



Government College for Men:: Kadapa

Autonomous & NAAC accredited at "B" Grade

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DOCUMENT ON HUMAN VALUES AND PROFESSIONAL ETHICS

INTRODUCTION TO VALUE EDUCATION

Values are the foundation for any viable life within society. Value Education means the values that promote the happiness and welfare of self, society and universe.

They are set of the principles, ideals, fundamental convictions and standard of behavior that helps in one's judgement of what is important in life and they are held in high esteem by the society.

The word Value is derived from the Latin word 'valere' which means to be of worth.

According to C.V.Good, " Value Education is the aggregate of all the process by means of which a person develops abilities, attitudes and other forms of behavior of the positive values in the society in which he lives"

Need for Value Education

The need for value education is the need of the hour. It arises out of prevailing conditions in the present scenario.

1.Education is a life-giving and liberating process. It prepares the individual not only to face challenges and complexities of economic and social life but also helps him to uplift himself by relishing the materialistic comforts as well as spiritual solace in life. It is not confined to transfer of information but

transformation of being of an individual. unfortunately, there is crisis in the present educational system because it focuses more on development of sound skills than on profound values among students. The reasons behind these are pressures of economic competition, profit centric goals, mad-race to overpower and out pass others, over-exploitation of human and materialistic resources not for need but for greed, short sighted pursuits, material gains etc.

2. Ethics is lacking especially among professional people. Ex:- Advocate, Doctor, Civil Servant etc

3. Most of the people do not know the real aspirations, goal and success in life. Hence the need for value education assumed great importance.

The need for value education arises out of the following aspects. They are

1. Correct identification of our aspirations.
2. Understanding human values to fulfill our aspirations in continuity.
3. Complementation of Values and skills.
4. Evaluation of our beliefs.
5. Technology and Human Values.

1. Correct identification of our aspirations:

Man is ambitious. Everybody will have aspirations or ambitions in life. The aspirations differ from man to man. One should be wise and cautious in deciding his aspiration. Otherwise, his life will be gloomy. It is only on the basis of correct identification of aspiration, one can plan the ways and means and work to fulfill his aspiration.

2. Understanding human values to fulfill our aspirations in continuity:

The fulfillment of aspirations brings happiness which is valuable. Thus, values become the source of our happiness, our success, our fulfillment. As such values form the basis of our thoughts, behaviour and actions. It is only through value

education one can decide whether chosen action is desirable or undesirable, right or wrong human values is necessary. Once we live with the correct understanding of values, we are happy in continuity. Otherwise, we feel deprived, frustrated and unhappy.

3. Complementary of values and skills: To fulfil one's aspirations two aspects viz, value and skills are important a) Value means happiness for one and all, at all times. This is the value domain ie - the domain of wisdom. This helps us to identify and set the right goals and to proceed in the right direction. Skills are the methods or tools to realise one's goal. In fact, both values and skills are complementary and are necessary for the success of any human endeavour. For ex: Leading a healthy life, is a value. It cannot be fulfilled without skills i.e., what type of food it required? and what physical practices to be followed? and so on.

4. Evaluation of our beliefs: Our aspirations grew out of beliefs. The beliefs are the product of what we read, see, hear? what our parents tell us, our friends talk about and what we see on T.V. etc. Thus, there is a body of belief system. These beliefs spread out far and wide into all our realms of living. The interesting thing about beliefs is that they usually change with time. For ex: At first one think that getting a seat in a reputed institution is the most important. He changes his earlier stand and thinks that getting a good job is most important. In this way beliefs change with times. In this way, we may be trapped into conflicting beliefs. Another feature of the beliefs is that they are not universal and change from person to person. For ex: If one wants to amass wealth by all means, the other wants to amass wealth only by rightful means. Since the values are based on beliefs which are unstable contradictory and conflicting and not based on right understanding of values, we are not sure of their correctness. Hence proper and intelligent evaluation of beliefs is necessary to ensure values i.e., happiness.

5. Technology and Human Values: Technology and human values are quite different. Human values are not within the scope of technology. But technology can serve as a means to achieve what is considered as valuable for human beings in an effective and efficient manner. For ex: If we value the relationship with the environment, we will work to create environment friendly technologies. If we do not value the relationship with the environment, the things will be the other way. Without values the technology can prove counter - productive and our skills are likely to be misused. Hence it is essential to understand how technology can promote human values.

Conclusion: Thus, value education enables us to understand our needs and visualise our goals correctly and also indicate the direction for their fulfilment. It also helps us to rightly utilise the technologies to value education.

The basic guidelines for Value Education

The basic guidelines for the introduction of value education are: (1) Universal outlook, (2) Rationalism, (3) Natural and verifiable, (4) All encompassing, (5) Lead to harmony.

