic performance.

➢ There is no significant difference between personality type and leadership style of teachers in secondary school.

1.8. **Scope and Delimitation**

This study centers' on the effects of personality of the teacher on school discipline. It is aimed at all secondary schools in Guntur but because of time, money and other factors, it will be limited to only four Government Secondary Schools.

1.9. Methodology:

This study adopts the descriptive survey design. The population will consist of Secondary Schools in Guntur .The sample for the study means the portion of the population selected for the study. Random sampling technique will be used for the study. Twenty five (25) students will be randomly selected from each of the four selected schools in Guntur to make a total of one hundred respondents (100). The research made use of a standardized questionnaire to data collection for the study. 100 hundred copies of the questionnaire covering the population of the study will be distributed to the 100 sampled students. A simple percentage statistical analysis will be used to test the hypotheses.

1.10. **CONCLUSION :**

Research about teachers personality is being continued. The personality of the teachers mentioned in this article is important. However to be an effective teacher, one need to be qualified as this article outlines. Good personality of a teachers is a tool to build up an impression and reliability. Each has an outstanding characteristic. Therefore, teachers should try to develop a good personality to become effective teachers.

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PROFESSIONAL ETHICS OF ART OF TEACHING: STRATEGIES TO ENHANCE ETHICAL VALUES - A UNIVERSAL CONCERN

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Introduction:

"Teacher can never truly teach unless he is still learning himself. A lamp never lights another lamp unless it continues to burn its own flame. The teacher who has come to an end of his subject, who has no living traffic with his knowledge merely epeats his lesson to his students can only load to their mind. The greater part of our learning in the school has been a waste because most of our teachers think their subjects are like dead specimens of once living things with which they have a learned acquaintance but no communication of life and love" - *RabindraNath Tagore*

It is universally felt that like all other professions, the teaching profession should also have its own Code of Professional Ethics which indeed is a prerequisite to ensure its dignity and integrity. It is also significant that the Right of Children to Free and Compulsory Education Act, 2009 entrusts teachers with some onerous professional responsibilities to be internalized by them in the performance of their duties. Accordingly, it is considered necessary that the Code of Professional Ethics be evolved and adopted by the teaching community. A four-member committee of the National Council of Teacher Education (NCTE) has mooted a mechanism for registration of persons eligible for teaching in schools. Freshly-appointed teachers will be administered an oath to observe a 23-point code of professional ethics to enhance the dignity of their profession.

Important Roles and Responsibilities of the Teacher Historical Perspective:

In ancient India, the teacher enjoyed a very high status and position in the society. The following hymn shows that the teacher was identified with the trinity of Gods for his intellectual and spiritual qualities: Guru Brahma gurur Vishnu gurur deva Maheshwarah, Guru sakshath param Brahma tasmay shri gurve namah (Reference for the hymn) The teacher is essentially a spiritual being, who receives salutations generally reserved for God and he is the embodiment of the Bliss. During the ancient period, there was no formal written code of conduct in India, especially for the teachers, but their duties and responsibilities are reflected in many ancient texts. The teacher taught the students by precept and by setting personal example— humility and simplicity were his greatest virtues. Taittiriya Aranyaka states that the teacher must put his heart and soul in the act of teaching.

According to the **Satpatha Brahmana,** the teacher was bound to reveal everything to his pupil who at any rate lived with him. Katha Upanishad lays special stress on the indispensability of the teacher, who was expected to be in possession of essential qualities, viz., profundity of learning, clairvoyant vision and intellectual regeneration. He was regarded as the builder, guide and leader of the society. After the initiation ceremony, the preceptor treated the pupil like his own son and considered it his sacred duty to impart intellectual and spiritual education of a higher order to his disciples. To command his pupils" respect, he put forth before them the ideal of high learning and excellent moral character. The teachers of medieval India, both in Madrasas and Pathshalas continued to enjoy high social „status and commanded respect from his pupils by virtue of their vast knowledge of the religious texts and their noble character. Later on, during the British period, the position of the teacher gradually declined due to the indifferent attitude and defective educational policy of the East India

Company and the British Crown towards the education of the Indians. The teacher was considered as a low paid government employee and, therefore, was not provided respectable services and working conditions. A number of thinkers and educationists in modern India have expressed their views concerning the roles and responsibilities of the teacher.

According to **Swami Vivekananda,** The only true teacher is he who can immediately come down to the level of the students, and transfer his soul to the student's soul and see through the student,s eyes and hear through his ears and understand through his mind. Such a teacher and none else can really teach. A teacher's work should be guided primarily by love and not by any selfish motive, such as money or name and fame. The teacher should impart man-making and character-building education to his students, through his good **conduct** and ideal behaviour. Tagore says, A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to an end of his subject, who has no living traffic with his students, can only load their minds; he cannot quicken them."

            Mahatma Gandhi, emphasized that „the teacher himself must possess the virtues that he wants to inculcate in the students. This means that the teacher must practise these virtues himself, otherwise his words will have no effect." He further highlighted (Young India, April 1929) that „the teacher should be able to establish a heart to heart contact with the students..." The teacher and the students should be in constant communication with each other. In fact, the teachers have to fashion the hearts of the students rather than their brains. About the ethical duties of the teacher, Sri Aurobindo says, "The teacher is not an instructor or task-master; he is a helper and guide. His business is to suggest and not to impose... He does not impart knowledge to him; he shows him how to acquire

knowledge for himself. He does not call forth the knowledge that is within, he only shows him where it lies and how it can be habituated to raise to the surface." From the above discussion, it is evident that, from ancient India to the present day India, there is a difference in the status and position of the teachers. The author claims that, this is due to the lack of professional ethics in the teaching community and the Educational Institutions. First, let us understand what it is and how we can nurture it.

Concept of Professional Ethics:

Every profession, in order to regulate its terms, conditions, norms and quality of service rendered, has its own professional ethics, which is different from general ethics. In the term professional ethics, the word "ethics" adds to the professional obligation that a profession abides by. Professional ethics is a combination of two words, Professional + Ethics. Here, Professional means an expert, specialized, qualified, proficient, skilled, trained, practiced, certified, proficient, skilled, trained, licensed, mature etc. So, Professional is a term denoting a level of knowledge and skills possessed by an individual or required of an individual to perform an assignment, that is attained through extensive education and training. Secondly, Ethics means principles, morals, beliefs, moral principles, moral values, moral code etc. Indeed the word Ethics is derived from the word Ethos, which means character. In this way, Ethics is a science of character, habits of activity, or behaviour of human beings. It evaluates human habits, character and voluntary determinations and discusses their property or otherwise. In the words of Mackenzie, „Ethics can be defined as the study of what is right or good in conduct Status of professional ethics as per the reviews Over the past few decades, the need for making the teaching profession self-regulatory, by evolving a code of professional ethics for teachers has been articulated from time to time by various commissions and committees on education. In pursuance of the

recommendations of the National Policy on Education (1986, 1992), a Code of Professional Ethics for Teachers was jointly developed by the NCERT and the All India Federation of Primary and Secondary School Teachers" Organizations. The preamble to the code reiterates the resolve of the country"s teachers to uphold their professional integrity, strive to enhance the dignity of the profession and to take suitable measures to curb professional misconduct.

The professional obligations of a teacher relating to the following are included in the code:

(1) Teacher in relation to the pupils,

(2) Teacher in relation to parents and guardians,

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

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

(5) Teacher in relation to the management and administration.

Strategies to Promote Ethical Standards among Teaching Community

The professional interaction of Teachers is governed by four fundamental principles.

• Autonomy to treat people with rights that are to be honoured and defended.

• Justice to share power and prevent abuse of power.

• Responsible care to do good and minimise harm to others.

• Truth to be honest with others and self. When there is an adequate imbalance between these principles and

practice, there is breach of ethics, to name a few,

• Having inappropriate relationships with students (sexual or Business partnership)

• Violation of educational procedures

• Failing to perform duties.

• Imposing personal faiths on students.

• Improper grading, engaging students in unethical behaviour, lack of fairness

   and so on.

What moral dilemmas concern Teachers?

1. What to do about wrong actions by their superiors?

    The list ranges from choice of textbooks, varieties of cheating, misappropriation of funds, inappropriate

     punishments to students.

2. Frequency of problems raised by the curriculum

3. Incompetence, Bad Teaching and wrong actions by the fellow Teachers.

4. Problems faced by multi cultured classrooms.

5. Unsatisfactory responses to problems by the department. Such issues are plenty to deal with and at this

    juncture, Teachers get frustrated and there is breach of ethics.

What should be done to promote ethical standards?

1. Encourage Teachers to be professionally competent and ethically conscious.

2. All Institutions must urge their teachers to keep in mind the aims of education, and encourage them to make themselves more competent

and to be more diligent in pursuing them. Such institutions, desirous of doing so, should continuously be involved in conducting seminars, symposia and workshops with illustrations of unethical behaviours of live examples and their profound effects on society being depicted with suggestions of strategies to be followed as to how to resolve them.

3. Dividing Teachers of secondary schools with experience of being mentors into groups and faculties might meet separately in a primary school and interact with the primary school teachers.

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

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

6. Instituting Reinforcements to Teachers. To motivate a teacher who maintains 'no flaw' throughout the year in relationships to students, colleagues and superiors, prizes be instituted and awarded by eminent spiritual personalities.

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

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

9. Helping teachers to identify the distinction between facts and values through live examples of day to day functioning of institution.

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

11. Reducing substantial prejudice: Highly prejudiced teachers do not usually volunteer for ethics classes. When the classes are compulsory, they corrupt. They should be guided properly. So prejudices should be countered with patience and perseverance. In this regard, the heads of the institutions should be visionary leaders of future.

