



Vijay Institute of Management

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MBA – TANCET Counselling Code 683

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VALUE EDUCATION

(UG Course Material for MK University - Madurai)

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UNIT: I Values and the Individual

Introduction

Values are principles that allow us to guide our behavior to fulfill ourselves as individuals. They are fundamental beliefs that help us prefer, accept and choose one thing over another or a behavior over another. They are also a source of satisfaction and fulfillment. They provide a guideline to formulate goals and objectives, whether personal or collective. They reflect our keenest interests, feelings and convictions. Values refer to human needs and represent ideals, dreams and aspirations. Their importance is independent of the circumstances. For example, even though we may be unfair, fairness still has a value. The same happens with wellbeing or happiness. Values have worth in and of themselves. They are important for what they are, what they mean, and what they represent, and not for what others think of them. Values, attitudes, and behaviors are closely linked. When we talk about attitudes, we refer to the willingness to act in any given moment, according to our beliefs, feelings and values. Values translate into thoughts, concepts or ideas, but what we appreciate most is behavior, what people do. Valuable persons live according to their values. Their worth is reflected in their values and how they express these values in their daily life. Values also constitute the foundations for co-existence in a community and relations with others. They regulate our behavior to the benefit of collective wellbeing. Maybe this is why we tend to relate to others using behavioral rules and norms, when in fact they are personal decisions. That is, we decide to act in a certain way and not in another, based on what value is important to us. We decide to believe in it and we value it. When we enter an organization with already established values, we implicitly accept them and implement them. It's what others expect from us.

In an organization, values serve as a framework for the behavior of its members. These values are based on the nature of the organization (its purpose); why it was created (its objectives); and its projection into the future (its vision). To this end, they must encourage the attitudes and actions required to achieve the organization's objectives. In this regard, an organization's values should be reflected in the specific behaviors of its members, and not just in its mission statement. If this isn't the case, then the organization should review the way it implements its values.

Value Education: Definition and the Concept of Value Education (With Example)!

Values' education is a term used to name several things, and there is much academic controversy surrounding it. Some regard it as all aspects of the process by which teachers (and other adults) transmit values to pupils. Others see it as an activity that can take place in any organization during which people are assisted by others, who may be older, in a position of authority or are more experienced, to make explicit those values underlying their own behavior, to assess the effectiveness of these values and associated behavior for their own and others' long term well-being and to reflect

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on and acquire other values and behavior which they recognize as being more effective for long term well-being of self and others. This means that values education can take place at home, as well as in schools, colleges, universities, offender institutions and voluntary youth organizations.

There are two main approaches to values education. Some see it as inculcating or transmitting a set of values which often come from societal or religious rules or cultural ethics. Others see it as a type of Socratic dialogue where people are gradually brought to their own realization of what is good behavior for themselves and their community. Value education also leads to success. It has values of hard work, how nobody is useless and loving studies.

Value Education

Explicit values education is associated with those different pedagogies, methods or programmes that teachers or educators use in order to create learning experiences for students when it comes to value questions.

Implicit values education on the other hand covers those aspects of the educational experience resulting in value influence learning, which can be related to the concept of hidden curriculum. This discussion on implicit and explicit raises the philosophical problem of whether or not an unintentional action can be called education.

Objectives of Value Education:

1. To improve the integral growth of human beings.
2. To create attitudes and improvement towards sustainable lifestyle.
3. To increase awareness about our national history our cultural heritage, constitutional rights, national integration, community development and environment.
4. To create and develop awareness about the values and their significance and role.
5. To know about various living and non-living organisms and their interaction with environment.

Value Based Environmental Education:

Let us see how environmental education be made value-oriented:

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1. Human Values:

Preparation of text-books and resource materials about environmental education can play an important role in building positive attitudes about environment. The basic human value 'man in nature' rather than 'nature for man' needs to be infused through the same.

2. Social Values:

Love, compassion, tolerance and justice which are the basic teachings of most of our religions need to be woven into environmental education. These are the values to be nurtured so that all forms of life and the biodiversity on this earth are protected.

3. Cultural and Religious Values:

These are the values enshrined in Vedas like 'Dehi me dadami te' i.e. "you give me and I give you" (Yajurveda) emphasize that man should not exploit nature without nurturing her. Our cultural customs and rituals in many ways teach us to perform such functions as would protect and nurture nature and respect every aspect of nature, treating them as sacred, are it rivers, earth, mountains or forests.

4. Ethical Values:

Environmental education should encompass the ethical values of earth-centric rather than human-centric world-view. The educational system should promote the earth-citizenship thinking. Instead of considering human being as supreme we have to think of the welfare of the earth.

5. Global Values:

The concept that the human civilization is a part of the planet as a whole and similarly nature and various natural phenomena over the earth are interconnected and inter-linked with special bonds of harmony. If we disturb this harmony anywhere there will be an ecological imbalance leading to catastrophic results.

6. Spiritual Values:

Principles of self-restraint, self-discipline, contentment, reduction of wants, freedom from greed and austerity are some of the finest elements intricately woven into the traditional and religious fabric of our country. All these values promote conservationism and transform our consumerist approach.

Meaning of Value:

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Human values have been employed in so distinctively different ways in human discourse. It is often said that a person has a value or an object has a value. These two usages have been explicitly recognized by writers in various disciplines such as Charles Mortris in Philosophy, Brevster Smith in Psychology and Roibin Williams in Sociology.

If one wants to know the origin of the term 'VALUE', it may be stated very firmly that the term 'VALUE' comes from the Latin word 'VALERE' which means 'to be of worth'. Whereas, the concise Oxford Dictionary defines the term 'VALUE' as the 'worth, desirability or utility of a thing'. In fact, it is difficult to define values, for they are as comprehensive in a nature as our human life. Somewhere, some other dictionary states that Value is that which renders anything useful, worthy or estimable. It is price, worth or importance of a thing'.

Value is "a concept explicit of 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."

In fact, value is an abstract term which is commonly regarded as an economic conception. In the words of John Dewey, "Value means primarily, to price, to esteem, to appraise, to estimate. It means the act of cherishing something holding it clear and also, the act of passing judgement upon the nature and amount of its value as compared with something else,"

According to Rokeach, "Value is an enduring belief, a specific mode of conduct or an end state of existence, along a continuum of relative importance."

Values are part and parcel of philosophy. Hence, aims of education are naturally concerned with values. Ail education is, in fact, very naturally value-oriented. Each educational goal, whether originating in a person, a family, a community, a school or an educational system, is believed to be good. 'Good' is intended to mean here 'avoidance of bad'.

If possible objective, is not good, then there is no reason for pursuing. But again, the same question spurts out, and when the question 'what is a value?' spurts out, we know something of its religion, philosophy and ideology. The guiding social aims and beliefs which are regarded as the important aspects of a culture, then, the different aspects of culture are also 'valued' by the people; and the ideas lying behind which they think worthwhile, are called as VALUES! A value is a preference as well as conception of the preferable. According to Kluckohn a value is a conception of the desirable and not something "merely desired".

Values are defined as something which are desirable and worthy of esteem for their own sake. Human values are defined as those values which help man to live in harmony with the world.

Values that may be included in the general definition of human values are love, brotherhood, respect for others — including plants and animals — honesty, sincerity, truthfulness, non-violence,

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gratitude, tolerance, a sense of responsibility, cooperation, self-reliance, secularism and internationalism.

R. M. Maclever, in his “THE WEB OF GOVERNMENT” has used the term ‘MYTH’ where the term ‘value’ is used. According to him, myths are “value impregnated beliefs and notions that men hold, that they live by or live for.” He says that every society is held together by a myth-system and “all social relations are myth born and myth-sustained.”

According to Maclever, myths include “the most penetrating philosophies of life, the most profound intimations of religion....” Since myth is usually understood as a fictitious story or belief, Maclever has used this term differently, far from normal use. A. K. C. Ottaway in his book ‘EDUCATION AND SOCIETY’ has rightly observed by saying “A myth suggests a popular idea which is not in fact true and one hesitates to apply this term indiscriminately to the philosophies and religions of mankind”.

Hence, the use here of the word ‘VALUES’ stands for the idea men live for. In the most elementary sense, value means whatever is actually liked, prized, desired or enjoyed by anyone at any time. It is the actual experience of enjoying desired object or activity. Hence, Value is an existing realisation of desire’. Even though, value has been said to be the experience of pleasure and joy; value experience are not under the direct control of reason.

In spite of the definitions quoted so far, one more definition still remains and it is of the eminent sociologist Prof. R. K. Mukerjee, who defines ‘value’ as follows —

“Values are socially approved desires and goals that are internalised through the process of conditioning, learning or socialisation and aspirations.”

The sociologists are concerned with the questions like value-diversity, value-clashes, value-tensions, value-conflicts, social change, socialisation, innovations, modernisation and preferred futures. The legitimacy of the sociologists’ involvement is based on the task of examining the social relations and processes as valuation phenomena.

According to Shaver, “Values are standards and principles of judging worth. They are a criteria by which we judge things — people, objects, actions, ideas and situations — to be good, worthwhile, desirable or on the other hand, worthless, despicable, undesirable or somewhere in between these two extremes”.

The Shaver’s definition consists of three elements:

- ❖ Values are concepts, not feelings.

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- ❖ Values exist in the mind independently of self-awareness or public affirmation.
- ❖ Values are dimensional rather than absolute categories.

Truly speaking, making an attempt to define the term ‘VALUE’ is really a difficult task. Yet, we have, so far, come across many definitions given by the eminent people. And, we now get one more definition as given by Paker which reads as follows — ‘Value is the assuagement of desire’.

But Perry, interprets the term ‘VALUE’ in terms of ‘interest’ or ‘object of interest’, whereas R. M, Williams defines value as “mode of organizing conduct” or “the principles that guide human action”.

We have already seen that the term ‘VALUE’ stands for ‘worth’. However, still more perfectly, it may be said that the term ‘VALUE’ stands for ‘intrinsic worth’. Whatever is actually liked, prized, esteemed, desired, approved or enjoyed by any one, is valuable. A interdependent, accepted or consistent set of value is called Value-System’.

