

HUMAN VALUES IN CHANGING WORLD

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CHAPTER 1

Human Values: Meaning, Nature and Types

"Basic human values" refers to the core principles of what it means to be human. They bring forth the fundamental kindness of individuals and society as a whole.

Our success is guided by our values, which serve as a paradigm for what is acceptable. Characters define their identities, choose their values, and form their beliefs, all of which influence human behaviour.

Morals, integrity, a tranquil existence, respect for others, honesty (truthfulness and trustworthiness), compassion, kindness, bravery, sharing, and time management are examples of human values. Service-learning is a teaching style that focuses on critical, reflective thinking and civic responsibility by integrating community service with academic study.

Meaning of Human Values

As a concept that promotes well-being or helps to avert damage, value may also be described as follows: Human beings are special in that they have the power to construct their own identities, adopt their own values, and develop their own religious beliefs. All three of these factors have a direct impact on a person's behaviour. As a result, values are principles that we have in front of us that guide and steer our behaviour.

Philosophical values are an integral aspect of the discipline. As a result, the goals of education are inherently concerned with values. Indeed, all education is a very organically value-oriented endeavor at its core. Everyone believes that educational goals, regardless of whether they come from a person, a family, a community, a school, or an educational system, are beneficial. The term 'good' is supposed to signify 'avoidance of evil' in this context.

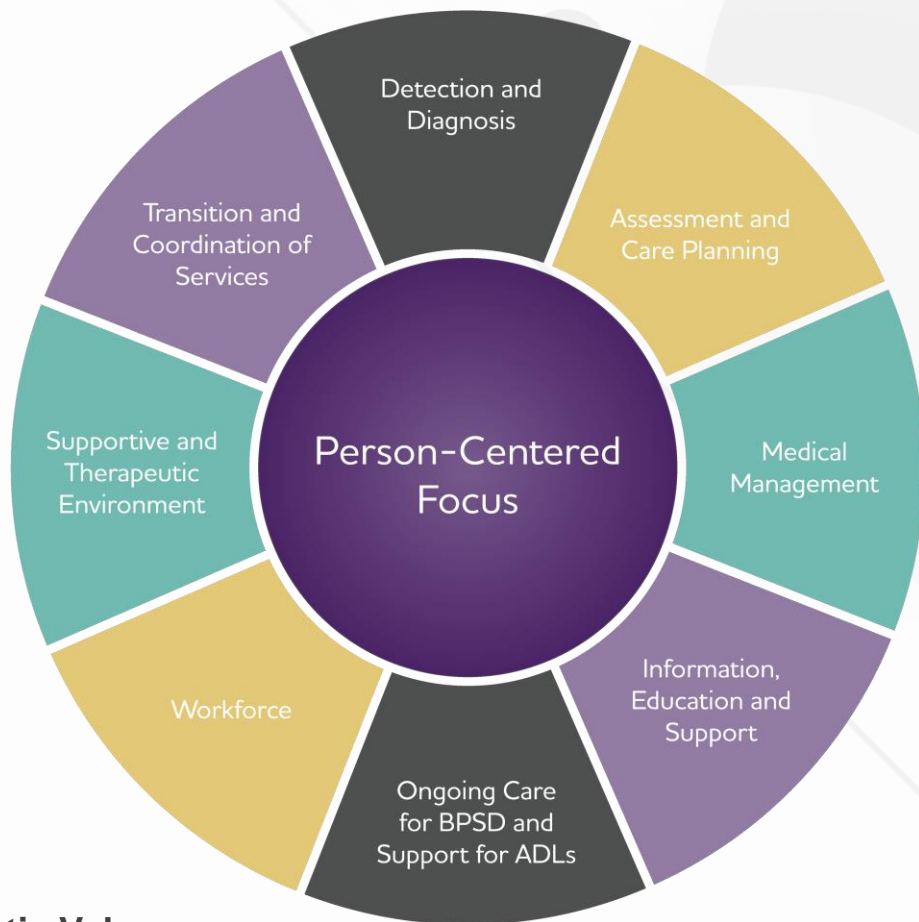
Definition of Human Values

Value is "a concept explicit or implicit, distinctive of an individual or characteristics of a group of those desirable traits which influence the selection from available modes and ends of action.

Types of Human Values:

1. Ultimate Values:

The ultimate values are value statements that describe the importance that particular ideas, events, and actions have for us as individuals. These go beyond being just expressions of intellectual conviction in the sense that they reflect the beliefs that influence our decisions about how to conduct our lives.



2. Democratic Values:

To define democracy, all persons have equal rights to participate in the political process while enjoying their freedom to live as they wish, provided they do not infringe on the rights of others to do so. As a result, democracy is seen as a procedural concept rather than an ultimate way of life.

3. Educational Values:

The values linked with common life, in terms of Ultimate Values and Democratic Values, are supplemented by education, which relies on values inherent to the knowledge it tries to influence, and the ethics of imparting instruction to human beings within the limits of the classroom.

4. The Natural Environment:

As a valid quest for truth in its ultimate unity, there is an inherent human desire to comprehend the realities of the world, and the promotion of understanding of all domains of human experience, particularly physical and intellectual experiences as well as aesthetic experiences as well as social, moral, and spiritual experiences is encouraged.

Values that are objective (or external): There are some educators who believe that educational ideals are external and objective in nature, whereas others do not. This group of students does not consider themselves to be an internal or private issue of the instructor or the student. Its adherents think that human desire may be an essential component of educational value, but that values exist independently of such desire.

CHAPTER 2

Importance and Need of Human Values

Everywhere we turn today, we witness the disintegration of society, whether it's in the realms of family life, religion, the environment, the economy, or government administration. This fragmentation and collapse of our environment seems to be intimately linked to a loss of human values, a point of view that is becoming more popular throughout the world.

People are today more eager than ever to investigate our shared human values, those characteristics that elevate and connect us and which are the basis of our own inner dignity as well as the dignity of all others. This is a time of great opportunity. Governments, schools, hospitals, and corporations are all placing a high priority on the importance of values in their operations. However, although advocating and celebrating principles is very important, it is much more crucial to be able to conduct our lives in accordance with them in practice. That is the source of the difficulty in this situation. In fact, it might be argued that our incapacity to act in accordance with our principles is the most significant source of contemporary misery.

Throughout a person's life, universal human values play a vital role at different times, including throughout his or her schooling and professional career. When a kid first joins school, her or his conduct is influenced by the home culture, which is represented by the family circle. The school circle, which includes friends and instructors, has a significant impact on a child's conduct throughout his or her primary and secondary school years. Upon entering college or a professional course, the social circle plays a crucial role, since it has a significant influence on the individual's humanity and moral skills. The general personality of individual is influenced by the people in his or her social circles.

The respect for ourselves and others, as well as the respect for the rules of the world and the laws of nature, begins to grow. We feel an inner sense of well-being that frees us from the slavery of our cravings and requirements.

What Are Human Values?

In spite of the fact that we are not always conscious of our own values, being aware of them may really assist you in making better judgments that are beneficial to you and others in the long term. If you want more diversity, change, and spontaneity in your work life, you might consider picking a position that offers more definite prospects for stability and tenure, rather than one that does not.

Values are presented in diminishing significance. An person may choose freedom above comfort, or equality over comfort. It is the idea that one thing (equality) should be sacrificed to attain another (comfort), and so on (freedom).

Where Do Human Values Come From?

Important to remember is that values cannot live in a vacuum, they must be integrated into society. Overall, every value we conceive of is a concept of "goodness" that exists in our thoughts. This concept of "goodness" exists as a sociometrist construct that directs both collective and individual activity. While people may believe they are acting in accordance with their own personal ideals, these values are always derived from a social or biological environment.