Conclusion

Ethical principles deal a lot in producing better and perfect personalities. Whether it is a developed country or a developing country, ethics are indispensible and ethical education serves as a mainstream in the harmonious development of human personality as a deriving factor in character formation. It is a global concern since major parts of world communities are witnessing racial discrimination, terrorism, Regional hatred, value deterioration and hence, it is every ones responsibility to highlight the importance of ethical standards of Teachers in particular because Education along with ethics brings out vital changes in personalities, communities and in the whole universe promoting world peace and universal brotherhood.

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BASIC HUMAN VALUES

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Introduction:

When we think of our values, we think of what ia 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. Consensus regarding the most useful way to conceptualize basic values has emerged gradually 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 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 Value theory defines values as desirable, trans-situational goals, varying in importance that serves as guiding principles in principles in people's lives. The five features above are common to all values. The crucial content aspect that distinguishes among values is the type of motivational goals they express. In order to coordinate with others in the pursuit of the foals that are important to them, groups and individuals represent these requirements of the human condition: needs of individuals as biological organisms, requisites of coordinated social interaction, and survival and welfare needs of groups.

The ten basic values are intended to include all the core values recognized in cultures around the world. These ten values cover the distinct content categories found in earlier value theories, in value questionnaires from different cultures, and in religious and philosophical discussions of values. It is possible to classify all the items found in lists of specific values from different cultures, into one of these ten motivationally distinct basic values.

MOTIVATIONAL TYPES OF VALUIES

The Theory of Basic Human Values recognizes ten universal values, which can be organized in four higher-order groups. Each of the ten universal values has a central goal tatty is the underlying motivator.

I.OPENNES TO CHANGE

1. *Self-Direction:* independent thought and action—choosing, creating, exploring.

2. *Stimulation:* Excitement, novelty, and challenge in life.

II.SELF-ENHANCEMENT

3. *Hedonism:* Pleasure or sensuous gratification for oneself.

4. *Achievement*: Personal success through demonstrating competence according to social standards.

5. *Power*: Social status and prestige, control or dominance over people and resources.

III.CONSERVATION

6. *Security:* Safety, harmony, and stability of society, of relationships, and of self.

7. *Conformity*: Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.

8. *Tradition*: Respect, commitment, and acceptance of the customs and ideas that one's culture or religion provides.

IV. SELF-TRAMSCEMDEMCE

9. *Benevolence*: Preserving and enhancing the welfare of those with whom one is in frequent personal contact.

10. *Universalism*: Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.

OTHER

Spirituality: Was considered as an additional eleventh value, however, it was found that it did not exist in all cultures.

THE STUCTURE OF VALUE RELATIONS

In addition to identifying the ten basic values, the theory also explains how these ten values are interconnected and influence each other, since the pursuit of any of the values results in either accordance with one another or a conflict with at least one other value. Tradition and conformity share particularly similar motivational goals and consequently are consolidated in the same wedge. Values can lightly or more strongly oppose each other, which has led to the organization of the values in a circular structure along two bipolar dimensions. The

first dimension is **openness to change** versus **conservation**, which contrasts independence and obedience. The first dimension is **self-enhancement** versus **self-transcendence** and is concerned on the one side with the interests of one-self and on the other side of the welfare of others. Although the theory distinguishes ten values, the borders between the motivators are artificial and one value flows into the next, which can be seen by the following shared motivational emphases.

1. Power and Achievement: social superiority and esteem;

2. Achievement and Hedonism: self-centered satisfaction;

3. Hedonism and Stimulation: a desire for affectively pleasant arousal;

4. Stimulation and Self-direction: intrinsic interest in novelty and mastery;

5. Self-direction and Universalism: reliance upon one's own judgment and comfort with the diversity of existence;

6. Universalism and Benevolence: enhancement of others and transcendence of selfish interests;

7. Benevolence and Tradition: devotions one's in-group;

8. Benevolence and Conformity: normative behavior that promotes close relationship;

9. Tradition and Security: preserving existing social arrangements that give certainty to life;

10. Conformity and Tradition: subordination of self in favor of socially imposed expectations;

11. Conformity and Security: protection of order and harmony in relations;

12. Security and Power: avoiding or overcoming threats by controlling relationships and resources.

Furthermore, people are still able to follow opposing through acting differently in different settings or at different times.

CONCLUSION

The values theory identifies ten basic, motivationally distinct values that people in virtually all cultures implicitly recognize. The validity of this claim does not depend on the way we Measure values or the type of population studied. We still do not know whether the theory Applies in more isolated tribal groups with minimal exposure to urbanization, mass media,

and the market economy.

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PEACE, TRUTH, LOVE AND BEAUTY AS MODULES TO PROMOTE COGNIZANCE IN HUMAN LIFE

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INTRODUCTION

The concepts of mind, self, soul, spirit, and happiness are closely related in the Bible, the Bhagavad-Gita and the Holy Quran. They are interconnected, in the sense that understanding them individually cannot be complete without understanding how they are related to each other. As human beings, we are elated over a lot of God's creations because of our ability to collect, process, and use data in a good way, by choice.The human body is just an instrument that incubates and sustains the brain, which houses the human mind, from which the self develops and evolves throughout a person's lifetime on Earth. God Almighty started the process when He installed essential software from His spirit in the human brain. This is what allows and enables the human self to start a life-long process of data collection, processing, and decision making while having the ability to differentiate between good and evil. When the body dies, when it is no longer capable of sustaining the self, whether by old age, sickness, or accidental injury, then records of the human self are completed by angels. In the hereafter, the self is going to be judged on the basis of its performance on Earth. If it is obedient to God in its behavior, it will be living in happiness in this life and in the hereafter. But, if the human self is disobedient to God, it suffers in its earthen life and in the hereafter. To sum up, goodness is obedience to God and evil is disobedience to Him. It follows that whatever happens to human beings in their life is going to be good for

them in the hereafter, as long as they are obedient to God, even if they become poor, get sick, or killed unjustly. It is good because their ultimate destination is an eternal happy life in Paradise. They have to work as hard as they can in their pursuit of happiness while on Earth but they have to observe God in everything they say or do.

Role of truth in seeking self-awareness in human life:

Truth is the expression of all that exists. Truth is simply that which is, and all of that which encompasses the Truth.This means that ultimately, Truth is comprised of all information, in all space, times, frequencies and dimensions of existence.Truth is unwavering. It simply is, and it is always simple. It is only our perception that wavers either toward the Truth or away from it - but the Truth itself is simply that which is. Some will attempt to sell you the lie that there is no Truth, that which is true can never be known, or that it is only our perceptions of the Truth that comprise reality. At worst, these are deliberate lies by those intentionally attempting to mislead us. At best, these are ill-formed opinions of the severely misguided.The truth is that the Truth exists. It is knowable. You can become increasingly aware of it in your own experience. This is, in fact, the reason we exist.A human being's sensory organs are hard-wired to perceive information contained only within an extremely narrow bandwidth range compared to all that actually exists. Our ability to receive and process information through these organs is known as our senses. These include sight, hearing, smell, taste and touch. There is also a sixth sense we possess (though many do not believe it exists) called Intuition - a state of simple knowing, the ability to recognize an aspect of the Truth without consciously being aware of exactly how we know it.

Role of peace in promoting cognizance:

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 innerpeace. 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 of mind is not something to be found only on the Himalayas, by monks and hermits. It is attainable here and now, wherever you are, irrespective of your external circumstances, since it is an inner state, and is independent of circumstances and external conditions.

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.

Peace of mind is an acquired skill, which requires time, practice and

perseverance to develop, just like any other skill. With the right training, and with desire, motivation, patience and perseverance, you are sure to attain at least some degree of inner peace.

Peace of mind will enable you to manifest calmness and tranquility in your daily life, and also in difficult and trying situations. It will allow you to display emotional and mental detachment whenever needed, and thereby avoid being too affected by other people's words, feelings and behavior. It will also enable you to control your reactions and become a happy, patient, tolerant and open-minded human being.

There are various techniques for gaining peace of mind, and following and implementing them, even for just a few minutes a day, will make a noticeable difference in your life, and you will soon become aware of positive inner changes within you.

You don't have wait for the perfect circumstances to start working on gaining it. You can start here and now, regardless of the kind of life you are living, and irrespective of your circumstances. This might require some effort on your part, but it is a worthwhile project and the rewards are great.

You can continue living your own life, without changing your external condition, continue with your job and relationships, and yet work on attaining inner peace. This is done in a gradual manner, by learning to change your mental attitude, developing inner strength and inner detachment, through meditation and through other means.

The role of love in promoting cognizance in human life.

Love-what an endearing word. Through love human relationships are born, and it is the golden cord that keeps people together. It is indeed love that 'makes the world goes round.'Love is a universal feeling, which is felt by every living being on this earth. It is not just an attribute of human beings. Plants and animals everyone is

acquainted with this strange emotion. Though there is no definition to describe this unique feeling of love, it is characterized by a sense of attachment and affection towards somebody or something. So strong is the feeling that it is said that it makes the world go around. If you are still wondering why is love so important in our lives, the answer is that it satisfies the emotional needs of human beings.

Human beings have an innate quality of giving and feeling love. Moreover, it is even related with our biological structure. It is this feeling of love, which is responsible for the existence and maintenance of the society. When a baby is born, parents forget about their hunger, sleep, as they are so much in love with their child. The sweet ecstasy of love enables the man to accomplish tasks that would not have been possible without its powers. The enigmatic emotion exceeds all boundaries and has great potential of changing lives of the people.

The majesty of the feeling is such that it allows humans to treat each other with kindness and compassion. In fact one can say that there are a number of emotions bred by love. It might be any relation binding us together; love is ubiquitous in different forms. A passionate lover's kiss, a tender mother's touch, a fatherly concern or a brotherly, sisterly affection, everything expresses love. It is by the virtue of this emotion that sages have found eternal peace and enlightenment, as no love is superior to love for the Almighty, who has bestowed upon us its mercy in the form of this gentle feeling, which no matter how fragile, is the very foundation of life.