Education is capable of developing strong and abiding values. At all times, education has built on value-system, conducive to the development of physical, intellectual, moral and spiritual life. It activates the latent capacities of the individual enabling him or her to recognize ‘truth’, ‘duty’ and ‘goodness’. One may go on adding lines after lines and write pages after pages about ‘VALUE’. But truly speaking, a full, detailed description of value and also value-education would entail a study in itself.

There are corroborating findings by many researchers, and when we try to analyze and then study the entire description of such researchers, one may come to the conclusion that value is really a forceful tool for the cultivation of social good, and, values are the very essence of human life! It is that system which aspires the people for leading good life.

With regards to this, it is better to quote a statement given by Radha krishnan Commission which runs as follows:

“If we exclude spiritual training in our institutions, we would be untrue to our whole historical development”.

— Radhakrishnan Commission of 1948.

Nature of Values:

From the definitions of ‘VALUE’, certain most important things regarding values are noted. These are:

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1. Values are not feelings, but they are concepts.
2. Values are express feelings but they are more than feelings.
3. Values exist in the mind, and, are independent of Public affirmation.
4. Values are absolute but they are dimensional. That is, values are a criteria for judging the degree of goodness of badness, Tightness or wrongness.
5. Values are concepts heavily weighted with emotions and influence the child's selection from variable modes, means and ends of action.
6. Values are primarily, ethical, social and subjective. Therefore, they are strong dispositions of human behaviour than concepts with less heavy emotional weightage.
7. Values are based on respect for human dignity. They assume that personal integrity is the nucleus around which ethical community and global stewardship resolve.
8. Values are the very essence of human life.
9. Values are essential for a fair and equitable community which reflects our respect as well as responsibility for the global environment.
10. Values are cross-cultural and are essential for the development of community and global citizenship.
11. Values are that in which people are interested.
12. Values are the things of worship.
13. Value is the product of feeling, set and action.
14. Values are the product of human spirit and not of intellect.
15. Values never change. It is only the perceptions of these that undergo changes as a result of ever-evolving human consciousness.
16. Values act as forceful tools for the cultivation of social good.
17. Values are caught through literature.
18. Value is a motivating force behind the individual's thought, emotion and action.

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19. Values are integrated into personality and many times they act as barriers to the acceptance of new change or innovations.
20. Every value is reflected in a person's reactions.
21. Values influence every aspect of educational process.

Once again there is a temptation to quote Kothari Commission and Sri Prakasha Commission on Religions and Moral Instruction, which is stated as below —

“Every effort must be made therefore to teach students true moral values from the earliest stage of their educational life”.

— Sri Prakasha Committee on Religious and Moral Instruction

Kothari Commission (1964-66) reads as follows:

“A serious defect in the school system is the absence of provision for education in social, moral and spiritual values”.

Types of Values:

I. Ultimate Values:

Value statements that identify the significance of certain ideas, experiences and activities to us, are the ultimate values. These go beyond mere statements of intellectual belief to the extent that they represent the beliefs that affect our decision on how to live.

Human beings tend to rank their values in a rough order of priority, in accordance with ultimate beliefs about the world and their place in it. Religious traditions represent the most systematic attempts to explain our place in the world, and supply different accounts. There are certain value statements about the Ultimate Values that represent the level of agreement achieved between several theistic religious traditions.

The following aspects show or represent the ultimate values taken for granted from four different angles:

1. Life Perspectives:

Here God is taken as the Creator and Self-revealer and about the religion it is said that religion arises from the human responses to God.

2. Individual:

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Each individual realizes God given wholeness and is to encourage self-respect and learn from cultural traditions.

3. Society:

Each individual recognizes the human rights and is consistent with what we know to be the law of God — developing relationship in accordance with God’s commandments.

4. Natural World:

Nature is appreciated as a gift of God and our relationship to nature is that of stewards, charged with managing it in trust for future generations.

Democratic Values:

Democracy consists of a Society in which all people have equal rights to participate in the political process, while exercising the freedom to live as they choose, provided they do not infringe the right of others to do the same. Democracy, therefore, is a procedural notion, not an ultimate vision of living.

For this reason, people with differing ultimate values may be prepared to accept a number of values whose practical justification is the maintenance of a viable democratic state and sustainable environment, though they might have different ultimate reasons for being prepared to endorse those values.

The following aspects show or represent the Democratic Values taken for granted from four different angles:

1. Life Perspectives:

Here, search for knowledge, especially that which enhances the achievement of the other ends, is taken for value consideration. So too, right of all individuals to freedom to worship or not to worship is taken into consideration.

2. Individual:

Here, the basic rights of all people regardless of differences to race, gender, ability and religious belief, is thought of and each individual is encouraged to contribute to the community services consistent with good citizenship.

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3. Society:

Responsibility is provided as a safety net for those in the society who lack the capacity through sickness, disability or unemployment, to sustain a viable lifestyle.

4. Natural World:

Nature is taken for conservation of the environment, and the need to continue to develop natural resources to sustain human life is taken into consideration. There is a human drive to understand the realities of the world as being a valid quest for truth in its ultimate unity, and the aims of understanding of all the domains of human experiences — especially physical, intellectual, aesthetic, social, moral and spiritual is promoted.

II. Educational Values:

In addition to the values associated with common life with regards to Ultimate Values as well as Democratic Values, education draws on:

- (i) Values intrinsic to the knowledge it seeks to impart, and
- (ii) The ethics of providing instruction to human beings within the constraints of the classroom.

Values, at the outset are not bifurcated as shown in the above manner alone, but values are, at the outset are divided into still many other ways. They are Subjective and Objective types of values.

a. Subjective (Or Internal) Values:

Some educators hold the view that educational values are internal and subjective. They are biological and psychological in origin. They satisfy the wants and desires of the student. They do not have any intrinsic or inherent worth of their own. Only the students or teacher 'value' them from his or her point of view and needs, instincts and emotions.

b. Objective (Or External) Values:

There are other educators who regard educational values as external and objective. They do not believe that they are just internal or private concern of the teacher of the student. The followers of this view believe that personal desire may be an important element of educational value, but they hold that values are independent of such desire.

Values are again divided into:

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(i) Instrumental and

(ii) Intrinsic Values.

1. Instrumental:

The Instrumental Values are values which are judged good for something. That is, their values are dependent on the consequences or the outcomes.

2. Intrinsic Values:

On the other hand, Intrinsic Values are interest in the objects, not imposed or applied by outside agencies. They are judged good not for something else, but are good in and of themselves. There are still another two types of values from an altogether different point of view to Value’.

Some values are used to value and others are utilised to evaluate. The same distinction is evident in the values “to prize and to appraise”, “to esteem and to estimate”. Similar difference also appears in “what is desired and what is desirable.”

It is very significant to note then, that values have been variously classified. There is still one more type given by Shaver. Shaver has classified values as aesthetic, instrumental and moral. There are still others who have classified values as PERSONAL, COMMUNITY and NEIGHBOURLY VALUES. Let us have a look at these now.

a. Personal Values:

The values that are prescribed by the individual alone, irrespective of his or her social relationships, are termed as personal values — e.g. Dignity of Labour, Sensitivity, Cleanliness, Politeness, Honesty, etc. are Personal Values.

Unlike personal values, the practice of neighborly values necessitates the interaction of two or more persons. For instance, one can exhibit his or her patience with oneself, but this value is correctly actualized in the exercise of calmness and tranquility with another person or persons.

c. Community Values:

The values that entail the complexities of wider interactions between groups of people are termed as community values. For instance, treating all in a friendly and loving manner can be practiced by one individually with one’s neighbors’. So far, we have seen various categories of values, yet, a three-tier hierarchy of values still remains to be discussed. These are OKAY values, NOKAY values and new values.

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OKAY values are those values that can be acquired and transmitted. These are universal, eternal values such as Truth, Compassion, and these are also constitutional values like Secularism, Socialism etc. These have to be reinstated and given a new relevance and respect.

NOKAY values are those values that can be consciously and habitually discarded. These are the beliefs and attitudes like 'vulgar consumerism', 'mindless defiance of authority' which are to be considered wrong and curbed resolutely.

New Values are those values that can be created and adopted. These have emerged from the process of modernization and urbanization such as 'environment', 'preservation', 'value of time', 'punctuality', 'Public Hygiene' which can be acquired and fostered by teachers.

In fact, value experiences are not under the control of direct reason, but values are the product of feeling, set and action. It is here that we come across again another kind or type of values that are as follows, and these values have been classified into six categories as per the things in which a person is interested which are described as below:

1. Theoretical Values:

Dominant interest in the discovery of truth.

2. Economic Values:

A characteristic interest in all that is useful in terms of money, and that which is useful for the satisfaction of bona fide needs.

3. Aesthetic Values:

Places high ranking on beauty as an art.

4. Social Values:

Highest love for the people. The social man prizes other persons as ends and is therefore himself kind, sympathetic and unselfish.

5. Political Values:

Main interest is to gain prestige and power.

6. Religious Values:

- ❖ The highest value for a religious man may be called unity and he seeks to comprehend the cosmos as a whole, to relate himself to its embracing totality.

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- ❖ Types of values
- ❖ We can speak of universal values, because ever since human beings have lived in community, they have had to establish principles to guide their behavior towards others.
- ❖ In this sense, honesty, responsibility, truth, solidarity, cooperation, tolerance, respect and peace, among others, are considered universal values.

However, in order to understand them better, it is useful to classify values according to the following criteria:

• Personal values:

These are considered essential principles on which we build our life and guide us to relate with other people. They are usually a blend of family values and social-cultural values, together with our own individual ones, according to our experiences.

• Family values:

These are valued in a family and are considered either good or bad. These derive from the fundamental beliefs of the parents, who use them to educate their children. They are the basic principles and guidelines of our initial behavior in society, and are conveyed through our behaviors in the family, from the simplest to the most complex.

• Social-cultural values:

These are the prevailing values of our society, which change with time, and either coincide or not with our family or personal values. They constitute a complex mix of different values, and at times they contradict one another, or pose a dilemma.

For example, if work isn't valued socially as a means of personal fulfillment, then the society is indirectly fostering "anti-values" like dishonesty, irresponsibility, or crime.

Another example of the dilemmas that social-cultural values may pose is when they promote the idea that "the end justifies the means". With this as a pretext, terrorists and arbitrary rulers justify violence, intolerance, and lies while claiming that their true goal is peace.