Importance of Human Values in the Workplace

Human values matter because they govern our beliefs, attitudes, and behaviors. Your personal morale and well-being will suffer if you frequently compromise your values in decision-making. One of the most important tasks any human being can do is to recognize and understand their own values. This effort is necessary while working.

1. Human values help you to gain self-respect.

Respecting your values and refusing to compromise them under pressure is a proven way to regain your dignity. For example, if you value punctuality, inform your co-workers. Speak out if you feel undervalued or disregarded by your boss or co-workers.

Nobody can respect you until you respect yourself by being faithful to what you feel is ethically sound and in keeping with your values. If you do not respect yourself by remaining true to your beliefs and values, there is no reason for anybody else to respect you. Communicating your beliefs not only helps you have better relationships and be happier with others, but it also helps you have more self-respect.

2. Human Values help you be clear about your wants.

Personal values are important in your life and in the lives of others. They may also support you in your job search or make professional choices in general.

Sort values from most important to least important in order to identify your own work values. Recognition, achievement, freedom, assistance, working conditions, justice, etc. Knowing your core values might help you find companies or industries that share your ideals.

3. Human Values help you in decision-making.

The present job market may seem to provide unlimited possibilities, but this wealth of options may also imply that we have 'lost' the ability to make successful selections. There will always be alternatives, opportunities, and paths to pick from and follow. Understanding your views might help you go through the options and choose the best one.

4. Human Values help you enjoy your life.

We live by our human values, which are the ethical goal statements that guide our actions. While some of these values may change over time, our basic values stay constant from the moment they are established. Considering your own personal ideals is inextricably linked to your contemplating conscience. As soon as anything causes you to act in a way that goes against your morals, your conscience raises an objection that endures until it can no longer be ignored without compromising your well-being.

5. Human Values keep you motivated, focused, and engaged.

The amount of time you spend working for a firm with whom you disagree with their product, method, or goal is detrimental to your productivity. Living our life in line with our beliefs keeps us motivated and happy in all aspects of our lives, including our professional lives and careers. Putting out effort toward a goal in which we do not have a strong belief might cause us to fall behind in our efforts and lose motivation far more quickly than if we were fully committed to achieving the objective in issue.

Need For Human Value Education

Identifying one's own self – In absence of right understanding of self, one would naturally attempt to fulfil every desire appearing in mind even unethical ones. Value education helps one to differentiate between ethical and unethical desires.

Identifying the aspiration of self – One must attempt to identify the aspirations of the self in the light of ethical values. Value education helps in identifying such skills and aptitudes, which can require to realize such aspirations.

Holistic Approach – While committing to action for actualization of one's goals, every action needs to be analyzed in the light of universal values which are acceptable to the society. Such actions should not be harmful towards the nature, ecology and life as a whole. Value education is a guide to the students in the direction of universal happiness or goodwill towards everyone.

Technology and Value Education – Technology is a giant capable of meaningful construction and even meaningless destruction, thus value education is needed to train the future technocrats by making them fully aware of both the constructive as well as destructive aspects of technology.

Sources of Human Values

Family – Family is the prime and most important source of obtaining values. Every child learns some values from his family since his childhood and retains those values in his mind throughout his life.

■ **Society** – After family, society also plays a major role developing value system of an individual. Every child learns basic manners and discipline from the school ■

Personal factors – Personal characteristics like intelligence, ability, appearance and education level of a person determines his value system very strongly. For example, an intelligent and educated person will understand and learn the social and work-related values relatively faster than the uneducated person.

Culture – Cultural factors which influence value system of an individual include norms, beliefs and other behaviour patterns which are preferred and acceptable by the society.

Religion – Religion is comprised of set of values and traditions which guide routine behaviour and decision making of an individual. Religious values help people determine what is good or what is bad.

Life experiences – Man learns most from his own experiences and sometimes from experiences of others too. The values which an individual learns from own experiences of life are relatively long lasting and difficult to change.

Role demands – Role demand refers to the behaviour which is associated with the particular position or role profile in an organisation. Every individual play multiple roles in his life. The problem occurs when there is a role conflict.

Constitution – Almost, all the existing constitutions of various countries highlight the values of democracy, equality and world peace. The values enshrined in the Constitution of India are stated in its Preamble are Justice, Liberty, Equality of status and opportunity and Fraternity. Herein, justice occupies the first place, followed by liberty, equality.

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CHAPTER 3

Value Education

Virtues

Virtues are values that are beneficial and valued. They are desirable attitudes or character qualities, as well as motivations and emotions that enable us to behave in a manner that allows us to reach our fullest potential and achieve our goals. The golden mean is a road that between the extremes of 'excess and deficiency', and it is followed by inclinations that include problem-solving via peaceful and constructive ways.

Civic Virtues- Civic virtues are the moral obligations and rights that one has as a citizen of a state or as an essential component of society and the environment in which one lives. Voting, volunteering, and creating welfare organisations and meetings are all examples of civic virtues that may be shown by a person. For instance, Payment of taxes on time (Moral duty) and Voting in Election (Moral Right).

Civic Knowledge – Citizens must understand what the Constitution says about how the government is working, and what the government is supposed to do and not to do. One must understand the basis of our responsibilities as citizens, besides duties and rights.”

Self-Restraint – It is necessary for each individual person to have the ability to regulate or contain themselves in order to exist in a free society with limited government. A police state would be required otherwise in order to ensure safety and order.

Self-Assertion – Self-assertion requires people to be confident in their rights and to have the bravery to speak up in public in order to preserve their freedoms and rights. Governments have the potential to seize the same liberties that they were established to safeguard.

Self-Reliance – Citizens who are self-sufficient are free citizens in the sense that they are not dependant on others to meet their most basic requirements.

Value Education

Value education is the topic that equips us with the knowledge of 'what is important' in the pursuit of human happiness. In order to satisfy all standards for any seminar on value education, the following guidelines for the course's content are essential to follow:

Universal: It should be acceptable for all persons, regardless of their caste, declaration of faith, nations, religion, or other affiliations, and should be appropriate for all situations and locations.

Rationale is that it must appeal to human reasoning. It must be amenable to thinking and no be based on authoritative beliefs or visually impaired convictions, among other things.

Natural and undeniable: It must be typically worthwhile to the person who participates in the course, and when we conduct our lives in accordance with these principles, we feel happiness. It should be experientially clear rather than based on beliefs, convictions, or suppositions, for it to be valid.

Everything is enveloping: Value education is intended to alter our level of awareness and way of life. As a result, it must include all of the dimensions (thinking, behaviour, work, and acknowledgement) and levels (individual, family, society, nature, and presence) of human existence and calling in order to be comprehensive.

Leading to amicability: Last but not least, the value education is concerned with promoting harmony inside the individual as well as among persons and with nature.

Components of Value Education

Value education may also be referred to as character education or excellent education, to give it another name. Value education includes many essential elements, the most significant of which are as follows:

1. Character or moral education: is a critical component of value education and is referred to as "character education." Developing good manners, good behaviour, and becoming a socially acceptable human being are all aided by this programme.

2. Health Promotion and Education: Individuals who pursue this form of education will receive knowledge and abilities that will help them to preserve their own or another person's health.

3. Environmental Education (Education in the Environment):

Individuals who have this knowledge are more equipped to investigate environmental challenges and take necessary steps to resolve them. It assists people in making appropriate choices that contribute to the preservation of environmental quality.

Human Rights and Value Education

People are realising that human rights education (HRE) is a method of increasing human rights awareness and knowledge while also developing human rights skills and values with the broad goal of creating a general human rights culture. As a result, students should be aware of the concerns, concerned about the issues, and prepared to defend human rights.

National policy of education (1986) has taken note of erosion of the essential values and accordingly has stressed on the need for readjustment in the curriculum in order to make education a forceful tool for developing social and moral value in our youth.

National curriculum framework for school education (2000) has also given due stress for value education in schools. It has stressed that the school curriculum must contain components that may embed essential values in the fresh and pure minds of school children.”