Is beauty really in the eye of the beholder?

I personally believe that beauty isn't really in the eye of the beholder. I think beauty is within us. What others see when they look at us is a projection of what we want them to see.When you fill your thoughts with positive energy and inner beauty, you'd appreciate the things that are around you a lot more too. Even when you look at an inanimate

object like a painting, or even a view of the ocean, it seems more beautiful to you because you see the beauty that overflows within you reflect in everything else around you.If you feel beautiful, your own self-belief and confidence brings out a glow of beauty that no outer beauty can compete with. But if you feel ugly, your inner beauty will reflect the same idea and project it on your outer beauty. If you truly feel beautiful on the inside, you'd never seem unappealing to anyone else.

Yes, it's true that some people may want a 36-24-36 body in their partner or never ending legs, but that's only a preference. Just like how some girls see wealth as an important criterion when it comes to dating a guy, it's all just a preference. And you really need to understand that from within.

Everyone else can see inner beauty and it's so much more beautiful than outer beauty. So what if you're several pounds overweight, or short or bald? Truly believe in yourself. But if you seem unconvinced that you're truly beautiful, start working on what you perceive as flaws about yourself.

Flaws are perceptive and it's a flaw only because you believe it's one. A girl who wants to lose 10 pounds may think she's fat, while another girl who wants to be size zero may think she's fat. To a third girl's eye, both those girls may already be skinny! Beauty is just a perception that begins from within.

The real beauty that everyone sees

If inner beauty is the true beauty that everyone sees, why is it even called inner beauty? Shouldn't it just be called outer beauty then because that's what everyone notices anyway? Well, a better word would be just beauty, there's nothing inner or outer about it. You're beautiful if you believe you're beautiful. You're attractive if you feel attractive. Everyone only sees you as a projection of what you see when

you look into the mirror. You're beautiful if you know it and feel it. So go on out there, because there's a whole world waiting for the beautiful you. And if you still feel like there's a flaw holding the beautiful you back, learn to overcome it.

CONCLUSION:

The integrative human development opines to sprout such value systems, attitudes and institutions in the society which paves the way to concentrate on the overall development of humans especially while taking into cognizance the development of heart, mind, body and spirit and the perfect coordination of all the four important elements in the realization of the presence of the consciousness and their relation to specific aspects like love, peace, beauty and truth. This awareness is promoted through modules that are self-containing as entities in themselves. Hence I conclude that these modules are highly essential to bring the exact cognizance and relevance needed for human life.

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IMPORTANCE OF HUMAN VALUES IN THE SOCIETY

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INTRODUCTION

The is an attempt to explore the importance of ethics& human values in the society. Human society may not significantly sustain without ethics& human values. Hence, it is necessary to talk on the subject and bring about awareness of ethics & human values into the modern society. There is no denying the fact that the present global society is facing a lot of crises. Ethics &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. It is believed that at the end of the day, it is the human values which will save the mankind.

It is believed that various global and national problems may be solved through the practical application of ethics & 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. Such human unity can be driven home only by recognizing ethics & human values such as truth, kindness, benevolence, peace, love, 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 philosophy students is to develop foundations and principles of a global human society .

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. 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. In French the term 'valeur' means excellence. Value is a mixture of three concepts such as Idea, Quality and Supervening.

Significance of Human Values

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 humanbeings 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 fulfilment. 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.

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 <u>security</u>, <u>economic</u>, <u>political</u>, <u>societal</u>, or <u>environmental</u>, <u>affairs</u>, especially when they occur abruptly, with little or no <u>warning</u>. 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.

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.

Conclusion:-

Human value is a theory about "what things in the world are good, desirable, and important."Modern society has been under going significant crises for last few decades. Indeed, human values are now withering very fast for which we humans are most responsible. The age-old simplicity and close ties between family and clan and village co-operation are withering fast. The growth of different modern political parties among the people and the total involvement of the masses in party politics is a contributory factor to such development.

The modern people now think that their traditional socio-moral value is being threatened by the process of modernity. Therefore, their traditional social and moral system and identity are needed to be preserved by striking a balance between the traditional social and moral standards and the modern values. Value based education should be emphasized ranging from school to university level of education. They tend to reject everything traditional, their culture, their religion, their God, their morality, their values, their education, politics, etc., sometimes they regard their culture as inferior to the alternative models. 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 atleast 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 behavior 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 .

Human value is generally known to be a moral standard of human behavior. Social and moral values are essential elements of the collective lives of any community without which the present modern human society may not be able to continue to sustain. Therefore, human values should be preserved and protected. Looking at today's human society, one can see that it is deeply engrossed in materialism. Human values are beginning to lose their importance. The craze of materialism has been quite detrimental to the traditional social and moral system. The spirit of personal freedom has brought about the degradation in the moral life of the human community. Loss of moral integrity has always been responsible for the destruction of civilization in the past. There should be a general awareness being created by socio-cultural groups concerning the value of traditional customs and heritage. 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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PROFESSIONAL ETHICS IN TEACHER EDUCATION

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Introduction:

Ethics are defined in literature differently from eternal ideas to behavioral procedures. Most often Ethics refer to standards for determining levels of goodness or desirability. Ethics are generally loaded with affective thoughts about ideas, objects, behavior etc. Ethical education is ingrained in every tradition of Indian culture. Yet it is a matter of great regret that gradually we are losing our values with the result that we tend to become cornet and hypocrite. This trend must be checked urgently. Perhaps a major responsibility for the corrective action lies on our teachers, education policies and syllabus for teacher education. Nevertheless educational institutions can also play a significant role in die promotion of ethics.

The ultimate good of human society is the good of all. The idea has been beautifully expressed in one of our ancient prayers "Let all be happy free from diseases, let there be no sorrow or unhappiness in this world". Value education is rooted in Indian philosophy and culture.

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

Concept of Professional Ethics:

To understand the meaning of professional ethics :

> ➢ Professional ethics is the idea of knowing what is right and what is wrong in your professional life. This means taking the correct actions and still following what you believe to.
> ➢ Professional ethics is the system of moral standards by which one uses in the line of work or his career. It is your behaviour that is above board.

The definitions conclude that professional Ethics concerns one's conduct of behaviour and practice when carrying out professional work. Such work may include consulting, researching, teaching and writing. The institutionalization of Codes of Conduct and Codes of Practice is common with many professional bodies for their members to observe. Any code may be considered to be a formalization of experience into a set of rules. A code is adopted by a community because its members accept the adherence to these rules, including the restrictions that apply. It must be noted that there is a distinction between a profession such as Information Systems, and controlled professions such as Medicine and Law, where the loss of membership may also imply the loss of the right to practice.

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Apart from codes of ethics, professional ethics also concerns matters such as professional indemnity. Furthermore, as will readily be appreciated, no two codes of ethics are identical. They vary by cultural group, by profession and by discipline. The former of these three variations is one of the most interesting, as well as controversial, since it challenges the assumption that universal ethical principles exist. In some cultures, certain behaviours are certainly frowned upon, but in other cultures the opposite may be true. Software piracy is a good case in point, in that attitudes towards software piracy vary from strong opposition to strong support - attitudes that are supportable within a particular culture. At the end of these pages is a section called Cultural Perspectives, where we hope to point you to alternative perspectives of ethical standards, attitudes and behaviours.

Professional ethics is a combination of two words, Professional and Ethics. Here, Professional means an expert, specialized, qualified,

proficient, skilled, trained, practiced, certified, proficient, skilled, trained, licensed, mature etc. So, Professional is a term denoting a level of knowledge and skills possessed by an individual or required of an individual to perform an assignment, that is attained through extensive education and training. Secondly, Ethics means principles, morals, beliefs, moral principles, moral values, moral code etc. Indeed the word Ethics is derived from the word Ethos, which means character. In this way, Ethics is a science of character, habits of activity, or behaviour of human beings. It evaluates human habits, character and voluntary determinations and discusses their property or otherwise.

Need and Importance of Professional Ethics:

Roles and responsibilities of the teacher: In ancient India, the teacher enjoyed a very high status and position in the society.

Gurur Brahma gurur Vishnu gurur deva Maheshwarah,

Gurur sakshath param Brahma tasmay shri gurve namah

The teacher is essentially a spiritual being, who receives salutations generally reserved for God and he is the embodiment of the Bliss. During the ancient period, there was no formal written code of conduct in India, especially for the teachers, but their duties and responsibilities are reflected in many ancient texts. The teacher taught the students by precept and by setting personal.

The teachers of medieval India, both in Madrasas and Pathshalas continued to enjoy high social status and commanded respect from his pupils by virtue of their vast knowledge of the religious texts and their noble character. Later on, during the British period, the position of the teacher gradually declined due to the indifferent attitude and defective educational policy of the East India Company and the British Crown towards the education of the Indians. A number of thinkers and educationists in modern India have expressed their views concerning the roles and responsibilities of the teacher.

A teacher's work should be guided primarily by love and not by any selfish motive, such as money or name and fame. The teacher should impart man-making and character-building education to his students, through his good conduct and ideal behavior.

Principles of Professional Ethics:

- ➢ Teacher as a Guide
- ➢ Having cooperative relationships
- ➢ Having good Inter-Personal skills
- ➢ Maintaining Quality Professional Relationships
- ➢ Having obligations with respect to Employment
- ➢ Having obligations towards students
- ➢ Having obligations towards the profession and colleagues
- ➢ Having obligations towards parents, community and society
- ➢ Respect and equality
- ➢ Academic truthfulness

Teaching has been a noble profession in our society. It has the potential to have a great impact in the molding of the next generation and a teacher works as a Friend, Philosopher and Guide in this process. That is why Professional Ethics should be valued for teachers.