• Material values:

These values allow us to survive, and are related to our basic needs as human beings, such as food and clothing and protection from the environment. They are fundamental needs, part of the complex web that is created between personal, family and social-cultural values. If exaggerated, material values can be in contradiction with spiritual values.

• Spiritual values:

They refer to the importance we give to non-material aspects in our lives. They are part of our human needs and allow us to feel fulfilled. They add meaning and foundation to our life, as do religious beliefs.

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• **Moral values:**

The attitudes and behaviors that a society considers essential for coexistence, order, and general well being.

Definitions

1. Important and lasting beliefs or ideals shared by the members of a culture about what is good or bad and desirable or undesirable. Values have major influence on a person's behavior and attitude and serve as broad guidelines in all situations. Some common business values are fairness, innovation and community involvement.

2. The monetary worth of something in areas such as accounting, economics, marketing or mathematics. See also value.

Values: it's Meaning, Characteristics, Types, Importance!

Meaning:

Generally, value has been taken to mean moral ideas, general conceptions or orientations towards the world or sometimes simply interests, attitudes, preferences, needs, sentiments and dispositions. But sociologists use this term in a more precise sense to mean “the generalized end which has the connotations of rightness, goodness or inherent desirability”.

These ends are regarded legitimate and binding by society. They define what is important worthwhile and worth striving for. Sometimes, values have been interpreted to mean “such standards by means of which the ends of action are selected”. Thus, values are collective conceptions of what is considered good, desirable, and proper or bad, undesirable, and improper in a culture.

According to M. Haralambos (2000), “a value is a belief that something is good and desirable”. For R.K. Mukerjee (1949) (a pioneer Indian sociologist who initiated the study of social values), “values are socially approved desires and goals that are internalized through the process of conditioning, learning or socialization and that become subjective preferences, standards and aspirations”. A value is a shared idea about how something is ranked in terms of desirability, worth or goodness.

Familiar examples of values are wealth, loyalty, independence, equality, justice, fraternity and friend-liness. These are generalized ends consciously pursued by or held up to individuals as being worthwhile in themselves. It is not easy to clarify the fundamental values of a given society because of their sheer breadth.

Characteristics:

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Values may be specific, such as honoring one's parents or owning a home or they may be more general, such as health, love and democracy. "Truth prevails", "love thy neighbor as yourself", "learning is good as ends itself" are a few examples of general values. Individual achievement, individual happiness and materialism are major values of modern industrial society.

Value systems can be different from culture to culture. One may value aggressiveness and deplores passivity, another the reverse, and a third gives little attention to this dimension altogether, emphasizing instead the virtue of sobriety over emotionality, which may be quite unimportant in either of the other cultures. This point has very aptly been explored and explained by Florence Kluchkhon (1949) in her studies of five small communities (tribes) of the American south-west. One society may value individual achievement (as in USA), another may emphasize family unity and kin support (as in India). The values of hard work and individual achievement are often associated with industrial capitalist societies.

The values of a culture may change, but most remain stable during one person's lifetime. Socially shared, intensely felt values are a fundamental part of our lives. Values are often emotionally charged because they stand for things we believe to be worth defending. Often, this characteristic of values brings conflict between different communities or societies or sometimes between different persons.

Most of our basic values are learnt early in life from family, friends, neighbourhood, school, the mass print and visual media and other sources within society. These values become part of our personalities. They are generally shared and reinforced by those with whom we interact.

Types:

Values can be classified into two broad categories:

(1) Individual values:

These are the values which are related with the development of human personality or individual norms of recognition and protection of the human personality such as honesty, loyalty, veracity and honor.

(2) Collective values:

Values connected with the solidarity of the community or collective norms of equality, justice, solidarity and sociableness are known as collective values.

Values can also be categorized from the point of view their hierarchical arrangement:

(1) Intrinsic values:

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These are the values which are related with goals of life. They are sometimes known as ultimate and transcendent values. They determine the schemata of human rights and duties and of human virtues. In the hierarchy of values, they occupy the highest place and superior to all other values of life.

(2) Instrumental values:

These values come after the intrinsic values in the scheme of gradation of values. These values are means to achieve goals (intrinsic values) of life. They are also known as incidental or proximate values.

Importance and functions of values:

Values are general principles to regulate our day-to-day behavior. They not only give direction to our behavior but are also ideals and objectives in themselves. Values deal not so much with what is, but with what ought to be; in other words, they express moral imperatives. They are the expression of the ultimate ends, goals or purposes of social action. Our values are the basis of our judgments about what is desirable, beautiful, proper, correct, important, worthwhile and good as well as what is undesirable, ugly, incorrect, improper and bad. Pioneer sociologist Durkheim emphasized the importance of values (though he used the term 'morals') in controlling disruptive individual passions.

He also stressed that values enable individuals to feel that they are part of something bigger than themselves. Modern sociologist E. Shils (1972) also makes the same point and calls 'the central value system' (the main values of society) are seen as essential in creating conformity and order. Indian sociologist R.K. Mukerjee (1949) writes: "By their nature, all human relations and behavior are imbedded in values."

The main functions of values are as follows:

- ❖ Values play an important role in the integration and fulfillment of man's basic impulses and desires in a stable and consistent manner appropriate for his living.
- ❖ They are generic experiences in social action made up of both individual and social responses and attitudes.
- ❖ They build up societies, integrate social relations.
- ❖ They mould the ideal dimensions of personality and range and depth of culture.
- ❖ They influence people's behavior and serve as criteria for evaluating the actions of others.
- ❖ They have a great role to play in the conduct of social life.

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- ❖ They help in creating norms to guide day-to-day behavior.

Need for Value Education

1. Moral awareness should be endorsed to orient the progress in science & technology towards the welfare of mankind.
2. Common values should be re-discovered to unite human beings with the general decline of traditional values.
3. Teachers pass values to the students both consciously and unconsciously through their conduct in and out of class rooms. Therefore the need for a consciously planned value education program is obvious to establish a formal learning.
4. The students might face more complicated decision making situations about issues involving values. They should be helped in developing the ability to make proper choices in such situations through value education.
5. Increase in Juvenile delinquency is a crisis to youth who under goes the process of personal growth. In such situation value education assumes a special significance.
6. Value Education awakens curiosity, development of proper interests, attitudes, values and capacity to think and judge about oneself.
7. Value Education helps in Promoting Social and Natural Integration.

Aims and Objectives of Value Education

Value education should aim at the development of values of the following type.

- ❖ Scientific temper of mind.
- ❖ Large heartedness.
- ❖ Co-operation.
- ❖ Tolerance
- ❖ Respect for the culture of other groups.

Discipline can be explained as training which will develop ones moral character and helps to produce a particular type of behavior. Training which helps the individual to correct, improve the overall conditions, moral character with the change in behavioral pattern of the individual.

Values and the individual: self-discipline

Discipline is an essential part of our life. In fact with out discipline life we can not work smoothly. Parents, elders of the family and the teachers are the first persons to introduce the sense of discipline to the children. Discipline must be learning from the early stages of life. Discipline ensures the

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smooth flow of life without putting hindrance to the individual's liberty. Discipline teaches us to be systematic towards achieving our goal of life. It helps us to achieve our ambitions.

Our social structure will fall apart without the discipline in social life. A society without the proper discipline encourages the unsocial activities such as violence and bad behavior. Self discipline is most important to achieve complete Discipline in life. And it also helps to develop better character of the person concerned.

Meaning of self-discipline

Self-discipline means the good behavior of the human beings. It is an order and code of behavior. Every individual should have self-discipline, and it is essential for the control his feelings. Self-discipline reduces the weaknesses of the individual.

Without the self-discipline, there is no life. There is some self-discipline makes you the perfect human being so everyone should follow it. For example,

- ❖ We all need to be guided by the rules and regulations.
- ❖ We have to be respectful to our elders.
- ❖ We must always be obedient towards our seniors.

Importance of self-discipline

1. Self-discipline is most needed and important for getting success at every step of life. It is the good manners.
2. While we are in school or any other place or at home, we should maintain everywhere discipline for their reputation.
3. Whether we are in the office or on the playground, it is equally necessary for the everywhere.
4. We will go amiss without discipline at anywhere, while it is our life, our society, our country or even the world.
5. Everyone should require some discipline for the better life.
6. Sort of discipline can also make you upper in the world.
7. School and colleges discipline
8. Self-discipline worked with us every step of life, and we should learn at every walk of life.
9. From the childhood, we are learning the discipline, and it was a great period for it.
10. Young mind always learns things easily and quickly. Without any force, they can learn.
11. Teachers taught to the students as good as knowledge about the self-discipline, at the school.
12. They are taught to respect their elders. Every student should follow it.
13. Even on the playground, every student should follow the rules and regulations of games.
14. School discipline is a most formative period for the students to learn good things and self-discipline can be learned easily.
15. Less of indiscipline
16. Without the self-discipline, people are just like an animal

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17. Less of self-discipline makes life totally aimless.
18. At the present age, there are increasing the crimes and theft and people are doing the lawless act.
19. During this crimes and theft increase, people have forgotten the value of self-discipline.

Here, in India, there are always overcrowd in the buses and trains is very common and most of the people are traveling without the ticket. It is big indiscipline among the people. Students indiscipline is the talk of the town.

Major cause of indiscipline

- ❖ There is the main cause of indiscipline is unemployment, and it is unrest.
- ❖ Indiscipline also causes by the over population. It is a major problem in The population is worse in the country. In the school and colleges, there are overcrowd of the students makes unnecessary indiscipline.
- ❖ Poverty is also leading the main role in the indiscipline. It brings disorder into the poor people.
- ❖ Value of self-discipline
- ❖ In personal life, too, one has to practice discipline for a stable and worthy life. If you give in to temptations and overeat yourself, the stomach will revolt. If you watch TV throughout the night, you will get sick the next day. If you do not restrain yourself from music and story-books before the examinations, you are sure to fare ill.

In fact, life best enjoyed if discipline maintained. Nothing can properly enjoy, not even a game of cricket or a musical concert if indiscipline is allowed to invade it. We should all try to maintain discipline in our lives.