1. Universal outlook: The value education should not be restricted to a certain sect, creed, gender or nationality. It should be universally applicable to the entire mankind, at all times and all places, thus it should have universal outlook.

2. Rationalism: The values should not be based on blind beliefs or dogmas. It should be based on reason, that can promote happiness.

3. Natural and verifiable: Natural means, values acceptable in a natural manner to all the people. This aspect of naturality not only leads to the fulfilment of our goals but also to our happiness. We should not accept the values because they are

stated here and there or written in a book. We should verify these to find out whether they are true or not for us. This was to be done by both checking for validity within ourselves as well as something which can implement in our living and finally its outcome by self-exploration.

4. All encompassing: The scope of value education is not limited or restricted. It is all embracing. It covers all dimensions of our living viz, thought, behaviour, work, realisation and also all levels viz, individual, family, society and nature.

The process of Value Education

The process of value education involves two aspects. They are (a) Proposals for the proper understanding of human values, b) Need to verify these proposals for one self.

Norms of verification of proposals:

1) First of all, we will verify these proposals through self-exploration and we shall investigate into these proposals try to verify within us in our own light.

(2) The self-exploration will be done on the basis of whether the proposals are acceptable to us in a natural manner and not just imposed externally.

(3) Self-exploration will also include verifying proposals through experiential validation.

(4) Do not base the values on beliefs and statements. Investigate and evaluate those beliefs and statements sincerely through self-exploration.

(5) Follow Dialectical method adopted by Socrates. In this method the truth will be ascertained through the form of a dialogue between the two people. i.e., between the teacher (presenter) and the taught (receivers). This method enables us to understand the inherent norm of value education.

Conclusion

The process of self - verification should be applied to all the proposals. Life is a laboratory and we will work on the proposals and verify their truthfulness in our living.

Nature and scope of Value Education.

(a) It deals with certain fundamental issues faced by all of us in our life i.e., issues which are directly related to our happiness and welfare.

(b) It aims what is universally valuable to all of us? What is conducive to our individual and collective happiness and prosperity in a sustainable way?

(c) The nature of Value Education is holistic and not fragmented. It covers entire expanse of human living i.e., from self to society, nature and existence and covers all dimensions of human life, thought, behaviour, work and realisation.

(d) It implies the participation of human being in the biggest order, which includes human beings, plants, air, water, animals etc.

(e) Since the human living comprises four levels of living viz, Myself, Family, Society, Nature and existence, we shall study harmony at all these levels to live in peace and harmony.

Having known the harmony at all the levels of living, we can identify our role in it. This role is nothing but his value i.e., human value in its participation in nature/existence.

(f) Having identified the role of human being in existence (i.e., human values), we can understand their human conduct is definite and universal

(g) It also explains how the right understanding forms the basis of Universal human values, the definitiveness of ethical human conduct, humanistic education, humanistic constitution and provides the vision for the holistic way of living.

(h) Finally, it also deals with professional ethics in the light of right understanding.

The content for value education

The scope of value education includes all dimensions such as thought, behaviour, work and realization at all levels viz., the individual, family, society, nature and existence. Accordingly, the content of value education will be to understand self, my aspirations, happiness; understand the goal of human life comprehensively besides other entities in nature. The content should include the innate interconnectedness, the coexistence in nature, the role of human being in the nature, understanding harmony at all levels, learning to live by being vigilant to own thoughts, behaviour and work. Value education should be left to the initiative and inspiration of the teachers in finding the learning resources.

(a) Social and ethical values, examples from day-to-day situations, extracts from sayings of great men, incidents and problems which develop value judgment

among pupils, dramas, dialogues, simple poems (Kavya Vachana) and scriptures from world religions could form the major part of the content along with the biographies of great men

(b) Personal, neighbourhood and community values should be taught in the classroom and thoroughly discussed with the students.

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

(d) Yoga and other activities that develop self-discipline among students could be included.

(e) Group activities like cleaning the school campus, visiting slums, service campus, visits to hospitals, visits to places of worship of different faiths should form part of content in value education.

Discourses on the lives of spiritual leaders can bring out values like self-sacrifice, collective happiness, love for truth and ultimate values of life for which the great leaders lived.

The needs of the Self (I) and the Body.

Understanding the Self and the Body: Human being is the existence of body (matter) and aliveness (jivana). The jivana refers to itself as I (self). Self is the sentient constituent of the human being and body is only an instrument. All the

activities of human being viz, seeing, studying, enjoying etc. are done with knowledge of 'I' and the body is only an instrument of I

Distinction between the Self and the Body: Though both I and body co-exist, but there are distinctions between the self and the body - regarding the needs, activities and type.

Needs of the Self and the body: The needs of the self and the body can be divided into.

(1) Nature of needs,

(2) Time limit,

(3) Quantity and quality,

(4) Ways of fulfilment.