Educational Implications:

- ➢ If the teacher bears good professional ethics in relation to his profession, the ethics are automatically transformed to students and the coming generations .
- ➢ Professional ethics will help in the spread of peace and international understanding across the Globe.
- ➢ Professional ethics will fight against Corruption and lead to a Hygienic life.

Conclusion:

Teaching creates all other professions. A Teacher is said to be a candle that burns itself to light up the life of others; they should develop appropriate ethics among themselves so that the same values can be developed among students. Another aspect of professional ethics that challenges us on a daily basis is the fair and equitable treatment of others within the academic community. The highest standards of professional ethics and responsibility should prevail. Professional Ethics warrants special attention: "Professors accept their share of faculty responsibilities for the governance of their institutions." This critically important responsibility is too often dismissed as taking time away from important research or classroom duties. Professional Ethics

be evolved and adopted by the teaching community. For the purpose of this Code, the term "teacher" covers all school teachers, whether in government or private schools, on full-time or part-time basis, at the elementary and secondary levels and the teachers holding administrative and supervisory positions. The Code of Professional Ethics for teachers provides a framework of principles to guide them in discharging their obligations towards students, parents, colleagues and community. Increased awareness of the ethical principles governing the teaching profession is essential to ensure 'professionalism' among teachers.

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ICT, GLOBALIZATION AND PRIVATIZATION AND PROFESSIONAL ETHICS

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Introduction :

It has been a decade since Computer Ethics came into prominence within the field of computer science and engineering, changing not only the profession but the classroom as well. The commercialization and globalization of the World Wide Web has impacted us all, both producers and consumers alike. What was once the province of the few has become the virtual society of the multitudes. Ethical issues concerning security, privacy, information, identity, community and equity of access once contained and localized, have assumed additional complexity in the global environment. Every day, the front pages of our newspapers and magazines report violations of one sort or another. This paper will address two questions: As we move into the 21st century, how can we shape 'ethical' information communication technology (ICT) professionals? And, is our vision of an 'ethical' global on-line society a realistic one? The first part will examine the education of 'ethical' ICT professionals who will be instrumental in the integration of computer technology into 21st century society. It will also focus on the changing role of the professor of computer ethics and the usefulness of ethical codes. The second will focus on the vision of an ethical on-line society.

ICT Professional Development Of The 'Ethical' :

The ethical 'self' is one with a moral horizon. He /She has a firm sense of who he/she is and a moral framework within which to make Judgements. The ethical self is an evaluative one with a history based on a personal story, a narrative. Part of this narrative develops in

relation to others within society, culture, and family. Education and social constraints of the surrounding community define acceptable moral behavior for the individual within this physical sphere. Will the ICT professional be ethical and act in a responsible manner? Education of ICT professionals, which involves training in the virtues, reinforces the concept of the ethical self: one who cares about the good of the community as well as him/herself.

Education of ICT Professionals :

Early on, Joseph Weizenbaum asserted that a person involved in computer technology is first and foremost a human being, one who should seek humane solutions to human questions . In computer science education, this imperative has translated into the incorporation of character-forming theories of ethics into the computer ethics curriculum. Whereas once Kant and Mill predominated, recent computer ethics texts have seen the inclusion of Aristotle and virtue ethics. To the extent that education in the virtues probes us to consider questions of the kind of persons we wish to be in order to live well in our societies, it provides us with more resources than its alternatives for addressing moral problems in the field of ICT. In insisting on the centrality of education in the virtues, it provides the most promising avenue by which we might learn to live in harmony, both in our local and in our on-line communities. Computers and Society, March 2003. From an Aristotelian point of view, the development of technology should contribute to the quality of life in society. James Moor writes, "In Aristotle's view there is a teleological justification for producing more technology, and this teleological justification requires that the technology be of the right kind . One that supports human flourishing. For the ICT professional, the power of this technology and the powerful responsibility associated with its impact on human life should go hand in hand. One consequence of this vision of the moral life is that no

sharp distinction can or should be drawn between 'personal' and 'professional' actions.

Changing Role of the Professor of Computer Ethics :

Ideally, when the first computer goes into the primary school, students should be taught acceptable on-line behavior just as they are taught to be techno-experts. Unfortunately, the students of today have not had this experience. They are living more fragmented lives and many of their personal relationships are computer-mediated. The fact that users of computer technology can get away with acts on-line that they never would try face to face, affects their concept of accountability and commitment to others and society. How do professors of computer ethics approach these problems? We become involved in both the technical and the moral education of students around the use of computer technology. The professor of computer ethics leads his/her students to consider not merely technological but human and social consequences of their actions. As moral mentors, we create a safe-haven in the multi-cultural computer ethics classroom for students to examine their beliefs. Discussions and debates of values presented by students of different backgrounds offer a microcosm of the professional global world of the Global Information Infrastructure/Society (GII/GIS). Virtue ethics can become the guide for this process. A person educated into the virtues understands that in choosing certain kinds of actions and rejecting others, she/he is involved in a process of becoming a certain kind of person . Ethics involves more than obeying externally imposed rules. It is more fundamentally about becoming a self for which things matter and about becoming a person of integrated excellence?

Computers and Society :

March 2000 picularly convenient medium for persons who wish to act in ways for which they will likely not be held responsible.

Education in the virtues is one important part of the response to this disturbing aspect of computing. What we are trying to impart to students is that power necessitates responsibility and accountability. As James Moor reflects in "Reason, Relativity and Responsibility in Computer Ethics", we must respect others and their core values. If we can avoid policies that result in significant harm to others that would be a good beginning toward responsible ethical behavior .

Global nature of the world of ICT :

We should try to teach values that cross cultures. Before asking our students to examine the complex and novel issues of computer technology, we must first ask them to examine themselves as human beings with values that motivate them to live their lives in a particular manner. More states that there are sets of core values that are shared by most humans. He cites life and happiness for humans and includes other core values such as ability, freedom, knowledge, resources and security. "These values", he says, "are articulated in different ways in different cultures but all cultures place importance on these values to some extent . Codes of Ethics In the past decade, the response of many professional organizations, universities and companies to the ethical problems associated with computing technology has been to write a code of ethics. Technical viewpoint, it is easier to see the world of the Global Information Infrastructure, the backbone of an on-line society, as a set of networks passing packets of data across media to the global community without any moral component. Locally or globally, business transactions, e-commerce, teleconferencing, telecommuting, database searches, email, research, collaboration, chatting and recreation are all human activities that should serve human needs and aspirations .

Conclusion :

The realization of the 'ethical' ICT professional should begin with the education in core values and virtue ethics. If we wish to

advance a computerized society that will promote the both the human good and the common good, it is important that it be populated with professionals who have a moral horizon. Ideally, the 'ethical' ICT professional should understand and promote the social, societal and cultural aspects of technology both on and off-line. If we focus only on normative models, we will be sacrificing the hope of a 'good' society for merely a civil one.

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INCULCATING HUMAN VALUES THROUGH ENGLISH LANGUAGE AT SECONDARY LEVEL

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Introduction:

"Learning is a process which commences with birth and ends with death".

Education is a systematic attempt towards human learning. All learning is subjective and self-related. To empower a nation, in recent times, education has attained the credibility of becoming an intellectual capital of the world. It is education that is value-based. The value based education is that which not only imparts roots but also gives wings to each and every individual.

The fact that all good education is a process of developing the human personality in all its dimensions like, intellectual, physical, social, ethical and moral, which are undisputed and universally accepted. Good education is inconceivable if it fails to inculcate values which are essential to good life and social well being. Value orientation is integral to all stages of upbringing, formal education, interaction between individuals and social groups.

Values are inseparable from life of the individual. Since education is an essential requirement, an integral point of life, the aims of education, content and methodology are viewed in terms of value development. Human development cannot be conceived in the absence of values. The aim of education is growth or development, both intellectual and moral. Education from the value development point of view is a scientific process of developing a desirable form of thinking

and ability to deal with issues related to values. Values form a significant aspect of all the areas of development, individual and social.

Meaning of Value Education:

Value education simply means, developing appropriate behaviour and habits in the individual. It also refers to a wide range of learning and activities ranging from training in physical health, mental hygiene, etiquette and manners, civic rights and duties to aesthetic and even religious training. It fosters positive relationships and is an explicit goal aimed at promoting care, respect and cooperation throughout the world.

Human values are closely integrated with human life. They are intertwined with our day to day chores. Human life is not possible without values. Every human being lives by certain values. It is only the proportion and combination of negative and positive values which separate a noble human being from a not so noble human being.

The positive values are Honesty, Compassion, Integrity, Forgiveness, Love, Knowledge, Discipline, Faith, and Leadership and the negative values are prejudice, hatred, greed, selfishness, and such others.

Teaching Values through Communication:

English language teaching can be enriched with communication activities such as group discussions, role plays, debates, etc and they can help in teaching how to communicate with the virtues of openness and humanity in real life. As a part of these activities, role plays can be performed in which the facilitators can give real life situations to the students, and encourage them to have a conversation with a little acting. In this way while performing, the students would be able to learn the right way of speaking with the correct modulation. In case, the students are rude or are not behaving themselves in the situation

given for the role play, the facilitators can check them then and there and inculcate certain values related to that situation.

Students learn virtues like co-operation, respect for others, honesty, sincerity, compassion and many more through communication activities, especially in rhetorical activities, like a debate. One can teach respect for facts, the pre- assumption of innocence until proven guilty, the avoidance of distorting truth through transmission, the rules of evidence on which to convict a person, the ill effects of rumour mongering and critical thinking in general.

Teaching Values through Literature, Poetry, Prose, and Drama :

Poetry : When students are taught patriotic poems, one can inculcate values like patriotism, sincerity and honesty. In poetry related to nature, the students may develop virtues like love for nature, humanity, religion etc. Their belief in god may strengthen, when they read about nature and life. Through various Odes and Ballads, the students may be taught to respect legends and follow them.