Methodology for Value Education

Universality – The curriculum on value education must be universally applicable to all human beings notwithstanding any differences. Thus, it aims to promote universal human values.

Natural acceptability – Openness to any suggestion or principles depends directly upon a person's natural acceptability. Thus, the methodology adopted for teaching value education must be naturally acceptable as well as verifiable for every student.

Reasonability – Every value-based principle must appeal to individual reason in order to make an effective impact on the student's mind. Rules and ordinances are compulsive in nature which often face defiance whereas principles appealing to reason are willingly complied with.

Versatility – Value education is not merely a subject for learning but its sole intention is to establish the values so learned into every aspect of the life of the learner. Values must make a deep impression on the conscience of a person for their strict adherence.

Universal harmony – Value education aims to bring total harmony within and without of individual self. Inner harmony is crucial to maintain moral integrity whereas outer harmony is required for larger social goods such as establishing harmony among every entity within the universe, be it inanimate and animate beings.

Aims of Value Education

Education is not merely acquisition of knowledge but to see the significance of life as a whole and work towards self-improvement throughout the life.

It is an experience in itself which will enable student to live safe, healthy and fruitful life and become responsible citizens who make positive contributions to the society.

It aims at promoting broader capabilities, attitudes and skills that matter not just in schools but also life beyond schools, making the world a better place not just for themselves but also for their family, friends, colleagues and others. It also prepares student for the world of work. The attitudes and values of hard work, discipline, cooperation, communication skills etc. enable them to develop healthy interpersonal relationships at home and in school which in turn facilitate their better adjustment on the job.

At the individual level, fostering values in school students therefore needs to be seen as an investment in building the foundation for lifelong learning and promoting human excellence. In this sense education for values humanizes education.

At the societal level, education for values aims at promoting social cohesion and national integration for transforming societies, nations and creating a better world. It can contribute to create the aspiration for transformation of the culture of war, violence and greed into a culture of peace.

Values across Culture

Power Distance – Power distance is the degree to which people accept uneven distribution of power in the society and institutions. People with high power distance tend to accept unequal power distribution.

Individualism vs. Collectivism – Individualism refers to the degree to which people place a higher value on individual goals than on group goals (for example, western democracy – Rights over Duty).

Masculinity vs. Femininity – Masculinity is defined as the degree to which a culture favours conventional masculine dominion over privilege and power (for example, the Afghan Taliban), while femininity is defined as the absence of any distinction between the roles of men and women.

Long term vs. short term orientation – In contrast to short term orientation, long term orientation is a national value that places focus on the future, saving, and persistence (for example, the concept of sustainable development), while short term orientation places stress on the past and the present.

Indulgence vs. restraint – Indulgence is described as the degree to which individuals choose to enjoy life, have fun, and satisfy natural wants (as in a Materialistic way of life), while restraint is defined as the degree to which societal standards or spiritual ideals regulate an individual's needs, desires, and behaviour (Spiritual way of life).

CHAPTER 4

Human Values in Hinduism, Buddhism, Jainism

Human values aid in the formation of bonds between individuals of various nations, races, religious views, and cultural backgrounds. Another set of human values includes, but is not limited to: love, kindness, justice, peace, honesty, respect, openness, loyalty, equality and loyalty and equality.

Religious beliefs influence a wide range of civic values held by people as well. Particularly strong links exist between religious and social values such as attitudes toward homosexuality, women's roles, the nature of good and evil, as well as views on family and marriage.



Truth, love, righteousness, goodness, and other ideals are examples of spiritual values, as are other concepts such as compassion and forgiveness. His beliefs conflict with those of the radical Enlightenment since Schleiermacher felt that religion would endure and continue to exist no matter what occurs because it is not based on reasoning but on emotions.

There are several ways in which religion is thought to influence subjective well-being.

5 things all religions have in common

- A belief in the supernatural and the spiritual world.
- A belief in the existence of a soul.
- A collection of sacred writings or scriptures.
- Organized Institutions.
- Strong sense of family and community based on rituals and festivals.

Human values affect a person's thinking and behavior

Individuals' perspectives on a topic and approaches to difficulties are influenced by their values. To illustrate this, consider the example of a person who sets a high value on honesty and who avoids doing a favor in exchange for advancement.... Because individual behaviour is influenced by values, bad behaviour may be a consequence of negative values as well as vice versa.

Our personal values serve as the cornerstone of our lives. They control the decisions we make and influence the course that our lives will follow in the future. In our relationships, careers, and any other activities that we participate in, our values will have an impact on the choices that we make.

Our actions are guided by our values, and your aims are motivated by them. In order to determine your priorities in life, direct your decision-making, and evaluate your level of success and satisfaction in life, you must first set objectives for yourself. Take some time to consider what it means to you to be successful. It will be different for you than it will be for the rest of the group.

Human Values in Hinduism

Hinduism is based on inculcating and practicing certain basic human values which refer to behaviour of individuals in daily life. These are the essential morals which every Hindu must have which are as follows:

Truthfulness – Everyone should speak the truth with kindness and compassion. It is possible that in short run untruth may appear to win but in long run truth will always win. But if truth causes harm, it is better to be silent rather than speaking it.

Non-violence – According to Hinduism 'Ahimsa Paramo Dharma' - Best Dharma is not to harm others for personal benefits. One should not opt for non-violence at least not beyond bare minimum without which one could not survive.

Non-Stealing – Hinduism teaches not to steal or enter into debt. One should not be greedy and selfish which may result in stealing. The person should not take the things which do not belong to him rather one should use hard earned assets and money.

Compassion – Every Hindu must have calloused, compassionate and intensive feelings. He must have sympathy, kindness, love, mercy for all. One should do his deed selflessly and for the benefit of society.

Forgiveness – One should restrain oneself from intolerance and ill will. The individuals can forgive only if they have combined characteristics of patience, tolerance and bear sufferings.

■ **Sweet speech** – Hinduism teaches us sweetness of speech and personality. One should not be rude, harsh and impolite. The individual should be pious and should always use sweet words.

Tithing – Hindus should be generous. It is believed in Hinduism that more you give more you get. One should give or donate to others without any intention of reward.

Free of Sin – Hinduism teaches us not to perform any action that is sinful. According to law of Karmas, everyone is rewarded according to his karmas, sooner or later, in absolute and correct measure.

Acceptance – Everyone should do selfless deeds (Nishkama Karma) without concern of outcome. Whatever the outcome of any action should be accepted as the gift of God. Whether the Result is desirable or undesirable, one should accept the result without anxiety.

Oneness of Human being – In Hinduism, it is believed that everyone is alike. Soul is a part of God and exists in everyone. One should follow inner consciousness and see everyone else in oneself.

Listen to self-conscience – Whenever a person is in dilemma whether the carrying out action is right or wrong then he should listen to his self-conscience.

Enlightenment – Hinduism believes that one can evolve himself through continuous up-gradation of knowledge through this one can realize his 'self' and be fully enlightened.

Human values in Buddhism

Believe in the concept of 'Karma'– Human beings must believe in the concept of 'Karma,' which is based on the concept of cause and consequence. In his opinion, assisting the ill equates to becoming a vessel for the presence of the Almighty.

Ethics - He held to two golden commandments of Christianity, namely the concept of equality and the principle of reciprocity, as his guideposts for living. It implies that we must behave or act in the manner in which we expect others to behave or act.

Mental Development - This is the only way that may help us to become stronger and more in control of our minds. Concentration and meditation are two techniques that might help you develop your mental abilities

Love - According to Buddha, the only way to put a stop to hate is to practice love and compassion. We may overcome our anger by showing love and compassion to others around us.

Harmony - Aiming for balance and harmony amongst all living and non-living things in the cosmos in order to achieve enlightenment, he worked hard to achieve this goal throughout his life.