1. Nature of needs:

On careful study, it is clear that the needs of the body are different from that of self (1). The necessities (food, shelter clothing etc), comforts (car etc) luxuries (a big house) etc. constitute the needs of the body. They are called physical facilities or physical in nature. Whereas the needs of the 'I' are: trust, respect, happiness etc. and they are not physical in nature. As a human being we need to work for both i.e., physical facilities for the body and to ensure trust, respect, happiness etc. for the I.

2. Time limit:

The needs of the body viz, food, clothing and shelter are required only for certain time. Thus, the needs of the body are temporary in time and not continuous. For ex: We want food or periodically but not continuously. On the other hand, the needs of viz, trust, respect, happiness etc, are not physical in nature and continuous (without interruption) in time.

3. Quantity and Quality:

a) Quantity: The needs of the body i.e., physical facilities are quantitative in nature. The number of needs may be large small, but they are limited in quantity. For ex: Take food. We take food only for certain limit. If there is no limit for physical facilities, then, it only leads to displeasure and discomfort. We like to eat an apple. If you go on consuming apples continuously the result will be (a) At first necessary and tasteful, (b) Not necessary but tasty, (c) Next Unnecessary and tasteless, (finally intolerable). Thus, the physical facilities are necessary in the beginning, but if we keep consuming them continuously, it will be intolerable with the passage of time.

b) Quality: On the other hand, the needs of the self are qualitative by nature and not quantitative. We can neither respect, nor measure happiness. i.e., the needs of the I. If a feeling is naturally acceptable, we want it continuously, otherwise not ex: disrespect. We do not want it even for a single moment, since it is not naturally acceptable. On the other hand, respect is naturally acceptable and we want it continuously. Hence as far as I am unconcerned:

"If it is naturally acceptable, I want it continuously'

If not acceptable, I do not want it at any moment".

4. Ways of Fulfilment: The needs of the body i.e., physical facilities are fulfilled by appropriate physic-chemical things. But the needs of the se or happiness is fulfilled by right understanding and right feelings.

I may have a lot of physical facilities but if I lack understanding, I will not be happy. For ex: You sat in an air-conditioned room with all the physical facilities that ensure comfort to the body, but if you have contradictory thoughts or confusions. How do you feel? The answer is unhappy. Similarly, we may be living together amidst lot of wealth but if we do not have right feelings for each other, the happiness in living together is not ensured.

Thus, the needs of the Self are fulfilled by the right understanding and right feelings, while the needs of the body are fulfilled by physical facilities.

The role of choice making in values of education.

- Selection of choice (decision) making is very important in values education.
- It usually depends not only on the average level of educational material that students earn but also on how it affects them. So the choice making in values of education affects students.
- It can therefore be said that the importance of choice making in the education of values play a multifaceted role.
- The question that always arises in the discussions of the teaching of values is that values should be taught no matter what.
- Many educators have argued that class activities of value issues should have a value process as opposed to a specific value direction.
- The process model of value clarification was developed by Roths, Harmin and Simon and is called the value clarification method. They define value in terms of three key value processes: choosing, cherishing and acting.

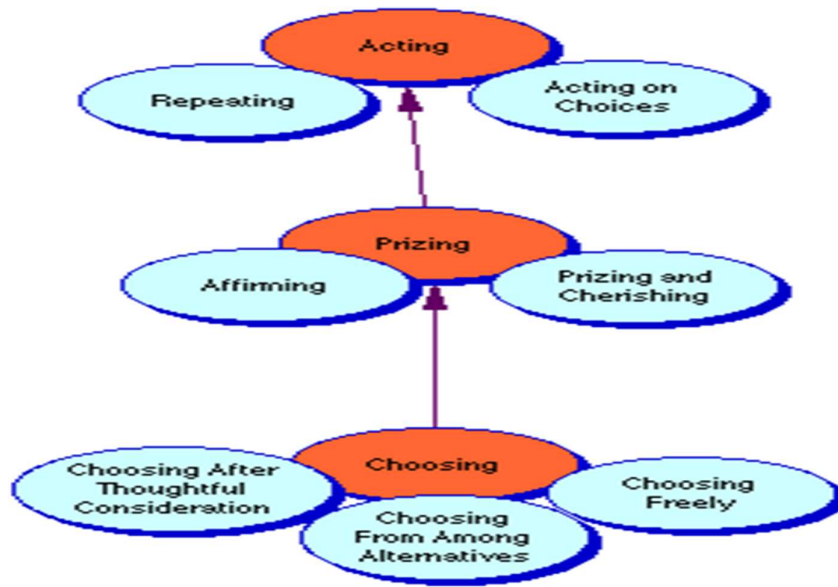


Figure 1. Values Clarification Process

Key Valuing Process	Student Actions	Criteria
Acting	Repeating Acting on Choices	At this level, the action will reappear a number of times. Demonstrating choices by integrating the choice in our life.
Prizing	Affirming Prizing and Cherishing	Willing to affirm the choice publicly. The individual esteems, respects and hold the value dear.
Choosing	After thoughtful consideration	Reflective thought based on research and investigation. Examining alternatives and then making a choice. Choosing without coercion.