Furthermore, when the students learn poetry and recite it over and over again, these values become strongly rooted in them.

Prose: Study of literature in the form of short stories and novels forces the students to find moral lessons everywhere. It is an excellent vehicle for building a taste for literary craftsmanship and artistic creativity as well as excellent laboratory for the vicarious experiences in life.

Drama: The use of drama has, undoubtedly, made learning more engaging. The students learn values effortlessly when they are taught through drama. A newfound enthusiasm develops in their learning when pupils enact a certain drama, they become confident to express their thoughts, feelings and emotions and also to respect others. It is a

very authentic learning experience which ignites the imagination of the students.

Need of the Study:

Human values are the values which differentiate man from a beast, hence we need to inculcate the values like love, respecting elders and teachers, affection towards family and friends, forgiveness, obedience, sympathy, honesty, mercy, loyalty, humility, kindness and developing a healthy competition in the school children at the secondary level to make the world worth living with joy, equality, fraternity and love, and also to extinguish cruelty, hatred, evil habits and thoughts, negative attitudes and arrogance.

William Wordsworth, the nature poet, rightly said **'child is the father of man',** in this connection if we inculcate values in the children they will carry these values through their lives and impart them to their children.

The Bible says, "Teach the way the child should go and when he is grown he shall not depart from it". With this conviction the investigator has chosen this study, on inculcating the human values through English Language at secondary level.

Statement of the Problem:

In this study an attempt was made to highlight the role of English language in inculcating human values. In this context the researcher had the following questions in his mind.

1. What would be the role of English language in inculcating human values in the pupils?

2. Is there any difference between male and female teachers in the inculcation of human values through English language?

3. Is there any difference between government and private schools in inculcating the human values through English language?

4. Is there any difference between English and Telugu medium schools in inculcating human values through English language?

In order to answer the above questions the present study was entitled as follows.

Title of the Study:

Inculcating Human Values through English Language at the Secondary level.

Operational Definitions of the Key terms:

Inculcating: To imbibe the good actions through repeated statements as the habitual actions.

Human Values: Human values are the principles, standards, convictions and beliefs that people adopt as their guidelines in daily activities.

English Language : The primary language of several countries and a second language in a number of multilingual countries.

Secondary level: The classes from 6 – 10 only.

Objectives of the Study:

- To find out the role of English language in the inculcation of human values and to classify it.

- To find out the influence of the following variables in the inculcation of the human values through English Language.

 a) Gender b) Type of Institute c) Medium of Instruction.

Hypotheses of the Study:

- There would be no significant difference between the male and female teachers in inculcating human values through English Language.

- There would be no significant difference between the government and private school teachers in inculcating human values through English Language.

- There would be no significant difference between the Telugu and English medium school teachers in inculcating human values through English Language.

Variables of the Study:

Gender, Type of Institute, and Medium of Instruction

Method:

The study was conducted following the normative survey method.

Sample:

A random of 50 secondary school teachers in Guntur city were selected as the sample.

Scope & delimitation:

- The study was limited to Guntur city only.

- The study was limited to 50 secondary school teachers only.

- The study was limited to the variables like, gender, type of institute, medium of instruction only.

Tool: A closed end questionnaire with 30 statements was prepared by the investigator to find out the Inculcation of human values through English Language.

Data Analysis and Interpretation:

Objective -1:

Table -1 – Inculcating human values through English Language

Total sample	Mean	SD	% of mean
50	20.23	3.366	67.53

Observation and interpretation :- From the above table it could be observed that the mean is 20.23., S.D is 3.366., and percent of mean is 67.53. It could be interpreted that the influence of English language in inculcating the values is moderate.

Objective-2

Table- 2 Variable- wise analysis

	Variable	N	Mean	SD	S.Ed	't' value
™ Gender	Male	50	20.72	3.409	0.48	1.89[NS]
	Female	50	19.81	3.506		
Type of Institute	Government	50	20.59	3.605	0.49	1.32[NS]
	Private	50	19.74	3.399		
Medium of Instruction	Telugu	50	20.41	3.43	0.49	0.59[NS]
	English	50	20.18	3.52		

NS= Not Significant at 0.05 level

Findings:

- From the above table the mean scores of teachers inculcating human values through English Language is moderate.

- The variable gender is not influencing the inculcation of human values through English Language .

- The variable medium of instruction is not influencing the inculcation of human values through English Language.

- The variable type of institute is not influencing the inculcation of human values through English Language.

Suggestions:

- Students should be asked to write reports on the events that they have experienced and put forth their analytical views on how better morals or values could have been imparted through that particular incident.

- Facilitators should challenge the young minds to think on controversial topics and see how well they can maintain their values, when they voice their opinion. Students should recognize culture and develop respect towards cultural diversity and learn to empathise with others.

- Facilitators should arrange debates, discussions and brainstorming sessions in order to reflect on intercultural experiences where students learn to be responsible citizens with all moral values to lead their country to success.

Educational Implications:

1) For self realization and inner development.

2) To shape our outlook and attitude.

3) To improve overall qualities of life.

Conclusion:

English Language helps in Value Education. It helps to understand those aspects of culture that are beyond the visible values, attitudes and beliefs. It develops an understanding of human rights and acknowledging them, in-spite of the existing diverse views, values and morals in the community. Nonetheless, value education would critically reflect on the attitudes, beliefs and values and help to learn to build bridge to connect one culture with another.

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THE ROLE OF PATTERNS OF COGNITIVE STYLES, AGGRESSION AND ACADEMIC ACHIEVEMENT AMONG TEACHER TRAINEES TO PROMOTE BASIC HUMAN VALUES AND ETHICAL PEDAGOGICAL PRACTICES

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INTRODUCTION:

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. Consensus regarding the most useful way to conceptualize basic values has emerged gradually since the 1950's. 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 people strive to attain.

- Values transcend specific actions and situations. They are abstract goals.

- Values guide the selection or evaluation of actions, policies, people, and events.

- Values are ordered by importance relative to one another.

In this contest researcher tried to expose his research views on "The role of patterns of cognitive styles, aggression and academic achievement among teacher trainees to promote basic human values and ethical pedagogical practices".

ROLE OF PATTRRNS OF COGNITIVE STYLES:

The etymology of the term 'cognition' may be traced in the Latin world. 'cognoscere' and its meaning is 'to know' or 'to recognize'. Cognition refers to division for processing of information, application of knowledge, and modifying preferences. Cognition or cognitive process can be natural or artificial. Cognition is combination of mental process that includes awareness, perception ,reasoning, and judgment in western world the study of cognitive process has its roots in gestalt psychology of max Wertheimer, wolfgang kohler, and kurt koffka and in the studies of cognitive development in the children by jean piaget during the 19th century.

Cognition is considered as a border concept which is applicable within wide range of areas like psychology, cognitive science and psychophysics, and in philosophy, particularly philosophy of mind, epistemology and ontology, with special significance with in moral philosophy, neurosciences, and neurology and neuropsychology, artificial intelligence, and also cybernetics.

Meaning of cognitive styles:

Jung (1923): cognitive styles refers to the way people search for acquire interpret, categories, remember and reactive information in making decisions and solving problems. The significance of understanding how information is processed evaluated is perhaps best captured by the theory of psychological types .He suggested that such people are either sensing or intuitive.

Allport (1937): cognitive styles refer to an individual's habitual or typical way of perceiving, remembering, thinking and problem solving.

Dunn& Dunn (1978): Cognitive style is a performance for processing information and learning.

Tannant (1988): Cognitive style as an individual's characteristic approach to organizing and processing information.

Field Dependence and Field Independence:

Field Dependence and Field Independence The polar construct of field dependence (FD) and field independence (FI), also known as "psychological differentiate on" (Sternberg and Grigorenko, 1997), is "the most researched" and therefore "the most well known" of all these styles (Heineman, 1995; Wyss, 2002).

The field dependence theory of cognitive styles was initially proposed by Hermann Witkin in 1962 and with educational implications by Witkin, Moore, Goodenough and Cox in 1977. Since then, the theory has been continuously revised for over 30 years (Heinman, 1995). It uses the Group Embedded Figures Test (GEFT) developing by Witkin. The GEFT requires subjects to locate simple shapes embedded in more complex geometrical patterns.

The People who are less influenced by the surrounding or background field and can easily extract an element are called field independent, those who can't, field dependent. (Witkin and Goodenough, 1981)

When field dependents interact with stimuli, they find it difficult to locate the information they are seeking because other information masks what they are looking or. Also, when information is presented in an ambiguous, unstructured format, the field dependent attempt to understand and learn that information as it is presented and without restructuring it. But, the field independents find it easier to recognize and select the important information from its surrounding field because, for one, they perceive objects as separate form the field and can easily dis-embed relevant items from the non-relevant items within the field, and for two, when information is presented in an

ambiguous, unstructured format, the field independents can easily provide it structure.

Another way to look at field dependence and independence is through a global versus articulated cognitive style. Those with a global perspective, field dependents, see things in the entire perceptual field (the forest rather than the trees). In other words, field dependents have difficulty separating the part from the complex organization of the whole. The analytic style presented by field independents allows them to create their own models for things they want to understand or articulate to others.

Classification of cognitive styles:

A)Messick"s classification: Messick(1970) lists nine dimensions of cognitive style which have been theoretically and empirically researched. Each dimensions thought to be bipolar.1)Field independent versus field dependent   2)Reflective versus impulsive   3)Scanning 4)Breadth categorizing   5)Conceptualizing style   6)Distractibility 7)Cognitively complex versus simple   8)Leveler versus sharpener-assimilation of fragmented stimuli   9)Tolerance for-unrealistic experiences a high tolerance style.

B)Prof.Srinivasa Kumar classification of Cognitive styles (2011):   1) Naturalistic style 2) Materialistic style 3) Visionary style 4) Optimistic style 5) Pessimistic style 6) Cynic style.