Spread of Peace - Human civilization may be peaceful if it accepts the Buddha's original goal of spreading peace. Peace may be achieved via the practice of non-violence, as well as through brotherhood and goodwill among all people.

Self-reliance – Self-power, unity, and self-reliance are all necessary for the development of human society and country. The unity that may be gained and strengthened by the use of force will not survive for long.

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Patience - Having the capacity to remain cool and lucid in the face of a variety of hurdles such as delays, disappointments, and other difficulties is essential. When other people attempt to damage them, human beings should be able to maintain their composure and refrain from expressing their wrath in response.

Perseverance - is the capacity to channel all of our energy into a useful and constructive goal that will benefit all of humanity. Perseverance is a quality that can be learned.

Self – Analysis - It is necessary to analyse one's own thoughts and actions in order to better one's own situation. Every day of our lives needs a little amount of practice in order to develop ourselves.

Human values in Jainism

Non-violence – Killing or harming any one physically or by the words of mouth, both are strictly abandoned by Jains. The conduct of non-violence helps in spiritual development which helps in one's salvation and release from rebirth.

Non-Attachment – It concentrates on non-possession of worldly things or property. According to them, Attachments may result in the direct harm to individual personality.

Asceticism– Jainism follows strongest asceticism. Such life means nakedness or non-possession of even clothes, keeping fasts, body mortification etc. to be free from old Karma and a restraint on new Karma.

Not stealing – A Jain mendicant should always take necessary permissions to get anything from others and only accept those things which are given voluntarily by others. They are strictly opposed to theft and stealing.

Celibacy – It refers to being away from sex and sensual pleasures for Jain monks and nuns. But for laypersons or followers, it means complete fidelity in marital relationship.

Meditation – Meditation is a form of austerity and ascetic practice. It means one has to be pure. One must leave selfishness and concentrate on enhancing knowledge.

Morality and virtues– One must live a good life as well go higher to divine perfection. To avoid pain and loss in living beings, practice of Dharma is most essential.

Equality of men and women– Jainism aims to provide knowledge and wisdom to all men and women to build their character by practicing some discipline in their student life.

Education – It is quite integral and intrinsic in life which goes beyond mere acquisition of knowledge. Education means knowledge, vision and building a good sound character which aims to achieve liberation.

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CHAPTER 5

Role of Family, Society and Educational Institutions in Inculcating Human Values

Role of Family

“If a country is to be corruption free and become a nation of beautiful minds, I strongly feel there are three key societal members who can make a difference.

They are the father, the mother and the teacher. – APJ Abdul Kalam

As goes the family, so goes the nation and so goes the whole world in which we live.” – Pope John Paul II

Parents are the primary educators of children who are responsible for providing primary moral education. The parental influences on the psyche of children's moral development play a huge role. Let us understand the process of value inculcation through parental influences;

Induction (Initial Experience) – Philosophers often argue that the behaviour of parents is what shapes up the behaviour of children. Thus, parents need to practice what they preach and then preach what they practice.

Nurturing and support – Authoritative Parenting is essential in order to foster self-awareness, respect and social sensitivity along with authority and respect for rules.

Modelling – This requires the parents to teach their kids by setting an example. For instance, respecting the kids is essential to teach them respect.

Enforcement Mechanism – Good behaviour of the child must be rewarded but only with intangible things such as Hugging, Appreciation etc. This will keep him motivated and will help him stick to being at his best behaviour always.

Democratic parenting – It helps in the development of cognitive reasoning in the child so he could make reasonable choices at present or in future.

Moral lessons – It has long lasting impact on children psyche and also helps in the development of moral reasoning thereby one could differentiate between morally appropriate and inappropriate behaviours. For example, telling stories from Mahabharata, Ramayana etc.

Family structure and social influence – In joint family gatherings, child learns the basic family values such as courtesy, respect, mutual care and affection etc.

Traditional values – Practice of traditional values by family member is learned by children through observational learning. For example, Honourable treatment given to female members of family inculcates the value of treating women fairly in the child.

Challenges/Limitations

Source of regressive values – Family, being an informal institution is largely a source of regressive values. For examples, In India, Parents teach their kids to be in the company of similar identity (Religion, caste etc.)

■ **Conflicting values** – Different moral lessons by various family members may lead to conflict in formation of value system. For instance, orthodox in a family will take conservative values whereas democratic will preach liberal values.

Pretending Parents – Parents due to various reasons fail to adhere to teaching themselves that they imparted to their kids. Children easily recognize this hypocrisy and lose faith in the preaching imparted by parents. For example, Parents teach the value of love and care but they themselves fight with their relatives over petty issues.

Decline in joint family – Change in Family structure is weakening the process of value inculcation through family. Parents spend very less time with their kids, in addition, rise of technology has significantly decreased the interaction between parent and child.

Lack of emotional and spiritual values – In today's world, parents are imparting value of meritocracy in brute **sense** while neglecting emotional and spiritual aspects of human development.

Role Of Society

Culture and Religion – Religion and culture are more or less interlinked and their codes are most influential factor in value inculcation through societal channels. For instance, Indian value of Tolerance and Mutual acceptance is heavily drawn from Hindu texts.

Tradition and customs – These are the basic essence of any societal setup. Some of the underlying values behind tradition and custom are loyalty (Raksha-bandhan), Belongingness (Holi) etc.

Political setup – This may be either Democratic or autocratic, based on the nature of political state, suitable values are transmitted among citizens. Though sometimes, Politics of other state can influence our values towards incumbent setup. For example, Recent protests in **Hong Kong** for democratic rights despite being an autonomous region of China.

Economy – Economic setup of the society too influences values of members of the society. For instance, socialist economy promotes the **value of equity** whereas market economy inculcates **values of creativity and competition**.

Mass Media – In the digital age, this assumes higher significance. Recent controversy surrounding social media companies leaking data to private firms in order to analyse the behaviour of voters for Political benefits. This is a double edge sword where one can learn the value of togetherness, belongingness etc. (#Metoo movement) or can spread hate and communal feelings (Recent Islamophobic twitter trends).

Civil society – Civil society mobilize people based on a common cause and promote their cause using media, demonstrations etc. and thus, influence people's values. For instance, MKSS movement which led to RTI Act, 2005 in India inculcated the value of openness and transparency in public life.

Leadership – Leader's mould people's attitudes through persuasion or demonstration effect. For example, celebrities affect people's values in terms of their dressing, eating, behaviour etc.

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Challenges/Limitations

Diversity of values – In a multi-cultural society like India, there are tons of diverging values across cultures. For instance, Jainism advocates strict vegetarianism whereas other religions doesn't prohibit eating non-veg foods.

Societal morality – Mostly driven by traditions and customs. Several of its tenets are against the liberal sentiments and constitutional morality. For instance, Institution of Khap Panchayat in North Indian states punishes those adults who engages in love marriage or inter-caste marriages.

Role models – Socio-Religious institutions and leaders are losing credibility due to involvement in immoral activities. Either people don't trust them or some blind followers goes any extent to defend the immorality. For instance, various religious leaders are accused of sexual harassment of minor girls.

Vested interest – Social institutions are often driven by varied form of socio-economic-political interest. They promote those values that are **status-quoist** in nature since slight amount of deviation may bring radical changes in society and these institutions may lose their bread and butter. For instance, many right-wing organisations advocate that woman should only do caring work and should not join workforce.

Social boycott – Social institutions apply highly irrational enforcement mechanism to punish those who deviate from social norms. Most of the time, it turns out be counter-productive. For instance, growth of **Naxalism movement** may be considered as a reaction by lower caste people to the atrocities committed by Upper-caste people on them. Thus, social boycott doesn't help in the process of socialization but causes instability in social dynamics.

Role Of Educational Institutions

"Intelligence plus character that is the true goal of education. – **Martin Luther King**

Kothari commission has rightly mentioned that *Destiny of nation is being shaped in her classroom*".