Confidence is a feeling of trust in someone or something. To be self-confident is to have confidence in yourself. Self-confident people don't doubt themselves. This is usually a positive word: you can be self-confident without being cocky, arrogant, or overconfident.

The Relation of Values and Core Beliefs with Building Self-Esteem

Do you know what values and core beliefs you hold? Perhaps it is something you haven't ever sat down and thought about, but they do exist. We all have particular values and core beliefs. We may not all hold the same ones, but they play an important role in both society, and one's own life, including how someone sees them self and their self-esteem.

Defining Values and Core Beliefs

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Every family and individual is largely defined by the values and core beliefs that they hold. Some are culturally influenced, while others may be within families, or individually adopted. But they help to define who a person is and will impact how others see them, and how the person sees them self.

Here are some common personal values that people can identify with:

1. Commitment
2. Determination
3. Gratitude
4. Hard working
5. Integrity
6. Openness
7. Perseverance
8. Truth
9. Reliability

In some cultures they may place an emphasis on being a hard worker, while some families may raise their children to be reliable. Whatever type of values you have in your family, or with the children in your life, it is important that you help define what they are, and teach them to children.

Did you know?

Although adolescent females tend to suffer from more body image issues than their male counterparts, when it comes to overall self-esteem, the genders are at about the same level. Research published in the July 2011 issue of the "Journal of Personality and Social Psychology," found there is no significant difference between the self-esteem levels of males and females. The same study also found that during adolescence, Hispanics had a lower self-esteem level than white and black adolescents, but by the time they were around 30, they had a higher self-esteem than their non-Hispanic peers.

Ways to Teach Values

Values are important to helping shape our lives. They provide us, and our children, with boundaries and limitations, and as we have learned previously, that can have a positive impact on one's self-esteem. When children understand their family's values, it will provide them with a road map for

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making positive choices and steering clear of negative situations. Knowing how to make the right decisions will empower children, which helps to raise their self-esteem, because they feel more confident in their decision-making skills.

Here are some ways that you can teach values to children:

Share stories with them that have a lesson that can be learned. These can be from your own experience, or just old stories that have been passed down.

- ❖ Be a good role model and live your values. The importance of this cannot be overstated. If children see you living your values, they are likely to adopt them as well.
- ❖ Get them involved in your faith or religion, so they can learn more about some of the foundations of many values, and they can strengthen their resolve to adhere to them.
- ❖ Notice where children are also learning values, so that you can make sure they are being taught values you agree with. This includes keeping tabs on the value influence of school, groups, and friends.
- ❖ Have a discussion about values with your child. Discuss what they are, why they are important, and how they can live by them.
- ❖ Limit their exposure to things like television shows and movies that may not share the same values that you want your children to learn.
- ❖ Find ways for others to get involved teaching your child values. For example, there are groups that they can learn a lot from, such as Girl Scouts, or the 4-H Club.
- ❖ Hold your children to high expectations when it comes to living the family values. When they are not living them, steer them back on course.
- ❖ Catch them living the family values, and praise them for making the good choices and doing the right thing.
- ❖ When you do help children to learn values, they are going to be more confident and make better choices. This is going to go a long way toward helping to raise their self-esteem.

The Power of Positive Thinking

Most people are not that familiar with the laws of attraction and the power of positive thinking. Sure, we all know that thinking positively is a good thing, but what we don't realize is the immense influence it actually has over one's life. Those who understand the power of positive thinking, and use it regularly, tend to live a happier, more satisfying life.

Imagine if you could teach your child one thing that will not only make them feel more confident, but will empower them, and help them be more successful in everything that they attempt throughout

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their life. Sounds pretty good, right? And the good news is that you can! The power of positive thinking, and the laws of attraction, will do exactly that for you, and your child. It's all a matter of learning about it, applying it, and letting the success come your way!

The Laws of Attraction Defined

The laws of attraction are really all about positive thinking. When we focus on the negative, or things that we don't want, we tend to get more of that, simply because that is where we are putting our energy. Yet when we focus on the positive and all that we do want, we tend to get more of that. Like Buddha said, "What we think, we become."

Let's say, for example, that there is something we want to accomplish, such as passing a test. Rather than saying you will never do it, it is too difficult, you are not good at that subject matter, etc., you think positively. You tell yourself that you will indeed pass the test, that you are good at it, and that it is something you will have no problem with. That kind of self-talk is empowering and will put the mind in the right frame to help make it happen. The Laws of Attraction are about bringing into your life what it is that you want, through your thoughts and beliefs. Those thoughts that dominate in your mind will tend to be the ones that manifest, making it important that you quickly show negative thoughts the door and clear them out of your mind. When you focus on positive thoughts, you will become a happier person, and you will attract better things into your life.

Teaching Children

Want to learn more? Take an online course in Building Self-Esteem in Children.

The power of positive thinking is so important because it is something that can easily be taught to children that will help to build their self-esteem and empower them. They will learn that they can do things if they put their mind to it. Rather than having limiting beliefs on what they can accomplish, they will feel as though they can achieve whatever it is that they put their mind, and thoughts to. What an empowering way to live!

Self-esteem, when you get down to the basis of it, is about how one feels about them self and their abilities. If a child, or an adult, feels they have the power to achieve things and be great at whatever they do, and they apply it, then they will remove many limitations and will succeed far more often.

Thinking Positively

Just as with many other issues, including self-esteem, there are some skeptics and those who find it controversial. But it is difficult to deny the power that positive thinking has in one's life. People who are positive thinkers tend to:

Look at problems as challenges that are to be overcome, rather than seeing them as something that will hinder them.

Find their life more enjoyable and get along better with others.

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- ❖ Be open-minded and will consider the ideas and suggestions that others put forth.
- ❖ Feel grateful for the things they have in their life and see the good in others and in what they have in their life.
- ❖ Take responsibility for their actions and care more about their body language and how their actions impact others.
- ❖ Be much better at dealing with problems that may arise and have better coping skills for disappointments.

As you can see, living a life that includes positive thinking is important and will help a child build a healthy self-esteem. The more they can learn to think positively, the better they will be able to handle the many challenges that life will throw at them. Plus, they will feel more inclined to challenge themselves and won't be afraid of failure.

5 Factors that influence self-worth

1. Someone else's opinion or your perception. What this boils down to is whether we place greater importance on external or internal validation. I think that we all appreciate it when others approve of us, even if we have a strong sense of self-worth. It's human nature to want the approval of others, but it should not be the standard by which we gauge our own worth.

We need to develop an empowering belief about our own self-worth as a person, and it should form the basis for our personal validation. External validation should be used to reinforce our beliefs, not as a basis for them.

Never allow someone else's opinion of you to shape your view of yourself. You can build your sense of self-worth by giving sincere approval to yourself every single day.

2. What you've acquired or what you have given. How much stuff we own has absolutely nothing to do with our personal our self-worth. Your contributions are much more important than your acquisitions. Giving from the heart is a reflection of your inner self. It speaks of who you are, not how much you can afford.

Making personal value judgments based on material assets is for shallow thinkers only. Leave that thinking for the creditors. We don't want to think that way, and we don't need to be influenced by those who do.

3. IQ or practical thinking ability. On the journey of life, practical smarts are of far greater value than IQ scores. I am not saying that you can't have both, because you can. But test results do not

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make one person more valuable than another. If you have common sense and the ability to make sound decisions then you are way ahead of the curve.

In certain academic circles test scores may elevate someone, but that is not the real world. My brother had the same IQ as Einstein, but lack of common sense cost him his life. Never allow test scores to make you feel more or less important than someone else. There will always be people whose test results are both higher and lower than yours. Those results have nothing to do with your self-worth or personal value.

4. Accomplishments or efforts. Accomplishment is a wonderful thing. We all feel great when we work at something and get the results we wanted. But here's the thing; sometimes we succeed at producing our intended result, and sometimes we fail. That's just a fact of life for everyone.

The problem is, the reward for success is usually tangible while the value of failure can be much harder to appreciate. Life is about learning what works and what doesn't. In the learning process, success and failure have equal value as long as we learn from them. Never link your self-worth to the results you produce. You are a person, not an accomplishment.

5. Flash or substance. This one seems obvious enough, and yet our culture often places greater value on flash. Never mistake looks, abilities, outrageous behavior or material wealth as a measure of self-worth. Substance is the name of the game. No matter how nicely wrapped a package is, the important thing is what's inside.

The same is true of people, it's what's inside that counts. When we are true to our personal ethics, we have integrity. When we care about the welfare of others, we have compassion. When we give without expecting anything in return, we are generous.

Cultivate these qualities and you will be a person of substance. What a wonderful basis for a strong sense of self-worth and feelings of personal value.

What is your most valuable asset?

You have something of great worth and it is so rare that it's not shared by anyone else on the planet. Do you know what that is? You are a one of a kind, totally unique individual. You are you, and that alone gives you personal value and self-worth.

Take some time to appreciate who you really are, aside from all the trappings and outside opinions. Make a list of things you like about yourself and then read it out loud so it can resonate in your consciousness. Think about all the ways you have contributed to the lives of those around you. Now, give yourself some well deserved approval. It's time to celebrate you!

initiative

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Here are nine tips to help you be one of those proactive professionals and take more initiative at work:

1. NEVER STAND STILL

People who do the things the way they have always been done will in the best case get the same results all over again.

It's not a secret that even for staying in the same place you have to run faster and faster. Thereby, for standing out you need to be creative. You should constantly search for new solutions and more effective approaches. Ideas are the most expensive matters nowadays and so far the best contribution you can offer to your organization.

2. DO MORE THAN IS REQUIRED OF YOU

Ability to perfectly implement the delegated tasks is, of course, an important quality for being effective at work. But this won't give you the opportunity to stand out. There may be a plenty of people in your organization who succeed in that.

Do you want to be exceptional? Then act exceptional. Try to do something extra all the time. One important rule is to concentrate on areas where you can generate the most visible and remarkable results.

3. THINK AS A TEAM MEMBER, NOT AN EMPLOYEE

You can't care and devote yourself fully to something that you don't consider as yours. We have the same concept in the workplace too. If you decided to take initiative at work, then think about yourself as a team member.