	<p>Choosing from alternatives</p> <p>Choosing freely</p>	
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However, the values are classified into four categories. They are Personal Values; (2) Social Values, (3) Moral (4) Spiritual Values.

Personal Values:

The personal values are

(a) Honesty: It is the most important trait of character. It constitutes integrity, truthfulness, fairness and sincerity.

(b) Truth: It means speaking truth and not utter lies

(c) Humility: It means modesty, simplicity and fairness. It also means absence of egoism and obstinacy.

(d) Discipline: It means educating a person to acquire true character and conduct.

Indiscipline leads to chaos, confusion and decay

(e) Responsibility: It means obligation or duty. It means proper discharging of our duties towards family, society and nation.

(f) Courtesy: It means gentle or polite. It implies "give respect and take respect". Respect elevates the status of a person and disrespect degrades the status.

(g) Compassion: It means kindness. Be kind to the aged depressed, disabled and the needy.

(h) Forgiveness: It means Kshama. A person offends another person by abusing him with filthy language etc. After some time, he repents and approach that person to pardon him. Then the gentle way is to forgive that person. For ex: Rama pardoned Kaka sura who rudely behaved with Sita.

(i) Friendship: It is a bond between two likeminded people. It means one would try to depend the other at all costs. It should be in the form of reciprocity i.e., like the friendship between Krishna and Kuchela, and between Karna and Duryodhana

(j) Simplicity: It means simple living like that of Gandhiji. He is devoid of pomp, power, glory etc.

(k) Love: One should try to love not only mankind but also everything in nature. Love breeds love, contempt breeds contempt.

(2) Social Values

The social values are general differ from society to society. However, the basic social values are a) Respect, (b) Rectitude (c) Affection.

(a) Respect: It stands for admiration felt or shown to elders, superiors in qualities or in position. This respect helps smooth running of institutions, be it a family or community.

(b) Rectitude: It implies moral correctness. In tradition societies what is right is usually treated as good.

c) Affection: Affection is the feeling of fondness between the people. It may be parents, friends, wife and children.

Negatively social values stood for the eradication of social sign evils viz, untouchability, gender discrimination, child marriages, prostitution, dowry system etc.

Finally, it is non-violence, goodwill, harmony, love, trust, mutual cooperation and mutual coordination that will create a healthy society.

(3) Moral Values:

Moral values are based on ethics. The moral values are (a) Concepts of highest moral good, (b) Right and wrong (0) Moral duty, (d) Virtue and vice, (e) Merit and demerit, (1) Freedom and Determinism.

(a) Concept of highest moral good: The highest moral good is supreme good which makes a man of perfect being. A highest moral good is a personal good aimed at individual welfare. A highest moral good is a universal good. It aims at the welfare of the mankind. Thus, it is superior over all the values. In a way more absolute good is the absolute value.

(b) Right and wrong. The word Right is derived from the Latin word Rectus which means according to law. Here law means ethical law in this way one who obeys the ethical laws is right and who violates the ethical laws is wrong. The right can be called good and the wrong can be called wrong. Thus, the right and wrong are nothing but good and bad. Through they are opposites and contradictory, when it comes to discussion, the good may become bad and bad may become good. Whatever may be the supreme good is the ultimate good.

Moral Duty: The moral duty constitutes those activities that promote the ultimate good. It is conjoined with moral obligation. It implied the internal self, their moral intuitions their sense of duty which inspires them.

(a) Virtue and Vice: The Virtue means moral Virtue. It means the habit of doing one's duty and abstaining from doing what one should not do. Virtue is a sign of good character. Whereas vice is a sign of bad character.

(e) Merit and Demerit: Merit and demerit are the two characteristics of character. Merit is virtue of character; demerit is its defect. Merit leads to the exaltation of character and demerit degenerates it. Merit increases the moral value of demerit decreases his moral value.

(f) Freedom and Determinism: Freedom is the basis of morality. It means responsibility and self-control. It is also self-determination. In ethical concept, self-determines its will according to the individual ideal of ultimate good. Its concept is "Swadharma".

4. Spiritual Values:

Spiritual values are embodied in a religion Beyond the faith, truth, honesty, peace, love, non-violence, virtue etc are the other traits of a religion. In moulding the life of man, the importance of religion is recognised all over the world. According to Gandhiji, character can be developed by sincerely following one's religion. Dr S. Radha Krishnan, believed that without religion man cannot be enlightened. Qualities like truth, self-control, humility and detachment can be inculcated only through religion,