What we learn in the class room that should be reflected through our behaviour in the society. Some of ways through which value inculcation among students can be done by educational institutions;

Curriculum and discipline of Moral Philosophy – School curriculums must have lessons on moral issues and a subject of moral philosophy. This will impart theoretical knowledge on moral philosophy to students so they can practice them in personal life. For examples, Gandhi Seven Sins, lessons on Indian and western philosophical traditions will be helpful in order to unleash moral faculty of students.

Observation learning and peer influence – Student generally observes their peer group, teachers etc. in school and learn from their behaviour. For example, one who gets into the company of bad boys may start learning in appropriate behaviours.

Visual Perception – Visual perception is the capacity to comprehend the surrounding world by processing various types of information such as symbols, pictures, drawings, charts, and so on. Visual perception is a skill that can be learned. It is also an effective instrument for communicating attitudes and values

■ **Anecdotes** – Anecdotes are real-life stories that depict genuine human emotions. This may have a lasting effect on a pupil. Sharing stories like Gandhi, Lincoln, etc. may motivate youngsters to live ethical lives.

Group activity – Group activity includes role playing, games, group discussion, group projects etc. Through these activities, students learn the value of team spirit, co-operation etc.

Dialectical style – Socrates was the founder of this style which helps in negative hypothesis elimination. For example, discussion and debate among peer groups help in improve moral faculty of the students.

Social control – Schools are in charge of instilling values such as discipline, respect, obedience, and so on in students. Schools instil conformity in kids by encouraging them to be excellent students, productive future employees, and law-abiding members of their communities.

Cultural Innovation – Educational institutions are responsible for the creation and transmission of cultural values. The instructor does not convey the same information as before; rather, he transmits new values as a result of his or her own life experience.

Social Integration – A varied people is transformed into a united community via the influence of an educational institution. This process brings social organisation into the world by bringing people's attitudes, ideologies, traditions, and feelings into harmony, which is particularly crucial in countries with a wide range of social backgrounds, like India.

Enforcement mechanism – Schools, being the formal place of socialization have strong enforcement mechanism wherein students are rewarded for pro-moral behaviours and punished strictly for immoral behaviours.

Challenges/Limitations

Lack of value education – Most of the school curriculums aimed towards imparting technical skills while the moral teachings are largely ignored. For example, Focus is more towards teaching applications of Artificial intelligence, genetic editing technologies etc. but moral concerns associated with it, is largely ignored.

Religious Educational institutions – Such as Madarsa and Right-wing schools are alleged to impart improper values among students.

Politicization of curriculums – Recent debates surrounding changes of curriculum or alleged attempt of rewriting the history. **For example**, controversy surrounding accounts on Veer Savarkar and Tipu Sultan in history books are seen as an attempt to communalise school curriculums.

Methodology of teaching – Learning through observation, activity and experiences are largely ignored. This causes only the cognitive development of students instead of moral and spiritual development.

Educational institutions as industrial hubs – In the Market society as Michael Sandel points out, even basic necessities are put on scale. Even Education institutions are working as industrial establishments working solely with money mindedness.

■ **Conflicting values** – Institutions such as family and society may have an overriding effect what a child learns in school. For example, Children are taught value of secularism in schools but at home their parents may preach them

■

CHAPTER 6

Crisis of Human Values in the Present Age

A crisis is defined as any incident that is predicted to result in an unstable and hazardous condition that affects a person, a group, a community, or the whole society. In the field of crisis management, unfavourable shifts in the state of things in the areas of security, economic, political, sociological, or environmental issues are defined as those that occur suddenly and with little or no notice. In a broader sense, it is a word that refers to a period of testing or a "emergency event."

The crisis of values is one of the most pressing issues facing us in our everyday lives. Dowry system, divorce, abortion, animal sacrifice, superstitious beliefs, and other issues are among the most pressing issues facing modern human civilization. These are an issue that is only becoming worse. In order to uproot them, we conduct value orientation lessons, which allow us to achieve the highest possible degree of thinking development. Women are truly experiencing existential crises as a result of insecurity as a result of gang rape, molestation, and other forms of violence. Some individuals breach social norms, morals and ethics, the criminal code, constitutional and legal standards, and people quite often use freedom in its most extreme form, as a result of which we are experiencing societal problems. Every individual will be able to meet his or her own requirements by employing complete freedom. He or she loses sight of their responsibilities to society and wants to enjoy freedom in its purest form as much as possible. The current society is experiencing a significant crisis of values, and this is a cause for concern.

As a result, everyone should be aware of the need of addressing social issues that are deeply established in human civilization. To ensure that human existence is well-ordered and regulated in society, it is necessary to uphold principles such as truthfulness, kindness, honesty, law, justice, patriotism, and humanism, among other things. A value crisis has erupted as a result of a failure to recognise the correct function of values in our human civilization. According to some philosophers, the epistemological crisis and the identity crisis are the two most important crises of values that lead to serious problems such as suicide, murder, robbery, extortion, rape, insurgency or extremist problem, caste and class conflict, and other such issues. If we are socially cognizant of the deeply ingrained values in our society, we can prevent the issue of value erosion in our society from becoming a problem. This insight can only be achieved if we allow our philosophising or spiritualizing power to grow, allowing us to appraise the worth of our lives.

Moral theories are often divided into three major topic areas by philosophers today: met ethics, normative ethics, and applied ethics, to name a few. The study of met ethics entails determining where our ethical principles originate from and what they imply.

Are they only social creations, or are they more? What exactly do they include other than the manifestation of our particular emotions? In answering these problems, met ethical perspectives are concerned with the issues of universal truths, God's will, the role of reason in ethical judgements, and the meaning of ethical terminology themselves, among other things. It is the goal of normative ethics to arrive at moral standards that determine what is acceptable and incorrect behaviour, rather than theorising about these norms. This may involve communicating good behaviours, duties, or the impact of our actions on others. Applied ethics involves examining tough issues including abortion, infanticide, animal rights, environmental issues, homosexuality, death punishment, and nuclear weapons.

Comparing the example of human values to the case of global issues is really instructive. The question "do you have a problem" is frequent and relevant in many situations; nevertheless, the question "do you have a value" is uncommon and typically undesirable. The phrase is not prevalent across languages, and it is not a part of any language's lexicon at any point in time. It is a long way from being a primary concern in any usual course of activity. Despite this, there is a close connection between issues and ideals in society.

In many campaigns, it is claimed that human values take centre stage and serve as the driving force behind them. People's devotion is enlisted via appeals to "freedom," "equality," and other such ideals, it is said. As a result, they, too, have the power to bring disparate groups together under a common flag, but they do so with far less ability to concentrate on the actual corrective action that is necessary. A great deal of cultural endeavour is related with the expression of the interaction of values.

In a different set of circumstances, we may be fooled into thinking that we are doing for valid reasons when, in fact, we are acting in error. And so we're doing the wrong things for the right reasons, to put it another way. Example: We can feel that we are alleviating the danger of climate change by participating in commercial trade activity that has no actual influence on the environment. However, this is not necessarily the case. Our failure to anticipate the consequences of our activities might result in a catastrophe if we do not pay attention to them.

It is important to distinguish between environmental disasters and natural disasters since environmental disasters are caused by human activity and should not be confused with natural catastrophes. In this particular instance, the influence of humans' change of the ecosystem has resulted in extensive and/or long-term implications for the environment. It may result in the mortality of animals (including humans) and plant systems, as well as the significant disruption of human life, which may necessitate the relocation of people.

As a result, human values have been disregarded and rendered irrelevant since human beings have been reduced to a means of earning money for the wealthy. People are so preoccupied with acquiring worldly possessions that they have neither the time nor the inclination to consider the condition of mankind. Feelings of pity, sympathy, or kindness, among other things, have no place in the world of the self-centred. Those who hold important positions nowadays are well-liked and respected. As a result, there seemed to be a sense of dignity associated with a position or rank.