This means that each success, each achievement of the organization is yours as well. Corporate prosperity will lead to your personal prosperity too. As soon as you establish this mindset you will start caring about each detail and dedicating all your efforts to achieving profound outcomes.

4. SPEAK UP AND SHARE YOUR IDEAS

Do you have a brilliant idea? Then go ahead and speak about it. A million wonderful ideas haven't meant anything to this world just because they were not told; no one knew about them.

There is always need for fresh, powerful concepts. If your suggestions are based on broad research and adequate facts, then you have a great chance to see them being realized in the near future.

5. FAKE IT TILL YOU MAKE IT

It's not a secret that self-confidence is

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one of the most powerful characteristics of successful people. It is extremely important in any sphere, place, or circumstance. Your confident gestures, voice, and behavior will have a crucial role on your way up the career ladder. So, develop your self-confidence all the time. Focus on your strengths and build on them to realize your goals.

6. CONSIDER EVERY OPPORTUNITY

Opportunities are hidden everywhere, and people who see them are the ones who prosper. Make a habit of constantly asking yourself: “What opportunities for growth can I carve out of this situation?” If needed, think about this same question again and again. Gradually you will find the answer. You may see a chance to show your unique professional abilities. You may discover a possibility to take up a perspective project, which will open new career horizons. All you need to do is analyze and act.

7. ALWAYS BE PREPARED

Tackle new skills and refine your abilities all the time. You learn and grow by challenging yourself. This will give you the knowledge and confidence to show more initiative in current or upcoming projects. It is better to be prepared for an opportunity and not have one than to have an opportunity and not be prepared. That is why you should aim high and constantly grow both as a person and a professional. As soon as you see a chance to use the acquired competence, go ahead and do that.

8. BE SELF-PROMOTIONAL

If you firmly believe in something, don't accept every criticism you receive. So many successful entrepreneurs's ideas were initially considered to be a failure. But they persisted and won. If you have a firm foundation for certifying the success of your insight, then do your best to convince others of its importance. Each situation may require a different approach. Find out the best one to promote your ideas depending on a current circumstance.

9. ASK TOO MANY QUESTIONS

To take initiative you should know how things work and how you can improve them. For this purpose, try to observe everything going on around you as much as you can. Be curious and ask questions. Try to find out how the things work and analyze each situation. This will give birth to new ideas and ways to contribute to the growth of your organization more and more.

Empathy is a universal team value that promotes high commitment and cooperation in the workplace. It is the ability to understand another person's perspective or circumstance whether you agree with this person or not. Empathetic people are curious and possess a desire to know and understand others. It is important to successful conflict resolution because understanding diverse perspectives allows collaborative solutions to rise from chaos.

UNIT: II Values and religion

Karma yoga, also called Karma marga, is one of the several spiritual paths in Hinduism, one based on the "yoga of action". To a karma yogi, right work done well is a form of prayer. ... Of the paths to spiritual liberation in Hinduism, karma yoga is the path of unselfish action.

Karma Yoga, states the Bhagavad Gita, purifies the mind. It leads one to consider dharma of work, and the work according to one's dharma, doing god's work and in that sense becoming and being "like unto god Krishna" in every moment of one's life.

1. Importance of Karma

A. Importance of performing karma

Due to understanding the secrets of Karma-yoga, a large portion of the kriya-shakti (Energy of action) of man is conserved : Every individual consistently performs karma. He is ever engaged in some or the other activity; however, due to lack of knowledge about the secrets of karma, a major part of his kriya-shakti is wasted. Karma-yoga teaches us to comprehend these secrets. It teaches about 'which karma to perform where and how, and how to maximise the use of kriya-shakti for specific tasks'. A karmayogi knows only to give; he expects nothing in return.

A verse by Saint Kabir says, 'By performing karma, a nar (Man) gets transformed into Narayan (God)'.

– Rugved, 4.33.11

Meaning : God helps only those who toil till they are exhausted while performing a karma, not others.

– Mahabharat, Shantiparva, Adhyaya 320, Shloka 30

Meaning : By performing karma (making attempts) with complete knowledge, Parameshwar (Supreme God) is attained.

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B. Reasons for performing wrong karma

Deficiency of some constituents required for performing a task : The following example will make this point clear. To build a house, various skilled people, such as an architect, an engineer, masons, carpenters, electricians, etc. are required. Material for building the house such as stones, bricks, cement and the construction site should all be of good quality. Above all, the team should work with co-operation and co-ordination. Each constituent in this process is important. If any of these constituents is imperfect, the house will become imperfect.

- ❖ Taking up a task without being well-informed or without proper planning.
- ❖ Taking up a task beyond the capacity.
- ❖ Instead of consulting experts in the field, accepting opinions of people who have superficial knowledge of the subject.

C. Causes of certain diseases & their remedies according to Karma-yoga

Common diseases are caused because of imbalanced diet and improper lifestyle. Some diseases are a result of demerits from previous births. In such cases, doctors are unable to establish the cause-effect relationship. Mostly, such diseases are incurable.

– Smrutiratnakar

Meaning : Sins committed in previous births haunt in the form of diseases in this birth. For such diseases, along with appropriate medication, perform religious rituals such as Shantipatha, give in charity, chant the Name of God, perform hom, perform puja (Ritualistic worship), etc.

2. Importance of Karma-yoga in the context of vyashti sadhana

Importance of karmayoga

A. Karma-yoga teaches how karma performed by us can beneficially lead towards self-realisation

It is impossible to remain without doing anything, because even sitting idle amounts to a karma of sitting and the sanskar of ‘sitting idle doing nothing’ gets reinforced on the chitta of the individual. In reality, every individual knowingly or unknowingly keeps performing some or the other karma constantly, for example, unintentional killing of insects, ants, worms, etc., which get crushed under the feet while walking; killing of micro-organisms during inhalation. This means that, karma will continue and so will development of the related sanskars on the subconscious mind. Despite this,

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Karma-yoga teaches us how not to develop sanskars while performing karma and how to get liberated from bondage of sanskars. It also teaches which karma is appropriate and how to perform it. In short, even if the soul performs no karma, yet man cannot remain without performing karma. Karma-yoga therefore teaches us how to direct karma performed by us towards self-realisation.

B. Performing karma with dexterity means Yoga

– *Shrimadbhagwadgeeta, 2.50*

Meaning : Endowed with this equanimity of mind, one frees oneself in this life, alike from vice and virtue. Devote thyself, therefore to this Yoga. Yoga is the very dexterity of work.

Explanation : Perform every karma with expertise, being attentive and skilful. Being skilful implies performing karma in a way that it does not entrap the doer in the bondage of karma.

C. Following Karma-yoga is essential to be able to sacrifice the desires

Sacrifice of desires is the end result. Following Karma-yoga is essential for sacrifice of desires. Once desires are sacrificed, all karmas automatically wither. Only he who renounces all desires can go on to become a karma-sanyasi. When desires have been renounced in entirety, performing karma or not amounts to the same. If a man is extroverted, then he will accomplish renouncing of the desires through nishkam-karma (Without expectations); but he will continue to perform karma. If the attitude continues to remain extroverted even in renouncing of desires, karma will continue to take place. On the other hand, if the attitude is introverted, then karmas begin to wither automatically at the instant of renouncing of desires. Man does not have to renounce karmas, they are renounced automatically, meaning, karmas take his leave all by themselves (A seeker should try to go from being an extrovert to an introvert).

- ❖ Sage Raman Maharshi was of introverted nature. Since He had renounced His desires, He was not inclined to perform karma. Culmination of Karma-yoga is in the renunciation of karma.
- ❖ Aurobindo Ghosh was a prominent Yogi, but during His last days He preferred to remain in solitude.
- ❖ Shridharaswami too, a staunch follower of Karma-yoga, remained in solitude for a decade at Varadhalli. He passed away in that solitude.
- ❖ Till date, there has been no karmayogi of the caliber of Adi Shankaracharya who hoisted the flag of karma-sanyas the world over, nor is there a possibility of having one in the future.

Karma-yoga is important to become sattvik (Sattva-predominant)

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– *Shrimadbhagwadgeeta, 14.17*

Meaning : From Sattva component arises wisdom, from Raja, greed & miscomprehension, delusion and ignorance arise from Tama.

Diverting the flow of the Raja component away from family life and connecting it with God by bringing about a change in attitude, is the prime objective of nishkam-karma. Since sacrifice of fruit (Consequence) of karma is connected with God, the flow of Raja component diverted to God automatically transforms into Sattva component. Renouncing naturally leads to awareness of the Sattva component and subsequently by gaining knowledge, renouncing doership and duty also becomes possible.

E. Karma-yoga liberates from sorrows

Following Karma-yoga breaks all ties and liberates from all sorrows.

F. Through Karma-yoga, one attains the Paramatma (Supreme Soul) and Paramanand

3. Importance of Karma-yoga in the context of samashti sadhana

A. Setting ideals for society

– Shrimadbhagwadgeeta

Meaning : ‘I have, O Partha, no duty, nothing that I have not gained; and nothing that I have to gain in the three worlds; yet, I continue to perform karma.’

Shrikrushna’s life is an ideal example of the types of karmas and how they should be performed. It is essential to set correct ideals before society by one’s own achievements, for the biographies of such icons inspires several future generations. These biographies then go on to become the support of Dharma. This can easily be comprehended from the examples of Shriram and Shrikrushna.

B. Increase in samashti merit makes the Nation righteous and prosperous

Karma-yoga has greater importance to the universe, meaning, it is a cause for increasing samashti merit. As a result, along with increase of faith in the Guru, dedication unto the Nation also increases; that leads to the Nation becoming righteous and prosperous. Hence, Karma-yoga is superior.

Love and justice in Christianity

The Bible offers a different view of justice and love. Both are integral parts of God's character. ... We will look at what it means for followers of Jesus to “act justly and to love mercy and to walk

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humbly with...God” (Micah 6:8). We will also pursue what it means to “love your neighbor as yourself” (Matthew 22:39).