ROLE OF AGGRESSION:

Definition Aggression: In psychology, the term aggression refers to a range of behaviors that can result in both physical and psychological harm to oneself, other or objects in the environment. The expression of aggression can occur in a number of ways, including verbally, mentally and physically.

Forms of Aggression: Aggression can take a variety of forms, including: Physical, Verbal, Mental, and Emotional.

Purposes of Aggression: Aggression can also serve a number of different purposes: To express anger or hostility, To assert dominance, To intimidate or threaten, To achieve a goal, to express possession, a response to fear

Aggression, in its broadest sense, is behavior, or a disposition, that is forceful, hostile or attacking. It may occur either in retaliation or without provocation.

In narrower definitions that are used in social sciences and behavioral sciences, aggression is an intention to cause harm or an act intended to increase relative social dominance. Predatory or defensive behavior between members of different species may not be considered aggression in the same sense.

Aggression can take a variety of forms and can be physical or be communicated verbally or non-verbally. Aggression differs from what is commonly called assertiveness, although the terms are often used interchangeably among laypeople, e.g. an aggressive salesperson.

Two broad categories of aggression are commonly distinguished. One includes affective (emotional) and hostile or retaliatory aggression, and the other includes instrumental, goal-oriented or predatory aggression Data on violence from a range of disciplines lend some support to a distinction between affective and predatory aggression. However, some researchers question the usefulness of a hostile vs. instrumental distinction in humans, despite its ubiquity in research, because most real-life cases involve mixed motives and interacting causes.

Factors, and can have a close relationship with stress coping A number of classifications and dimensions of aggression have been

suggested. Classification may also encompass aggression-related emotions (e.g. anger) and mental states (e.g. impulsivity, hostility). Aggression may occur in response to non-social as well as social style. Aggression may be displayed in order to intimidate.

The operative definition of aggression may be affected by moral or political views. Examples are the axiomatic moral view called the non-aggression principle and the political rules governing the behavior of one country toward another. Likewise in competitive sports, or in the workplace, some forms of aggression may be sanctioned and others not.

Research on human aggression has progressed to a point at which a unifying framework is needed. Major domain-limited theories of aggression include cognitive neoassociation, social learning, social interaction, script, and excitation transfer theories. Using the general aggression model (GAM), this review posits cognition, affect, and arousal to mediate the effects of situational and personological variables on aggression.

Cognition and Emotion: Much of cognitive psychology is still influenced to some extent by the computer analogy or metaphor, although much less so than used to be the case. For example, this can be seen in the emphasis on information-processing models. As there are almost constant interactions between cognition and emotion in everyday life, any attempt to provide an adequate theory of cognition that ignores emotion is likely to prove inadequate.

Superior performance by women on a task requiring object location memory has challenged the traditional view that men excel on all spatial tasks. Sexual orientation is also associated with variation in cognitive ability pattern, but such association appears to be more consistent for a real-world targeting task than for paper-and-pencil spatial tests. Finally, there is increasing evidence that early exposure to

sex hormones has lasting effects on problem-solving behaviour; moreover, current fluctuations in sex hormones in both men and women are associated with changes in cognitive pattern.

The value of physical or corporal punishment is disputed among psychologists; some regard it as harmless, while many others consider it potentially harmful. Some researchers have controversially suggested that parental use of physical punishment may be causally related to the development of aggression. The nature of this relationship, however, has been hypothesized among various writers to be both linear and curvilinear, positive and negative, and even nonexistent. What is lacking is a detailed critical review of the literature examining physical punishment and its causal relationship to aggressive or violent behavior.

The relationship between physical punishment and aggression:

Six studies have questioned individuals for their retrospective recall of physical punishment experiences during childhood. In a nationwide survey of 1,176 adult respondents, Owens and Straus (1975) found a significant positive correlation between the frequency of interpersonal violence received as a child and approval of the use of violence interpersonally. Their measure of violence received as a child merged physical punishment (e.g., spanking) and abusive violence (e.g., punching, choking). No direct measure of aggressive behavior was made.

The remaining five studies focused on self-reported aggressive behavior in adults. Bryan and Freed (1982) questioned 170 community college students about their history with physical punishment and their self- reported "problems with aggression." They found that students who reported having received a "high" amount of corporal punishment

reported significantly more problems with aggression (among other difficulties).

The remaining four studies specifically examine family violence as an outcome. Parke and Collmer (1975) found that abusive parents often had recollections of "physically punitive childhood experiences." The recollected violence was usually severe enough to be regarded as abuse, rather than as physical punishment. In 1977, Carroll studied 96 adults and found that 36.6% of those who had rated their childhood experiences as "high" physical punishment were violent, compared to only 14.5% of those who reported experiencing "low" physical punishment.

In a similar design, Caesar (1988) found that a sample of 26 wife batterers recalled more parental use of physical punishment than a sample of 18 nonviolent men (58% versus 31%). Finally, Gelles (1974) found that respondents who recalled being hit by their parents frequently (six or more times per year) were far more likely to physically fight with their spouse than were respondents who recalled being infrequently hit. An examination of the literature reveals that most studies are supportive of a relationship between physical punishment and aggression. Further, prospective studies suggest that physical punishment may contribute etiologically towards the development of aggressive behavior. Of those few studies which provided the relevant data, a majority favor a curvilinear, rather than a linear, causal relationship. However, the impact of physical punishment on children's aggression levels may vary with the age and gender of the child. The very few studies which examine physical punishment in interaction with other parental factors (such as discussion and use of reasoning) suggest that any noxious effects of physical punishment may be mitigated by other parental disciplinary behaviors. Finally, however, this literature's conclusions are greatly limited by significant

methodological flaws, notably control for factors such as child abuse, parental substance abuse, and other parenting behaviors. Prospective studies with appropriate controls are notably missing.

ROLE OFACADEMIC ACHIEVEMENT:

Academic achievement has been considered as an important factor in the educational life of students. It encourages the students to work hard and learn more. It is the status or level of a person's learning and his ability to apply what he has learned (Pressey& Robinson, 1944).

Academic achievement, in general, refers to the scores obtained in the annual examination or refers to the degree or level of success or proficiency attained in some specific area, concerning scholastic or academic work. Academic or educational age, accomplishment quotient or achievement quotient are the most commonly used means to interpret the level of academic achievement of pupils in general or in a specific given subject matter.

Academic achievement or (academic) performance is the outcome of education the extent to which a student, teacher or institution has achieved their educational goals. Academic achievement is commonly measured by examinations or continuous assessment but there is no general agreement on how it is best tested or which aspects are most important procedural knowledge such as skills or declarative knowledge such as facts. In California, the achievement of schools is measured by the Academic Performance Index.

Individual differences influencing academic performance: Individual differences in academic performance have been linked to differences in intelligence and personality. Students with higher mental ability as demonstrated by IQ tests (quick learners) and those who are higher in conscientiousness (linked to effort and achievement motivation) tend to achieve highly in academic settings. A recent meta-

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analysis suggested that mental curiosity (as measured by typical intellectual engagement) has an important influence on academic achievement in addition to intelligence and conscientiousness.

Children's semi-structured home learning environment transitions into a more structured learning environment when children start first grade. Early academic achievement enhances later academic achievement. Parent's academic socialization is a term describing the way parents influence students' academic achievement by shaping students' skills, behaviors and attitudes towards school. Parent influence students through the environment and discourse parents have with their children. Academic socialization can be influenced by parents' socio-economic status. Highly educate parents tend to have more stimulating learning environments.

Children's' first few years of life are crucial to the development of language and social skills. School preparedness in these areas help students adjust to academic expectancies. Another very important enhancer of academic achievement is the presence of physical activity. Studies have shown that physical activity can increase neural activity in the brain. Exercise specifically increases executive brain functions such as attention span and working memory.

According to Christian (1980), the word achievement indicates the learning outcomes of students. As a result of learning different subjects, the behaviour pattern of students changes. Learning affects three major areas of behaviour of students: (i) cognitive (intellectual development, recall and recognition), (ii) affective (self-concept and personal growth), and (iii) psychomotor (developing of muscular skills). He says that all these three areas of behaviour are not affected in equal measure at a time means a student may be at a higher level in one area & lower in another.

According to Random Home Webseter's college Thesaurus (1997), academic

achievement means those qualities or attributes or characteristics or traits of an individual which contribute to or have a direct bearing or effect or influence on the accomplishment or proficiency of performance pertaining to any activity scholastic in nature or any scholarly activity.

Academic achievement is an important aspect in the life of a child. The success or failure of a student is measured in terms of academic achievement. High in school builds self-esteem, self-confidence and strengthens self-efficiency and belief that leads to better adjustment with the groups. Good academic record to a certain extent predicts future of the child. Today at the time of admission, for entrance in job, for scholarship, for future studies, good academic record is the only yardstick. Whatever one's interest, attitude may be, one cannot under estimate the importance of academic record. It also help the teacher to know whether teaching methods are effective or not and helps them in bringing improvement accordingly. Thus assessment of academic achievement helps both the students and teachers to know where they stand.

FACTORS AFFECTING ACADEMIC ACHIEVEMENT:

Academic achievement is considered to be the unique responsibility of educational institutions. Knowledge of level of correlation between different factors and academic achievement is, therefore, necessary for a teacher in ascertaining what contributes to high and low achievement of students. It, consequently, helps in promoting achievement of the students, which is also of great concern to the parents, institution and the society. Truly speaking, the future of any institution depends upon the academic achievement of its students. Academic achievement is a multidimensional and multifaceted

phenomenon. There are innumerable achievements viz. intelligence, personality, motivation, school environment heredity, home environment, learning experiences of school and class in particular. The factors like interests, aptitudes, family background and socio-economic status of the parents also influence the academic achievement

FINDINGS AND CONCLUSION: There is a strong belief that knowledge of cognitive styles has direct application in educational setting. It indicates that certain appropriate psychological process should be used to improve practice for optimizing of learning. There are variety of class room applications of the cognitive style and also the learning style. As a teacher a teacher should know the patterns of cognition and its utilization in proper manner and also implement.