The status of education has risen to the point that some educated individuals are so envious of uneducated people that they avoid being in the company of those who are not as educated. As a result, people avoid country life and prefer to live in towns or cities. The residents of the village are deprived of all the necessities of existence. These individuals represent civilisation as a candlestick, since they stand straight with the candle resting on their head. Everyone benefits from it, but they must endure the agony of the wax running down their sides in order to do so. This style of thinking has resulted in human dishonesty or the abandonment of human values becoming an epidemic in the modern period of society.

The current court system is just another egregious example of a lack of regard for or disregard for basic human principles. They may find themselves in the dock of the accused, accused of committing larceny, at some point in their lives. The law is unconcerned with the poverty that drove them to steal, nor does it make any arrangements for the support of their families if they are sentenced to jail or otherwise punished. Their unhappy women will be forced to choose an ignoble and immoral existence in the underworld in order to live as a result of this, and their children will be forced to become pickpockets and petty thieves.

The worth of a human life outweighs all other considerations. As a result, nations and texts, societies and religions have value only inasmuch as they contribute to the development of mankind to its full potential via education, culture, physical health, and economic prosperity. It is for the benefit of growing mankind that civilization has produced so many institutions of diverse types, that governments have taken on numerous shapes, that theories have proliferated, and that the scriptures are replete with ordinances and laws, among other things.

CHAPTER 7

The Present Age and Human Values

Our values represent our sense of right and wrong. They help us grow. They help us achieve our desired future. Daily decisions reflect our views and ideals. The majority of our beliefs are instilled in us by our parents and extended relatives. Our societal and cultural values influence our family values, which in turn influence them. New life experiences might sometimes cause us to question the ideals we previously held.

Individual values represent how we conduct our lives and what we think to be significant for our own self-interests in the long run. Individual values such as passion, creativity, humility, and personal satisfaction are examples of such characteristics.

In today's environment, it may seem that our society does not adhere to many moral principles. Discrimination, misuse of authority, greed, and other such practises are on the increase. What kind of legacy are we leaving for our children and grandchildren? Perhaps it is past time for society to take a close look at its core beliefs. Here are a few things that I believe our culture could use more of:

Empathy - Empathy is described as the ability to comprehend and share the sentiments of another person or group. People must come to terms with who others are and embrace who they are themselves. The final objective should be to concentrate on how we can all develop together.

Respect - Everyone needs to be treated with dignity and mutual respect. This is what distinguishes us as human beings. It is essential for a society to operate well that everyone be respected, regardless of our disagreements with one another.

Love - When we have love in our hearts, we are less likely to feel the urge to injure others. Love assists us in seeing the commonalities we all have rather than the distinctions we all have in terms of race, religion, or sexual preference.

Loyalty - A person, object, or attitude that we are loyal to is defined as having a value of loyalty to them. We do not betray those who have trusted us. Our collective allegiance would aid in the development of the fortitude required to stand up against anything that would be detrimental to our society.

Honesty - Acknowledging your own shortcomings is one type of honesty in today's world. You can accept your weaknesses and take the necessary measures to better yourself if you are honest with yourself. When we are able to accept our own shortcomings, we may assist others in admitting their own. At the end of the day, we can all assist one another in becoming better individuals.

Values may be infectious; if you live by them, many people will, even our children, if you teach them to them. Hopefully, with more practise on our part, we will be able to leave the Earth in a better state for future generations.

Human values are destroyed by some reasons:

That is, nowadays, a person who owns riches is respected and adored, but a person who does not possess wealth is seen as a person who is not honored by anybody. Whatever their circumstances, the poor must court the wealthy just to maintain their means of subsistent income. Human values have lost their significance since human beings have been reduced to a means of earning money for the wealthy. They are occupied with a game of chess with the other members of society, having spent their money to acquire control over the human mind and intellect. People who are deprived of everything toil around the clock in order to earn a pittance. In today's society, the slogan is "I have to send some food particles into the indifferent stomach after having a bath in the murky water surrounded by hyacinths," which translates as "I have to send some food particles into the apathetic stomach."

Those who are at the helm of society, who are continually distrustful of others, are ceaselessly tallying up their losses and calculating their rewards. No desire to consider the misery of mankind exists in their hearts. Instead, they are willing to gnaw on human bones and drink human blood in order to satisfy their desires. Feelings of pity, sympathy, or camaraderie have no place in the world of the self-centered individual. Half-clad beggars and lepers are swarming the train terminals and market squares, anxiously extending their begging bowls in order to earn their living in the only manner they know how. If someone contemptuously throws a copper coin at them, they will consider themselves lucky. When someone goes by, the elderly blind beggars who have been waiting on the steps of a bridge all day naturally hoist their bowls. However, their pleadings for food are met with deaf ears. On the opposite side of the socioeconomic spectrum, exquisite delicacies are being prepared to serve to the dignitaries who have come to pay their respects. These contrasts are a mockery of the current state of human civilization. Those who hold prominent positions are now held in great regard as well. Post or rank carries with it a sense of dignity. A station master will go to great lengths to prepare for the arrival of the railway minister, but he will never bother himself with the hardships that regular passengers are forced to endure. High-ranking officials live in luxurious residences, while the underprivileged are forced to live in shanty communities that are barely sheltered from the weather. Not that enormous mansions should never be constructed, but rather that everyone should be supplied with the bare necessities of life. A further glaring example of the neglect of human values is the current judicial system. "I acknowledge that both rice and delectable dishes are required for people, but I will not demand a sumptuous dish from the goddess of food until I see that India has been over flooded with an abundance of rice." Even if someone is not guilty, when they are arrested, they must appear in front of the court for a trial based on evidence and the lawyer's eloquence, regardless of whether they are guilty. Unlike a criminal who can afford to get the services of an experienced attorney, an innocent person with little financial resources who is unable to retain competent legal representation may find themselves in jail. No doubt, it is wrong to let a thief go free; yet, it is wrong to punish an innocent person since it is a grave disgrace to mankind....

One of the fundamental reasons of crime in today's society is a scarcity of moral individuals. Those who are honest endeavour to conduct their lives according to moral values in their private lives, but they may be forced to renounce moral standards due to the pressures of poverty. They may find themselves in the dock of the accused, accused of committing larceny, at some point in their lives. The law is unconcerned with the poverty that drove them to steal, nor does it make any arrangements for the support of their families if they are sentenced to jail or otherwise punished. They will be forced to raise their children as pickpockets and petty criminals, and their poor spouses will be forced to live an ignoble and immoral life in the underworld in order to ensure their survival. When the guys are freed from prison, they will face social prejudice and estrangement, and they will be pushed to pursue a career in crime because they have no other option. A hundred families are wrecked every day as a result of this practise. Nobody understands or sympathises with them since, in today's world, the regular people are no longer anyone's concern.

The importance of human life, according to spiritual revolutionaries (sadvipras), outweighs all other considerations. Consequently, nations and texts, communities and religions have value only to the extent that they contribute to the whole development of mankind via learning, culture, physical health and economic prosperity. It is for the benefit of growing mankind that civilization has produced so many institutions of diverse types that governments have taken on numerous shapes, that theories have proliferated, and that the scriptures are replete with ordinances and laws, among other things. Is it worth it to have a powerful state, a lot of rules, and all the glories of civilization if people can't express themselves, if they can't create strong bodies, learn new things, or love and compassion? Instead of attempting to guide human beings towards the ultimate aim of life, the state places obstacles in their path, making it impossible to compel allegiance since humanity is superior to the state. "Justice and law at the expense of humanity," said Rabindranath Tagore, "are like a stone instead of food." "It's possible that stone is rare and expensive, but it will not be able to cure hunger."