**What is true brotherhood in Islam and in the Sunnah; and what are its requirements?
The believers are brothers in Religion just as Allāh has described them in the Qur’ān:**

ثُرْحَمُونَ لِعَلِّكُمْ اللَّهُ وَاتَّقُوا ۖ أَخَوِيكُمْ بَيْنَ فَاصِلِحُوا إِخْوَةَ الْمُؤْمِنُونَ إِنَّمَا

“The believers are nothing else than brothers. So make reconciliation between your brothers, and fear Allah, that you may receive mercy.” (Al-Hujurat, 10)

Abu Hurairah (radiyallāhu `anhu) narrated that the Messenger of Allah (ﷺ) said:

لَا الْمُسْلِمُ أَخُو الْمُسْلِمِ، إِخْوَانًا اللَّهُ عِبَادَ وَكُونُوا، بَعْضٌ يَبِيعُ عَلَى بَعْضِكُمْ يَبِيعُ لَوْ، تَدَابَرُوا وَلَا تَبَاغَضُوا وَلَا تَنَاجَشُوا وَلَا تَحَاسَدُوا لَا الْمُسْلِمُ كُلُّ الْمُسْلِمِ أَخَاهُ يَحْفِرُ أَنْ لَشَرًّا مِنْ أَمْرِي بِحَسَبِ، مِرَارٍ ثَلَاثَ صُدْرِهِ إِلَى وَيُسِيرُ، هُنَا هَا النَّفْقَى، يَحْفِرُهُ وَلَا يَخْدُلُهُ وَلَا يَطْلُمُهُ وَعَرَضُهُ، وَمَالُهُ، دَمُهُ، حَرَامٌ الْمُسْلِمِ عَلَى

“Do not be jealous of one another, do not artificially inflate prices against one another, do not harbor hatred against one another, do not turn desert one another, one of you should not enter into a transaction when the other has already entered into it; rather be brothers one to another and servants of Allah. A Muslim is a brother to another Muslim. He does not wrong him, and does not desert him, nor despise him. Piety is found here [pointing three times to his chest; despising his Muslim brother is enough of an evil for any man to fall into. Every Muslim’s blood, property and honor are unlawful to be violated by another Muslim.” (Related by Muslim. See Bulooghul-Marām 1539)

Anas Ibn Mālik (radiyallāhu `anhu) narrated from Allāh’s Messenger (ﷺ) that he said:

لِنَفْسِهِ يُحِبُّ مَا – لِجَارِهِ قَالَ أَوْ – لِأَخِيهِ يُحِبُّ حَتَّى أَحَدُكُمْ يُؤْمِنُ لَا

“None amongst you believes (truly) until he loves for his brother” – or he said “for his neighbour” – “that which he loves for himself.” (Muslim, 45)

Imām Ahmad (12734) reported from Ibn `Umar (radiyallāhu `anhumā) from the Messenger (ﷺ):

لِنَفْسِهِ يُحِبُّ مَا لِلنَّاسِ يُحِبُّ، حَتَّى الْإِيمَانَ حَقِيقَةَ الْعَبْدِ يَبْلُغُ لَا

“The servant of Allāh will not reach true imān until he loves for the people the good which he loves for himself.”

Imām Muslim (1844) reported from `Abdullāh Ibn `Amr Ibn al-`Ās (radiyallāhu `anhumā) that he said: “While we were with the Messenger of Allah on a journey, we stopped to camp, and some of us were pitching tents, some were competing in shooting arrows, and some were taking the animals out to race them. Then the caller of the Prophet called out: As-Salātu Jami`ah (call to prayer). So we gathered, and the Messenger of Allah (ﷺ) stood up and addressed us. He said:

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عَافِيَتُهَا جُعِلَتْ هَذِهِ أُمَّتُكُمْ وَإِنَّ لَهُمْ سِرًّا بَعَلَّمَهُ مَا وَيُنذِرُهُمْ لَهُمْ خَيْرًا يَعْلَمُهُ مَا عَلَى أُمَّتِهِ يُدَلُّ أَنْ عَلَيْهِ حَقًّا كَانَ إِلَّا قَبْلِي نَبِيٌّ يَكُنْ لَمْ إِنَّهُ
ثُمَّ كَتَبْتُ لَهُمْ هَذِهِ الْمُؤْمِنُ فَيَقُولُ الْفِتْنَةُ فَتَجِيءُ لِبَعْضِ بَعْضُهَا فَيَدْفَقُ فِتْنٌ تَجِيءُ بِنُكْرُونِهَا وَأُمُورٌ بَلَاءٌ سَيُصِيبُهُمْ آخِرَهَا وَإِنْ أَوْلَهَا فِي
بِاللَّهِ مُؤْمِنٌ وَهُوَ مَوْتُهُ فَلْتُنذِرْكَهُ الْجَنَّةَ وَيَدْخُلُ النَّارَ عَنِ بُرْزُخٍ أَنْ مِنْكُمْ أَحَبُّ فَمَنْ تَنَكَّسَ ثُمَّ مَهْلِكْتِي هَذِهِ فَيَقُولُ تَجِيءُ ثُمَّ تَنكَّسَ
... إِلَيْهِ يُؤْتَى أَنْ يُحِبُّ مَا النَّاسِ إِلَى وَآيَاتِ الْآخِرِ وَالْيَوْمِ

“There has never been a prophet before me who was not obliged to tell his nation of what he knew was good for them, and to warn against that he knew was bad for them. With regard to this Ummah of yours, its wellbeing has been placed in its earlier generations, and the last of them will be afflicted with calamities and things that you will hate. Then there will come tribulations which will make the earlier ones pale into insignificance, and the believer will say: “This will be then end of me,” then relief will come. Then more tribulations will come and the believer will say: “Surely, this will be the end of me,” then relief will come. Whoever would like to be taken far away from the Fire and be admitted to Paradise, let him die believing in Allah and the Last Day, and let him treat people as he would like to be treated himself...”

So these narrations prove that a believer is happy when his brother is happy and is saddened when his brother is sad. So he wishes for his brother what he wishes for himself of goodness. This is achieved when a Muslim is free from trickery, cheating, animosity, jealousy and envy.

Jealousy entails that a person hates the fact that blessings have been bestowed upon someone else – or that another should even be bestowed the likes of what he himself possesses. This is because he wants to be distinguished above the people with bounties – and wants to be singled out with distinction. So having true īmān opposes this attitude. Having īmān entails that a person wants for all the believers that they too share in what Allāh has given him without there being any reduction of what he has of goodness and bounties.

Allāh, the Most High, has praised and extolled the one who possesses these noble qualities:

لِلْمُتَّقِينَ وَالْعَاقِبَةُ ۖ فَسَادًا وَلَا الْأَرْضِ فِي عُلُوًّا يُرِيدُونَ لَا لِلَّذِينَ نَجَعَلُهَا الْآخِرَةَ الدَّارَ لَكَتِ

“Surely that home of the Hereafter We assign to those who do not desire exaltedness and high-mightiness upon the earth or corruption. And the [best] outcome is for the righteous.” (Al-Qasas:83) `Ikrimah (rahimhullāh) and others said regarding this verse:

“Seeking highness in the earth is to be haughty and proud, and to seek elevation in society, and to seek a special position with the ruler; and corruption is to commit acts of disobedience.”

Allāh, the Most High, stated in his praise of the believers:

رَعُوفٌ إِنَّكَ رَبَّنَا آمَنُوا لِلَّذِينَ غَلَّا قُلُوبَنَا فِي تَجَعَلٌ وَلَا بِالْإِيمَانِ سَبَّوْنَا الَّذِينَ وَإِخْوَانِنَا لَنَا اغْفِرْ رَبَّنَا يَقُولُونَ بَعْدَهُمْ مِنْ جَاءُوا وَالَّذِينَ رَحِيمٌ

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“And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.” (Al-Hashr 59:10)

So from the qualities of the believers is that their hearts and tongues are safe and secure from harming their believing brothers who have preceded them in īmān (faith) and their brothers who are present with them. So the believers praise their brothers, make supplications for them that Allāh forgives them – and that He forgives them all. And this is even more so when referring to the first and foremost of believers: the Companions of Allāh’s Messenger (ﷺ), the Muhārjūn and the Ansār and those who follow them correctly. Whoever finds in his heart hatred for the Companions of the Prophet (ﷺ) or he seeks to lower their great status, then he is not a believer. Abu Hurairah (radiyallaahu `anhu) reported Allāh’s Messenger (ﷺ) as saying:

نَصِيفَهُ وَلَا أَحَدَهُمْ مَدُّ أَدْرَكَ مَا ذَهَبًا أُحْدِ مِثْلَ أَنْفَقَ أَحَدَكُمْ أَنْ لَوْ بِيَدِهِ نَفْسِي فَوَالَّذِي أَصْحَابِي تَسُبُّوا لَا أَصْحَابِي تَسُبُّوا لَا

“Do not revile my Companions! Do not revile my Companions! By Him in Whose Hand is my soul, if one amongst you would have spent as much gold as Uhud in charity, it would not amount to even a handful or even half a handful of they have given.” (Muslim, 2540)

So may Allāh, the Mighty and Majestic, disgrace the Rawāfid (Shi`ah) who curse and revile the Companions of the Prophet Muhammad (ﷺ). They revile the Rightly Guided Khulafā’, diminish their worth and belittle them. So if this is how they treat the best of brothers in īmān and best of the believers, how do you think they will treat you? If they have no respect for the best of the people around the Messenger (ﷺ), his Companions and his wives, then what respect and honour will they have for the Muslims today. If they are treacherous towards the best of mankind and despise them, then how will they love you and show loyalty to you?! So their claims of loving the Muslim ummah is a blatant lie since they cannot even find it in them to love the Companions of the Prophet.

Allāh, the Most High, stated:

تَحْتَهَا تَجْرِي جَنَاتٍ لَهُمْ وَأَعَدَّ عَنْهُ وَرَضُوا عَنْهُمْ اللَّهُ رَضِيَ بِإِحْسَانٍ اتَّبَعُوهُمْ وَالَّذِينَ وَالْأَنْصَارِ الْمُهَاجِرِينَ مِنَ الْأَوْلُونَ وَالسَّابِقُونَ الْعَظِيمِ الْفَوْزِ ذَلِكَ ۖ أَبَدًا فِيهَا خَالِدِينَ الْأَنْهَارِ

“And the first to embrace Islām of the Muhājirūn (those who migrated from Makkah to Al-Madinah) and the Ansar (the people of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly. Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow, to dwell therein forever. That is the supreme success.” (At-Tawbah 9:100)

Allāh, the Most High, said about the Companions:

عَظِيمًا وَأَجْرًا مَغْفِرَةً مِنْهُمْ الصَّالِحَاتِ وَعَمِلُوا آمَنُوا الَّذِينَ اللَّهُ وَعَدَّ ۖ كُفَّارًا لَهُمْ لِيَعِظَ

“...so through the Companions Allah may enrage the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.” (Al-Fath 48:29)

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This verse is a proof that those who harbour hatred for the Companions are unbelievers in Allāh and His Messenger. As for the believers: They love the Companions of the Messenger (ﷺ), they ally themselves with them and seek forgiveness for them, and emulate them.