Aggression is a common among the lower animals when their survival is at threat and when their territory is their survival is at threat and when their territory is encroached. Even the highly developed human being exhibits aggression to outgrow the other people when other dominate and threaten them. The highly sensitive energetic and emotional adolescents turn aggression in different context, its interests of expression and their verification in aggressive acts.

Academic achievement is the wish of aspiring students. It may be determined by a number of factors like environment, reinforcement, family background, types of occupations of the parents, attitudes, aptitudes etc. Value orientations and achievement motivation may be just two of those factors. If one has a deeper understanding of value orientation, achievement motivation, academic achievement and the relationship among them of the tribal students, then they could be helped accordingly to do better.

to students and of teachers to training. We address these issues by estimating models that include detailed measures of pre-service and in-

service training, a rich set of time-varying covariates, and student, teacher, and school fixed effects. Our results suggest that only two of the forms of teacher training we study influence productivity. First, content-focused teacher professional development is positively associated with productivity in middle and high school math. Second, more experienced teachers appear more effective in teaching elementary math and reading and middle school math. There is no evidence that either pre-service (undergraduate) training or the scholastic aptitude of teachers influences their ability to increase student achievement.

Suggested practices for teacher trainee to utility of the knowledge of patterns of cognitive styles, aggression and academic achievement:

- Intuitive style may be enhanced through knowledge of current, social and political issues and their solutions, role play, to develop decision making, raising imaginary problems and providing feasible solutions for them and disputes to analyze pros and cons of vital problems.

- On the other hand, systematic style may be improved through developing organized way of thinking, logical thinking, organizing ideas in the form of essays and compositions, developing the skill of neat presentation of ideas in the form of verses and lyrics, paper presentation regarding subject or social issues. Once these two aspects of thinking style are developed, cognitive style world take form on its own accord.

- Positive learning environment may be provided in order to enhance students' academic achievement and to control to emotions.

- Teachers should become more aware of their own cognitive style since it will affect their teaching style.

- Teachers should become more aware of balance of emotions it will affect their teaching style.

- The management should take more interest in providing proper

physical environment like well furnished class room, library and laboratories.

- Teachers should maintain a friendly relationship with their students to create a proper learning environment.

- Pedagogy to enhance the systematic, intuitive and cognitive style may be framed.

- Conducive environment for innovative technology may be provided to the teachers.

- Personal style awareness programmes may be conducted. It may help the students to analyze their own cognitive style and overcome anger.

- Individualized pedagological programmed learning and computer assisted instruction should be encouraged for perspective teachers and teachers to promote patterns of cognitive styles, aggression and academic achievement.

- Teachers' methods of teaching should be aimed at meeting the individual differences in cognitive style, emotions, attitudes and their academic achievement of student.

- Increase the maximum attention and perceptional levels in the class room.

- Cooperativeness, self discipline, positive attitude, work culture should be developed in teacher trainees.

- Perspective teacher should Custom good study habits ,hobbies, emotional intelligence, and proper planning for academic achievement.

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PRIVATIZATION AND GLOBALIZATION OF HIGHER EDUCATION IN INDIA

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Introduction

The phenomenon of globalization, which transformed world trade, communications and economic relations in the latter part of the 20th Century, is having a profound impact on education, in general, and higher education, in particular. In respect to higher education, this means deregulating the sector and widespread privatization and advent of foreign investment in Education. With the onset of Neo-liberal regime, the Higher Education Sector in India is witnessing drastic changes. The share of government in the provision of Higher Education is shrinking and consequently a move towards privatization and Globalization of Higher Education is emerging. Policy measures aimed at reforming education financing was made aiming diversification of the sources of funding by developing alternative arrangements to meet the costs of providing education. Consequent to the adoption of structural adjustment programs, the reforms suggested by international funding agencies (World bank, 1994) particularly for developing countries included cost-recovery mechanisms including cost sharing with students, redefining the role of the government by evolving a policy framework to make the sector more market friendly and public institutions more autonomous, encouraging greater differentiation of institutions of Higher Education including development of private institutions and priority investments towards quality improvement. After signing of the General Agreement on Trade in Services (GATS) in 1995 and the formation of WTO, a drive towards

opening of education had started. Consequently, Foreign Direct Investment (FDI) in Education, including Higher Education, is allowed in India under the automatic route, without any sect oral cap, since February, 2000 Privatization of Higher Education and it presents different versions of privatization of higher education. The first is the extreme version of privatization which implies total privatization of Higher Education under which universities are managed and funded by the private sector. Over here, education is treated like any other private good, the supply of which is guided under the objective of profit and sales maximization. Strong degree of privatization means recovery of full costs of public Higher Education from users. The third one is termed as Pseudo- privatization, which includes privately managed but government aided educational institutions. An important development of the 1990s refers to sustained efforts towards privatization of Higher Education in India. There have been significant efforts towards financial privatization of Higher Education, which assigns only the motive of profits maximization. Private institutions of Higher Education all tend to become 'entrepreneurial universities. It was also remarked that the emerging private Higher Education systems are found to be creating serious problems in terms of access, quality and equity in Higher Education.

Rationale for privatization of Higher Education

The economic rationale for the privatization of Higher Education is put on the grounds of efficiency, equity and pragmatism. The social rates of return are found to be consistently lower than private's rate of return to education, and hence it is recommended that public subsidies could be reduced, and individuals could be asked to pay for their education. It is argued that the nature of public subsidies in Higher Education would be regressive and thereby increasing inequalities by transferring resources from poor to the rich.

The notion for the privatization of Higher Education also comes from the point that public sector cannot fund Higher Education when sectors of mass education are starved of even bare needs. The funding on Higher Education from public domain is low and in an era when demand is expected to increase, there is a need to explore the alternative source of financing Higher Education. In the changing circumstances of fiscal constraints owing to adoption of economic reforms, there is a move to keep only the elementary education under the public sector's domain and progressive increase the role of private sector's involvement in meeting the funding needs of secondary education and beyond.

Case for Government's Role in Higher Education

The externality associated with Higher Education includes improvement in health, reduction in population growth , reduction in poverty, reduction in crime, rapid adoption of new technologies , strengthening of democracy , ensuring of civil liberties etc and even dynamic externalities.

Education is a merit good and the consumption of which needs to be promoted[4].The need for education subsidy in a country is also due to the fact that financing of education via private channels due to presence of imperfect capital markets inhibits students from borrowing against the uncertain future returns of Higher Education. Even more importantly, the lenders would be reluctant to accept risk backed only by uncertain future incomes of the reluctant debtors and hence there is the need for state subsidies.

Khadaria, B. (1989) has addressed the 'subsidies question' in Higher Education. He has discussed three issues; first, economic rationales of subsidies in Higher Education; second, an alternative to the 'user change proposal' i.e. the subsidy taxation proposal; and last, an examination of 'user charge proposal, in the Higher Education. He

has explained the economic rationales for which a modern democratic welfare state would choose to subsidize in Higher Education. First is that Higher Education generates externalities and second is that the capital market for educational investment is both incomplete and imperfect.

Neo- liberal policies and drive towards privatization

With the onset of reform era, important policy changes have been introduced in the field of Higher Education. The economic rationale being the sector as a non- merit good and a quasi- public good. The first direct impact of neo – liberal policies in Higher Education came with the coming of Swaminathan Committee on Higher Education. The Swaminathan Committee (AICTE, 1994) appointed by Ministry of Human Resource and Development looked into the possibilities of resource mobilization in Technical Education essentially through cost- recovery from students. Some of the important recommendations of the committee are:

1. Creation of corpus funds in institutions

2. Establishment of an Educational Development bank of India with an initial capital of Rs. 3000 crores.

3. Reducing the share of salaries in recurring expenditure from the existing level of 80 percent to 60 percent

4. Enhancing fees to recover at least 20 percent of the recurring expenditure on the same account, the Punnayya Committee (UGC, 1993) looked into the funding of Central Universities and made the following recommendations:

1. Maintenance grants to be based on unit costs and to be stabilized at a certain acceptable level.

2. Government's funding to be limited to dearness allowance and maintenance grant.

3. Universities to mobilize funds, at least 15 percent of total recurring expenditure at the end of first five years and 25 percent at the end of 10 years.

4. Creation of corpus funds to meet the infrastructure development.

5. Increasing the student fees keeping in view the rate of inflation.

6. Subsidies on many items to be reduced.

The reform measures suggested in the reports of both the Committees had two distinct aspects, viz. improving efficiency in the functioning of institutions of Higher Education to reduce waste and saving resources and mobilizing resources from other than the government.

Emergence of Foreign Institutions in Higher Education

Higher Education is a new market with enormous opportunities of profit. With the establishment franchising (and later joint and sole ventures off shore) production cost is lowered as both capital investment and labour cost in off- shore facilities are lower than home. This also helps in increasing the size of their markets, by making their products accessible to a wider population who can't afford to study at home campus. Healy points Higher Education as a 'superior good' in the sense that the income elasticity of demand for Higher Education is above unity. This means in developing countries, as the per capita GDP raises, the demand for Higher Education raises proportionately faster. Though 100 per cent foreign direct investment through automatic route is permitted in the education sector since 2000; the present legal structure in India does not allow granting of degrees by foreign educational institutions here. So there is no offshore campus of any foreign university in India is established till now. The curriculum, standard, faculty and requirements will all the determined by the

sponsoring institutions and may not serve the needs of the recipient country. In India access to Higher Education is limited to 12 per cent of the relevant age group. The invasion of foreign universities in India will perpetuate the problem of equity and access to Higher Education and nullify the gains hitherto achieved. There is further danger of hike in the cost of education with the coming of foreign universities. Secondly, Globalization is increasingly centering on consumerism, where learning is moving away from being about analysis, discussion and examination towards a product to be bought and sold. It is highly marketed, advertised and packed. Similarly, with globalization of education, localization is slowly being wiped. This has serious consequences in the progress of cultures, growth of indigenous research, languages and learning styles.