Ordinarily, societal worth takes precedence over human value in a decision-making process. It is the goal of the spiritual revolutionaries to go to the base of this tradition. Human worth takes priority above societal value in their eyes. Human beings are the building blocks of society, and as such, human worth must serve as the basis for social value. For want of a better expression, individuals who demonstrate respect for human worth will be entitled to social value. It was previously said that human worth is nothing more than the compassionate treatment of the joys and pains, dreams and ambitions of human beings, and the vision of these individuals being integrated in Cosmic Consciousness and established in divine grandeur. And if one want to reach that sublime level of consciousness, he or she will need to be provided with an environment that is conducive to his or her bodily, mental, and spiritual well-being. It is everyone's birth right to achieve progress in their own lives, regardless of their background. It is the responsibility of society to recognize the existence of this fundamental right. Society has failed to fulfil its responsibilities, which is why life is filled with sadness and suffering.

No one can rule out the possibility that a great person has arisen from among the misbehaving urchins whom we have a tendency to despise and despise even more. Some of the women who have resorted to prostitution for the purpose of their physical survival would have developed into magnificent individuals had the suffering they have endured been recognised compassionately and if they had received proper rehabilitation from society. However, since society has nothing to do with human worth, a large number of exceptional personalities are withering away while still in the embryonic stage. The sadvipras will take up the task of reviving this portion of mankind that has been ignored. No sinner is despised by them, and no one is seen as a rogue. People become Satans or sinners when, due to a lack of good direction, they are compelled to act on their depraving tendencies. Satan is the human mind when it is provoked by depraving tendencies. Ultimately, if their proclivities are suppressed, they will cease to be Satans and will instead be converted into gods. Every type of action taken by society should be evaluated in light of the statement "Human beings are the offspring of God."

As a result, the objective of the criminal code that will be drafted by the spiritual revolutionaries will be to correct a person, rather than to punish him or her. They want to demolish the jails and replace them with reform schools and rectification camps. All inborn criminals, that is, those who commit crimes due of genetic flaws, should be provided with therapy in order for them to become more humane in their conduct. And, in the case of people who commit crimes as a result of poverty, the poverty must be alleviated.

The importance of society resides in its ability to go forward as a group. If somebody falls behind in the course of the trip, or if a gust of wind blows out anyone's lantern in the middle of the night, we should not just continue on our way and leave them in the dark. We should reach out a hand to lift them up and reignite the flames of their lights with the fires of our lamps. "While marching together with lamps in our hands, someone's lamp has gone out, and he is lying beside the road. Brothers and sisters, will you not stop for a moment to lift him up? Stop we must, otherwise the spirit of society is in jeopardy."

A sage (rsi) has said: "Society is the collective movement of a group of individuals who have decided to move together towards a common goal".

That is, humans are merely sinners or victims, thieves, criminals, or characterless on the outside, but within they are pure. The sadvipras' main goal is to uncover and activate this potential. They will treat everyone with dignity. Because sadvipras are humanists, spiritual revolutionaries will never hate or deprive hateful criminals of sustenance. The vain pandits could turn to their books instead of caring for the sick non-Hindu Haridas, but Chaitanya Mahaprabhu could not. He held Haridas and cared for him, showing respect for human dignity.

However, when it comes to social duty, one must tread carefully. People who are irresponsible cannot be trusted with social duty because they must guide mankind on the road of growth and correct sinners. They cannot fulfil their societal responsibilities if they have a bad attitude. So called society is a group of people working together to bridge the gap between the earliest manifestation of morality and universal humanism. So commit social duty to people who can do it well.

If moralism is the beginning point of society's path, then those in charge must be moralists. That individuals must be Universalists because society seeks universalism. To bridge the gap between moralism and global humanism, those individuals must engage in intense meditation. Their life motto must be: "Morality is the base, spiritual effort is the means, and life divine is the goal."

This enormous responsibility must never be placed in the hands of those who are themselves criminals. Such individuals will not be accorded any social worth until and until they rectify their behaviour; but, they will not be denied human value in any manner. At the moment, social worth is highly valued, yet people who are chosen to carry out social responsibilities do not possess the aforementioned characteristics and abilities. Because of their financial resources or patronage, they have been able to hold on to their positions without affecting the general welfare of the community. That is why there is a warning in our social scripture: Do not be deceived by anyone's lofty rhetoric. By seeing the performance, you can determine merit. Remember that no matter what position one has, there is always enough chance to work. One whose character does not comport with the Yama and Niyama principles should not be given the chance to serve as a representative... It is a conscious and purposeful act of a society to place its trust in an incompetent individual and to drive it towards disaster.

As a result of their leadership, the spiritual revolutionaries will put competent individuals in positions of authority, and the social order that will emerge as a result of their efforts will accord equal value to everyone. Everyone will find their existence to be worthwhile in this future society founded on Neo-Humanist principles. All of them will reclaim their former positions of prominence.

The present situation of India:

On the one hand, corruption is widespread in India. It has become the norm to practise communalism and secessionism; to live in isolation; to be untouchable; to practise intolerance; and to exploit men by other men. Violence, selfishness, black marketing, and monstrous inclinations have all risen significantly in recent years, as we can see. The pre-independence era saw foreign rulers plundering India, but the post-independence period has seen our own people plundering our own country. Nobody seems to be concerned for his or her own nation in the face of their or their own selfish interests. Nobody seemed to be worried about the current status of India, in which filthy and sickening politics has resulted in the nation being on the verge of collapse due to a lack of resources. On the other hand, the nation is confronted with critical issues such as an ageing population, natural disasters, pollution of many kinds, and environmental imbalance. Every day, we are confronted with a new set of severe difficulties that seem to become more difficult. India's young people have been in a state of discontent and bewilderment for some time, and they are unsure of whose principles to follow as a result.

The unrestrained population expansion that is eroding the little gains that we have accomplished since independence is, in addition, the most significant challenge that the nation is confronted with. Every year, an additional 18 million people are added to India's population, putting an unsustainable strain on the country's resources and environment. The result of this population boom has been a significant reduction in the overall quality of human life in India. Human existence is filled with stress and anxiety in this place. Since technological advancement has swept us away from India's cultural heritage, there has been a rising sense of dread in our hearts that we are losing touch with our heritage.

Fixing the Responsibility.