So upon the believers is to love for others what they love for themselves and dislike for them what they dislike for themselves. If a Muslim sees a deficiency in his Muslim brother in terms of his religion, then he strives to rectify him, advise him and aid him. He does not backbite and expose his shortcomings because no one would love that for themselves. Allāh, the Most High, stated:

رَّحِيمٌ تَوَّابٌ اللَّهُ إِنَّ ۖ اللَّهُ وَاتَّقُوا ۖ فَكَّرْهُنَّمُوهُ مَيِّتًا خِيَةً لَحْمٌ يَأْكُلُ أَنْ أَحَدَكُمْ أَيْحِبُّ ۖ بَعْضًا بَعْضُكُمْ يَغْتَابُ وَلَا تَجَسَّسُوا وَلَا ۖ

“And do not spy on each other, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it [so therefore you should hate backbiting]. And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful.” (Al-Hujurat 49:12)

If a believer would not be happy that a person carries scandalous tales between him and the ones he loves causing animosity; then why would he ever allow himself the leeway to rumor-monger between a brother and those whom he loves and respects, thus causing discord between the hearts? Allāh, the Most High, said:

مَّهِينٍ خَالَفٍ كُلِّ تُطَعِ وَلَا

بِنَمِيمٍ مَثَاءٍ هَمَّازٍ

“And obey not everyone who swears much, and is considered worthless; A slanderer, going about with malicious gossip!” (Al-Qalam: 10-11)

The one who walks amongst the people whispering tales, “By Allāh, I heard him say this... and I saw him do that...” They open the doors of backbiting and malicious gossip amongst the ranks of Ahlus-Sunnah.

Hand fire

To speak behind a person’s back with that which he hates is forbidden except in exceptional circumstances which the Prophet (ﷺ) and his Companions and the early scholars made clear, such as: warning against the misguided innovators by name; to silence the weak narrators and liars in the chains of narrations in order to protect the purity of the Prophetic narrations; to warn against the open sinners who do not hide their sins, so as to protect the believers from their immorality; the one seeking a fatwa from a scholar or a ruling from a judge.

As for slandering, inventing stories and lying against another, and spreading malicious rumours, then this absolutely forbidden – even against Ahlul-Bid’ah this is forbidden. Ahlus-Sunnah suffice themselves with the truth – they are not in need of lying upon anyone! Alhamdulillah.

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It is reported that news reached Hudhaifah that a certain man carried tales. Upon this he remarked: I heard Allah’s Messenger (ﷺ) saying:

نَمَامُ الْجَنَّةِ يَدْخُلُ لَا

“The malicious tale carrier will not enter Paradise.” (Muslim 105)

And the Salaf would regard the tale-carrier who seeks to destroy marriages as harmful as a magician, “what the scandal-monger achieves in a day, takes the magician a year to achieve!”

Likewise a Muslim would hate that he is mocked and ridiculed and belittled, so therefore he does not ridicule and mock others. Allāh, the Most High, stated:

لُْمَزَّةِ هُمَزَةٌ لُّكُلِّ وَبِئْسَ

“Woe to every slanderer and backbiter.” (Al-Humazah: 1)

يَضْحَكُونَ آمَنُوا الَّذِينَ مِنْ كَانُوا أَجْرَمُوا الَّذِينَ إِنَّ

يَتَغَامَرُونَ بِهِمْ مَرُّوا وَإِذَا

“Indeed, those who committed crimes used to laugh at those who believed. And whenever they passed by them, used to wink one to another [in mockery].” (Al-Mutaffifeen: 29-30)

Also, a believer would hate to be tricked and cheated when buying and selling, so how could he possibly trick, cheat and deceive others? A believer would hate that he be annoyed by his neighbours and harmed by them, so why would he therefore annoy his neighbours? The Prophet (ﷺ) said:

بَوَاقِفُهُ جَارُهُ يَأْمَنُ لَا الَّذِي قَالَ اللَّهُ رَسُولَ يَا وَمَنْ قِيلَ يُؤْمِنُ لَا وَاللَّهِ، يُؤْمِنُ لَا وَاللَّهِ

“By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!” It was said, “Who is that, O Allah’s Messenger (ﷺ)?” He said, “That person whose neighbor does not feel safe from his evil.” (Bukhārī 6016)

If a believer hates to be oppressed, then how can he find it in him to oppress others? To the point that a believer would not even propose to a woman that his fellow Muslim has proposed until he withdraws his proposal or she turns him down:

لَهُ يَأْذَنُ أَنْ إِلَّا أَخِيهِ خَطْبَةَ عَلَى يَحْطُبُ وَلَا أَخِيهِ بِنِعِ عَلَى الرَّجُلِ يَبِيعُ لَا

“A person should not enter into a transaction when his brother (had already entered into but not finalised), and he should not make a proposal of marriage upon the proposal already made by his brother, until he permits it.” (Muslim 1412)

A believer should constantly exert himself in diverting evil from others and from his brothers just as would like it to be diverted from himself – and this is beneficial comprehensive principle.

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If Muslims were to act upon these guidelines and admonitions, the Ummah would be in a much better condition – and the non-Muslims would adopt this faith much more readily because they would see the fruits of these faith in its.

Ahimsa is one of the cardinal virtues and an important tenet of Jainism, Hinduism, and Buddhism. Ahimsa is a multidimensional concept, inspired by the premise that all living beings have the spark of the divine spiritual energy; therefore, to hurt another being is to hurt oneself.

Both Jainism and Sikhism are faiths native to the Indian subcontinent. Jainism, like Sikhism, rejected the authority of the Vedas and created independent textual traditions based on the words and examples of their early teachers, eventually evolving entirely new ways for interacting with the lay community.

Jainism is the oldest living sramana tradition in India. In its current form it is traced to Mahavira (ca. 599-527 BCE), the twenty-fourth and last of tirthankaras or "fordmakers" in Jain belief. Mahavira was born to a ruling family in the town of Vaishali, located in the modern state of Bihar. The first tirthankara was Rishabha, who lived long before Mahavira.

Next to the Bahá'í Faith, Sikhism is the youngest of the world's major monotheistic religions. Sikhism was established in the 15th century in the state of Punjab in North India. Although born into a Hindu household in 1469 in the Punjab region, Guru Nanak challenged existing practices and is considered the founder of the new faith. The Guru loved to travel and observe concepts and ideas regarding spiritual practices of various faiths. At the heart of his message was a philosophy of universal love, devotion to God. By the time he had left this world he had founded a new religion of "disciples" (shiksha or sikh) that followed his example.

Need for religious harmony.

Religion is the source of great literature and art, the motivator of deeds of love and mercy and self-development, and the doorway to transcendence and mystical experience. Religion shapes the way we see the world. It is something that we are born with. Like millions of people present in the world, there are a number of religions that are also present with them. Religion is the chrysalis of the meanings, values, and norms of society, supporting the different rituals which mark the turning points of our lives. Every religion has its own belief, its own pattern of worshipping the superpower and its own culture.

Talking about religion, apart from the various different names given to them, the basic idea of all the religions still remains the same and that is "Humanity". Everyone are busy satisfying the one superpower they have their faith on forgetting the very fact that its just not about the one almighty that has to be taken care of but about its very own creations that are alive on this earth . Today, in the name of religion people have turned into animals who are busy killing its own kind. Its

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like the world is suffering from humanity crisis and religion is acting like a loophole for it. Religion is involved in the ugly wars around the globe. But this is just the dark meaning that is bought to religion by us. Religion is a lot more than that. Today, Religions claim to speak the truth for all, making all other religions wrong. without hurting the sentiments of any religion the scenario in the present world is Hindus, Sikhs, and Muslims are killing each other in their homeland, Christians kill Christians in Ireland, Buddhists and Hindus are hurling grenades in Sri Lanka. Jews and Muslims are slaughtering one another in the Middle East. Why are human beings becoming the enemies of one another?

Religion being a very pure word itself needs to be purified and redefined. Its like we are living in a global village. We are now in the twenty first century. The quality of research on both the inner and physical world has reached quite high levels, thanks to the tremendous stride in technological advancement and human intelligence. However, the world is also facing a lot of new problems, most of which are man-made. The root cause of these man-made problems is the inability of human beings to control their agitated minds. How to control such a state of mind is taught by the various religions of this world. but if one practices one religion, he/she doesn't get the right to point out on the other various religions that are been practiced around the world. People in the past have already suffered a lot on the name of religion like cruelty to other human beings: lynching, human torture, the mistreatment of women and children, evil racial attitudes, the bombing of abortion clinics, and the slaying of their office personnel. But when thought about it today, it seems to be a complete waste.

But the most important and interesting question that we all need to ask ourselves is that have we really improved or learned anything from the mistakes made by the people in our past? Are we working on the betterment of our surrounding in the actual way that we should? The answer to this would be a clear NO. because even today competition is at the heart of the world's religions. Even though we are living in 21st century, small issues like inter caste marriage, business with people of different religions are not very comfortable to the people in the society. The answer to these questions should have been "we must honor the differences; the religions of the world must find a way to transcend the differences for the sake of the world community and for the sake of our Mother Earth. We can draw closer together to work for the good of all if we acknowledge and celebrate what religions hold in common. People are forgetting that a single stream runs under and through all of the great religious traditions. Even while the surface waters of the traditions are vastly different, a single stream of mystical experience, belief, and practice unites the world's religions in a subtle way.