Trends and figures supporting privatization of Higher Education

The number of universities has grown more than six times between 1970-71 and 2011-1210. In 1970-71, there were 103 universities in India which has reached to 659 by 2011-12. Much of the increase happened in the era of economic reforms as until 1990-91 only 80 new universities were established. The number of colleges has increased from 7,346 in 1990-91 and reached 33,023 in 2011-12. The Gross Enrolment Ration in Higher Education was 6.0% in 1989-90 which has increased to 12.3 percent in 2006-17 and reached 17.9% in 2011-12. The clear trend of neo liberal policies is seen when we look at distributional structure in Higher Education. Out of 659 universities functioning in 2012, 191 were Private Universities thereby 28.9 percent of Indian Universities were in the private hands. The level of privatization is much higher in college education. Out of 33,023 functioning colleges in 2012, 19,930 colleges were run by private players. In terms of percentage, it accounts for 60 percentages of overall colleges in India. The share of Private sector is much higher in terms of

Diploma- granting institutions where out of 12,748 institutions, 9,541 were operated by private players and remaining by state governments. The participation of Central Government is zero in this avenue of education. The total enrolment in 2012 was 18.5 million in universities and colleges and 3.3 million students were enrolled in Diploma – granting institutions. The share of government expenditure in education and particularly Higher Education is a matter of great concern. The table given below depicts the appalling condition of government expenditure in Higher Education and remained stagnant around 1 percent of GDP. This clearly depicts lack of government will and a tendency towards neo- liberalism.

Year	On Education as a percentage of GDP	On Higher Education as a percentage of GDP
2006-2007	3.64	1.14
2007-2008	3.4	1.09
2008-2009	3.77	1.23
2009-2010	3.85	1.25

Source: CSO

(*Section D*) Challenges and tasks ahead:

* Some of the challenges that Indian Higher Education is currently due to global competitiveness in terms of access, equity, relevance, quality, privatization and internationalization in the face of a resource crunch. The growth trends in Higher Education seem to have favor with those courses of study that have high economic payoffs. The participation of private sector has resulted in the truncated growth of Higher Education[11].

* The privatization has also brought the era of dual price structure. Private unaided but government recognized institutions are

charging exorbitant tuition fees amounting to almost full cost pricing or more whereas fees in government supported colleges remained low. The end result is the emergence of an imperfect market for provision of Higher Education.

- The growth of these institutions was typically characterized by the charging of high 'capitation fees'. Only certain types of course that are in demand is encouraged and secondly, they are adversely affecting equity considerations as the admissions were based on 'the ability to pay' approach.

As of march 2010, only 32.3 % (159) of the total number of Indian Universities had been accredited by the National Assessment and Accreditation Council. Many of private colleges in India are therefore running without affiliation or recognition.

Conclusion:

The need of the day is to increase public funding of Higher Education. A market driven ethos of Higher Education will hamper the growth of welfare state, and education like any other private commodity will be demanded by those who have ability to pay. These data suggest that scholars at the intersections of science and technology studies, ethics, and policy could leverage such openings to identify and intervene in the ways that ethical/regulatory and scientific/technical practices are coproduced within unfolding research.

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THE ETHICAL VALUES WHICH UNDER PIN THE STANDARDS OF TEACHING

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Teaching is a sacred profession, rather a sacred service than a profession. Any profession demands for its worthy existence, acceptance and enforcement of code of ethics which make the profession itself, self regulating, self governing and self satisfying.

Teacher professional ethics mean a set of dignified principles put into practice by the teachers. They are the valuable tactics that are exhibited and enforced by teachers in relation to the students, colleagues, community and to oneself, to produce a profound effect on the strategies of education.

In modern times of recent globalization, though scientific and technological developments are unimaginatively progressing, the character and conduct of the individuals, society, teachers and students are at the low ebb and are very unsatisfactory in major parts of our country. We often see, hear and witness incidents of molestation of young students, racial discrimination, bribery and favoritism, and a stagnant attitude of teachers without an urge to grow professionally and be competent.

Teachers should learn to control their emotional outbursts with their intellectual potentialities and this is possible only when there is a code of ethics which is imposed, enforced and practiced. Ethics basically is a science of discrimination between the right and the wrong.

Conduct and character development should be an integral part of teaching profession since teachers are the makers of history and it is the teachers who prepare the future responsible citizens of our country. The teachers of India should resolve to adopt the professional ethics of day to day dealing with all those concerned. To make the human relationship sacred, worthy, fruitful and productive, professional ethics is a must, more so in the teaching profession.

The role of the teacher is to educate

Having regard to the purposes set out, the Code begins by setting out the ethical foundation for the teaching profession. This is encapsulated in the values of Respect, Care, Integrity and Trust that are reflected throughout the Code. These core values underpin the teacher in the practice of his or her profession.

➢ Care
➢ Respect
➢ Integrity
➢ Trust

Care

Teachers' practice is motivated by the best interests of the pupils entrusted to their care. Teachers show this through positive influence, professional judgment and empathy in practice.

Integrity

Honesty, reliability and moral action are embodied in integrity. Teachers exercise integrity through their professional commitments, responsibilities and actions.

Respect

Teachers uphold human dignity and promote equality and emotional and cognitive development. In their professional practice,

teachers demonstrate respect for spiritual and cultural values, diversity, social justice, freedom, democracy and the environment.

Trust

Teachers' relationships with pupils, colleagues, parents, school management and the public are based on trust. Trust embodies fairness, openness and honesty.

The teaching profession should set up the following standards that apply to all teachers regardless of the level at which they are teaching.

➢ Professional Values and Relationships

➢ Professional Integrity

➢ Professional Conduct

➢ Professional Practice

➢ Professional Development and

➢ Professional Collegiality and Collaboration

1. Professional Values and Relationships

Teachers should:

• Be caring, fair and committed to the best interests of the pupils entrusted to their care, and seek to motivate, inspire and celebrate effort and success

• Acknowledge and respect the uniqueness, individuality and specific needs of pupils and promote their holistic development

• Be committed to equality and inclusion and to respecting and accommodating diversity including those differences arising from gender, civil status, family status, sexual orientation, religion, age, disability, race, ethnicity, membership of the

Traveler community, socio-economic status, and any other as may be referenced in equality legislation in the future.

- Seek to develop positive relationships with pupils, colleagues, parents, school management and others in the school community, that are characterized by professional integrity and judgment.

- Work to establish and maintain a culture of mutual trust and respect in their schools.

2. Professional Integrity

Teachers should:

- Act with honesty and integrity in all aspects of their work

- Respect the privacy of others and the confidentiality of information gained in the course of professional practice, unless a legal imperative requires the disclosure or there is a legitimate concern for the wellbeing of an individual

- Represent themselves, their professional status, qualifications and experience honestly.

- Use their name/names as registered in the Register of Teachers, in the course of their professional duties.

- Avoid conflict between their professional work and private interests which could reasonably be deemed to have an impact negatively on the pupils.

3. Professional Conduct

Teachers should:

- Uphold the reputation and standing of the profession

- Take all reasonable steps in relation to the care of pupils under their supervision, so as to ensure their safety and welfare

- Work within the framework of relevant legislation and regulations

- Comply with agreed national and school policies, procedures and guidelines which aim to promote pupils education, welfare and protection

- Report, where appropriate, incidents or matters which might affect the pupils welfare

- Communicate effectively with pupils, colleagues, parents, school management and others in the school community in a manner that is professional, collaborative and supportive, and based on trust and respect

- Ensure that any communication with pupils, colleagues, parents, school management and others is appropriate, including communication via electronic media, such as e-mail, texting and social networking sites

- Ensure that they do not knowingly access, download or otherwise have in their possession while engaged in school activities, inappropriate materials/images in electronic or other format

- Ensure that they do not practice while under the influence of any substance which might impair their fitness to teach.

4. Professional Practice

*Teachers should:*maintain high standards of practice in relation to pupil learning, planning, monitoring, assessing, reporting and providing feedback.

- Apply their knowledge and experience in facilitating pupils holistic development

- Plan and communicate clear, challenging and achievable expectations for pupils

- Create an environment where pupils can become active agents in the learning process and develop lifelong learning skills

- Develop teaching, learning and assessment strategies that support differentiated learning in a way that respects the dignity of all pupils

- Inform their professional judgment and practice by engaging with, and reflecting on, pupil development, learning theory, pedagogy, curriculum development, ethical practices, educational policies and legislation

- In a context of mutual respect, be open and responsive to constructive feedback regarding their practice and, if necessary, seek appropriate support, advice and guidance

- act in the best interest of pupils

5. Professional Development

Teachers should:

- Take personal responsibility for sustaining and improving the quality of their professional practice by:

- Actively maintaining their professional knowledge and understanding to ensure it is current

- Reflecting on and critically evaluating their professional practice, in light of their professional knowledge base

- Availing opportunities for career-long professional development.

6. Professional Collegiality and Collaboration

Teachers should:

- Work with teaching colleagues and student teachers in the interests of sharing, developing and supporting good practices and maintaining the highest quality of educational experiences for the pupils

- work in a collaborative manner with pupils, parents/guardians, School management, other members of staff, related professionals and the wider school community, as appropriate, in seeking to effectively meet the needs of the pupils

- Cooperate with the Inspectorate of the Department of Education and Skills and other statutory and public non-statutory educational and support services, as and when necessary and required

- Engage with the planning, implementation and evaluation of curriculum at classroom and school level.