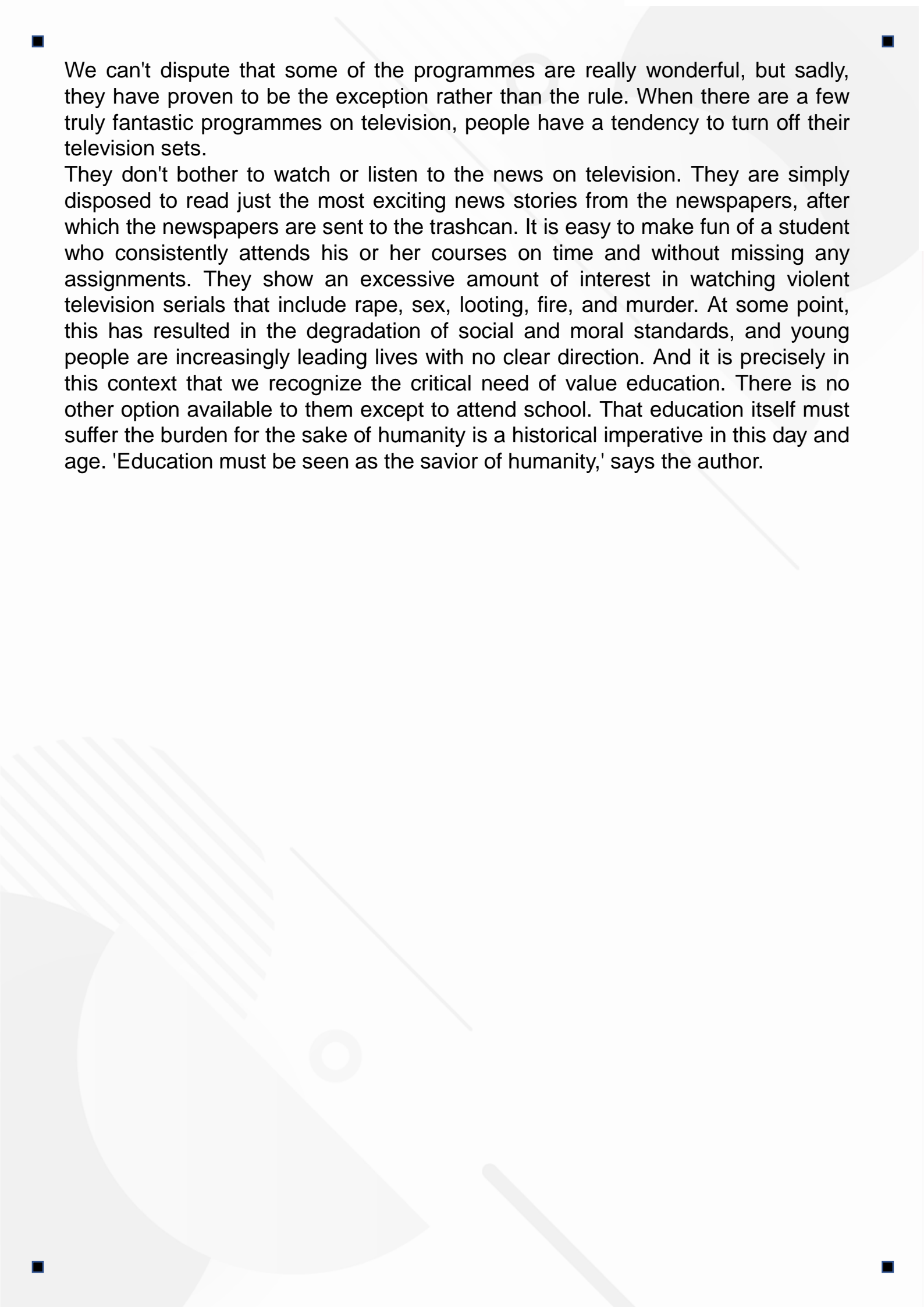
Man no longer has the luxury of 'waiting and seeing.' He can't even take a deep breath slowly. As a consequence, the joint family structure has deteriorated, individuals seem to have accepted erroneous and inaccurate conceptions of social status, young people are forced to engage in dangerous sports, and more people are falling prey to undesirable habits like alcoholism and drug addiction. Students are also exposed to poor leadership and guidance, causing substantial mental and moral damage. Children now lack the warmth and compassion that their grandparents formerly supplied. Because of the difficult economic situations, both parents are obligated to work outside the home, and they must stay outside during the whole day. Those who live in metropolitan areas leave their houses early in the morning while their wards are still asleep and return late at night when their wards are sound asleep.

It is no longer a place that the children may call "home, dear home." Parental fatigue and inability to provide enough care for their own children throughout their formative years is experienced by the parents themselves. As a result of these conditions, what kind of values should we anticipate to see cultivated among kids throughout their formative years? In addition, who is willing to step up to take on this responsibility?

To make things worse, the idiot box (also known as color television) has become a source of status in every household, which has surely had a negative impact on the younger population. Because of the arrival of cable television, the issue has grown more complicated and harder to solve. There are around a hundred channels that are constantly broadcasting programmes that do not meet the standards of good taste and decency. Today, it is common to observe parents and their children spending hours together in front of the idiot-box, watching filthy and obscene programmes that are offered in the name of pure amusement. This is especially true around the holidays. People are forced to watch acts of violence, sex rape, fire, and looting, all of which constitute an affront to cultural sensibilities. As a result, the media (television, radio, cinema gurus, advertising gangs, etc.) are referred to as "haters of the arts" as well as "slow murders" of the young and the optimistic in their pursuit of happiness. "Nowadays, the term "media revolution" is often used, and no one can deny that the media has tremendous potential to influence and impress the general population.

■ We can't dispute that some of the programmes are really wonderful, but sadly, they have proven to be the exception rather than the rule. When there are a few truly fantastic programmes on television, people have a tendency to turn off their television sets.

They don't bother to watch or listen to the news on television. They are simply disposed to read just the most exciting news stories from the newspapers, after which the newspapers are sent to the trashcan. It is easy to make fun of a student who consistently attends his or her courses on time and without missing any assignments. They show an excessive amount of interest in watching violent television serials that include rape, sex, looting, fire, and murder. At some point, this has resulted in the degradation of social and moral standards, and young people are increasingly leading lives with no clear direction. And it is precisely in this context that we recognize the critical need of value education. There is no other option available to them except to attend school. That education itself must suffer the burden for the sake of humanity is a historical imperative in this day and age. 'Education must be seen as the savior of humanity,' says the author.



Summary

Human worth is a philosophy that considers "what things in the world are good, desirable, and significant," according to the definition. Throughout the previous several decades, modern civilization has been suffering tremendous problems. Indeed, human values are eroding at an alarming rate, and we humans have the most responsibility for this. It is becoming more difficult to maintain the ancient simplicity, intimate relationships between family and clan, and local co-operation. The rise in popularity of contemporary political parties among the general public, as well as the widespread participation of the general public in party politics, has contributed to this trend in recent years.

Nowadays, the contemporary people believe that the progress of modernisation is endangering their traditional socio-moral values. As a result, it is necessary to maintain their ancient social and moral system as well as their cultural identity by finding a balance between traditional social and moral norms as well as current cultural ideals. The importance of value-based education should be stressed at all levels of education, from elementary school to university. These individuals have a strong tendency to reject everything that is traditionally held to be true: conventional values and culture, as well as traditional religion. They also tend to see their own culture as inferior to other models of education, politics, and other aspects of life.

In today's culture, human values play an extremely important role. Values that are intrinsic to the individual take priority over values that are socially imposed. The notion of humanity as a whole is represented by the term "human worth." Today's periodicals educate us of thievery, murder, genocide, injustice, and political and economic corruption. For the millions of dedicated readers, they have a huge influence on their lives. Films and audio-visuals have had the greatest impact. As a consequence, one can conclude that an individual's or group's moral behaviour affects society. The integrity and long-term viability of any human community are thus dependent on the integrity and longevity of its members.

For the most part, the ancient Roman Empire came crashing down because its inhabitants indulged in lavish and immoral lifestyles. The result was that the Romans became effeminate, and as a result, they were unable to defend themselves when the Barbarians stormed the city. A good illustration of how a decline in social and ethical life may result in self-destruction is this situation.

Human worth is widely acknowledged to be a moral criterion for human conduct in general. Social and moral values are fundamental components of every community's collective life, and without them, contemporary human civilization may not be able to continue to exist in its current form. It is thus necessary to safeguard and defend human values. When one takes a look at modern human civilization, one can observe that it is completely dominated by materialism. As time goes on, human values are starting to lose their significance. The current passion for materialism has done a great deal of damage to the old social and moral structure.

The spirit of individual liberty has contributed to the deterioration of the moral life of the human society. The loss of moral integrity has always been a contributing factor to the demise of civilizations throughout history. Cultural groups should work together to raise public awareness of the significance and importance that they place on traditional practises and heirlooms of the past. Many studies and publications should be conducted today on many parts of society that will aid in the perpetuation of the human values of the human community in the post-modern period, according to the authors. Human values may be seen as essential to finding solutions to the world's most pressing challenges.

These are only a few of the values that may be included in a broad description of human values. Compassion, forgiveness, and understanding may also be included in a broad description of human values.



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**This book is dedicated to my beloved father
Late Shri Kallu Singh, whose ideas, values, devotion to duty
and boundless love have always inspired me to move forward...**

About the Author

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