All religions of the world have a "that without which" part of their belief systems, the areas on which they agree are so vast that we should have hope that a new dawn can be born out of our present world crisis. Hinduism, Buddhism, Confucianism, Judaism, Christianity, and Islam agree on many points. Only if people begin to practice what is preached in their religion i.e. "Heaven is within the heart", "Love thy neighbor", "There is one God", "A man is known by his deeds, not by his religion" this world would be a much better place to live in. unless people don't start respecting every religion that they come across the conflict on religion would always prevail in the world. Keeping in mind the current situations, peace and harmony are two things that are going to play a

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vital role in the survival of mankind. To attain them it is very essential for the people of the world to be on mutual grounds when it comes to such a sensitive topic of religion.

Religion should be taken as a holistic concept and not on very narrow basis. Half of the world's battle is fought if people around the globe decide to go mutual on every religion that comes their way. Therefore, it is very important to live in harmony and analyze where the opinion of the other lies because in the end its just us who have to face all the good and bad consequence. it's always better to live as who we are that is "Humans" than to convert our world into a jungle and live like animals .

UNIT: III Values and society

What is Society

Individual is the basic component of society. The interaction of individuals with each other gives birth to group. The social groups interact with each other and develop relationships with each other, leads to a society. The players in football or other games came together is not a society, but just an aggregate of people. Within the society there are patterns and groupings on the basis of likeness and differences. "Likeness" creates a chain of relations among the individuals having similarity in one or more conditions' like same profession, same residence, same caste, family and kinship, college, age, sex etc."

Consciousness of kind is developed and the people of similar interests are joined together rustling in the formation of various groups and categories. Without difference in cultural conditions of a society the human life would have been monotonous and probably limited in which little change is predictable. The system of give and take relationship creates reciprocal roles in human life. These differences lead to variety of human behaviors and social division of labor; the process of specialization is developed. Man is dependent on society for basic needs satisfaction i.e. food, protection, education, etc. There are societies on local as well as on national levels.

Meaning of Society

This term has been derived from a Latin word 'socius' that means association or companionship. Thus society means 'A larger group of individuals, who are associative with each other'.

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Definition of Society

Prof Wright: It is a system of relationships that exists among the individuals of the groups.

Linton: Any group of people who have lived and worked together long enough to get themselves organized and to think of themselves as a social unit with well defined limits".

A.W. Green: It is the largest group in which individual have relationships.

Maclver: It is a web of social relationship, which is always changing.

Adam Smith: Society is an artificial device of Natural economy.

Secularism, Democracy & Political Morality

Secularism in India means equal treatment of all religions by the state. With the 42nd Amendment of the Constitution of India enacted in 1976, the Preamble to the Constitution asserted that India is a secular nation. However, neither India's constitution nor its laws define the relationship between religion and state.

The Concept of Secularism: An Indian Perspective

The Preamble of Indian Constitution aims to constitute India a Sovereign, Socialist, Democratic Republic. The terms Socialist and Secular were added to it by the 42nd amendment. The whole constitution is summarized in the preamble. It is the mirror to the spirit of the constitution. The arrangement of the words in the preamble is also very significant. Indian society is a multi – religious society, it is having different caste, religion along with several religion diversification. So, all these are the divisive factor in some way or the other and if not handled carefully then can cause a threat to the unity and integrity of the nation.

The constituent assembly has visualized the peculiar situations of the country and a very deliberate sequence has been followed while arranging the preamble. It aims to secure to citizens justice, equality and liberty. The basic aim is to promote fraternity while assuring unity and integrity of the nation along with individual dignity. So, it is a cause and effect relationship. Justice is also a subjective and circumstantial concept. It implies the balancing of rights. These concepts of justice, liberty and equality revolves around fraternity which is the prime goal of the country has to achieve through these constitutional provisions. Regarding the concept of justice social justice is given prime importance because without social justice economic justice cannot be achieved and without economic political would be futile. So all these terms given in the Preamble are having their own Significance and all efforts have been made to ensure that the real spirit of the constitution shall be expressed in the Preamble. It contains the essential principles and goals of the Constitution.

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Fraternity is a very significant tool to combat the divisive forces. The present paper is deliberating upon the concept of secularism in this background. Religious harmony is a must to promote fraternity particularly in Indian context. So, it's a constitutional mandate upon the state to combat the factors which curtails religious fraternity. It is also incumbent upon the state to take positive as well as negative actions to promote fraternity. Article 25(1) guarantee to every person the freedom of conscience and the right to profess, practice and prorogate religion.

So, it is the manifestation of state neutrality in the matter of religion as it implies equal conservations of all religion and equal religious right to all the citizens. Along with that it prohibits discrimination on the ground of the religion race, caste, sex or place of the birth. article 29(2) provide that no citizen shall be denied admission into any educational institution maintained by the state, receiving aid out of the state funds on grounds only of religion , race , caste , languages or any of them .

In S.R. Bommai vs. UOI “It was held that Religious tolerance and equal treatment of all religious group and protection of their life and property and the places of their worship are an essential part of secularism enshrined in our constitution. while the citizen of this country are free to profess, practice and prorogate such religion, faith or belief as they choose, so for as the state is concerned i.e. from the point of view of the state, the religion, faith or belief of a person is immaterial to it, all are equal and all are entitled to be treated equally.” Further the Court while emphasizing upon the significance of Secularism declared it as the basic structure of the Constitution.

The concept of secularism was not expressly incorporated in the constitution at the stage of its making. However its operation was visible in the fundamental rights and directive principles. The concept of secularism, though not expressly stated in the constitution, was, nevertheless deeply embedded in the constitutional philosophy. The concepts of secularism are not static; it is elastic in connotation. In this area, flexibility is most desirable as there cannot be any fixed views in this concept for all time to come. The courts decide from time to time the contours of the concepts of secularism and enforce it in practice . In M Ismail faruqui vs. UOI ,”It was held that it is clear from the constitutional scheme that it guarantees equality in the matters of religion to all individuals and groups irrespective of their faith emphasizing that there is no religion of the state itself. The preamble of the constitution read in particular with articles 25 to 28 emphasis this aspect and indicates that it is in this manner this concept of secularism embodied in the constitutional scheme as a creed adopted by the Indian people has to be understood while examining the constitutional validity of any legislation on the touch stone of the constitution.

The concept of Secularism is one facet of the Right to Equality Woven as the Central golden thread in the fabric depicting the pattern of the scheme in our Constitution. Any steps inconsistent with these mandates are Unconstitutional. The Court further Held that any state Government which pursues unsecular policies or unsecular course of action acts contrary to the Constitutional mandate and renders itself amenable to action under article 356.

In Aruna Roy vs. U O I ,” The court held that concept of secularism is not endangered if the basic tenets of all religions all over the world are studied and learned. Value based education will help the

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nation to fight against fanaticism, ill-will, violence, dishonesty and corruption. These values can be inculcated if the basic tenets of all religions are learned. The Hon'ble Supreme court has held in *lata Singh vs. state of U.P* ,” that caste barriers in societal interactions are anti – secular. Inter caste marriage shall be promoted, protected and conserved by the state to promote greater secular values. This is also a part of secularization process. The concept of secularism is not merely a positive attitude of religion tolerance. It is also a positive concept of equal treatment of all religions.

As Article 25, 15(3), 29 reflect the state neutrality in the matters of religion. These are the restrictive dimensions of secularism. Now the question for consideration is that whether this state neutrality or such restricted role is sufficient to fulfill the constitutional goal which is incumbent upon the state. To answer this question the nature of Indian secularism has to be keenly observed. The western secularism implies the state neutrality in the matters of religion because they are having a uni religious society. So state neutrality is sufficient and no further action is required on the part of the state to create religious harmony.

In Indian context the state as a neutral entity in a matter of religion was never an issue because all elements enshrined in the constitution are interwoven and we have adopted our society with all its peculiar features thereby automatic adoption of the multi religiosity also . It's a constitutional mandate upon the state to bring a harmonization between various religions. So, Indian secularism has to be seen in its own light as compared to the western secularism. in Indian context mere state neutrality in the matters of religion is not sufficient as article 25 , 15(1) ,29(2) manifests non declaration of any state religion or it talks about a mere guarantee of fundamental right to religion to the citizens. These are the restrictive or narrow aspects of secularism in Indian context. Indian secularism requires something more than the above mentioned things. It's a way of life in India as it is deep rooted in Indian society. So to promote the constitutional goal of fraternity, for promotion and assurance of individual dignity and unity and integrity the pro active role of the state is required for religious harmony and tolerance.

State has to curb the situations which would result in to religious apathy and try to create a balance in religious diversities which exists both in belief and practice in India. Socio economic upliftment, creation of religious harmony, inculcating religious tolerance among the citizens by education regarding secular values can be some tools to promote secularism in Indian context.

Definition of socialism

- 1 : any of various economic and political theories advocating collective or governmental ownership and administration of the means of production and distribution of goods
- 2 a : a system of society or group living in which there is no private property
- b : a system or condition of society in which the means of production are owned and controlled by the state
- 3 : a stage of society in Marxist theory transitional between capitalism and communism and distinguished by unequal distribution of goods and pay according to work done.

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Socialism is an economic system where everyone in the society equally owns the factors of production. The ownership is usually through a democratically-elected government. It could also be a cooperative or a public corporation where everyone owns shares. The four factors of production are labor, entrepreneurship, capital goods and natural resources.

Socialism's mantra is, "From each according to his ability, to each according to his contribution." Everyone in society receives a share of the production based on how much they've contributed.

That motivates them to work long hours if they want to receive more.

Workers receive their share after a percent has been deducted for the common good. Examples are transportation, defense and education. Some also define the common good as caring for those who can't directly contribute to production. Examples include the elderly, children and their caretakers. (Source: State and Revolution, Vladimir Lenin. Critique of the Gotha Program, Karl Marx.)

Socialism assumes that the basic nature of people is cooperative. That nature hasn't yet emerged in full because capitalism or feudalism has forced people to be competitive. Therefore, a basic tenet of socialism is that the economic system must support this basic human nature for these qualities to emerge.

These factors are valued for their usefulness to people. This includes individual needs and greater social needs. That might include preservation of natural resources, education or health care. That requires most economic decisions to be made by central planning, as in a command economy.

Advantages

- ❖ Workers are no longer exploited, since they own the means of production. All profits are spread equitably among all workers, according to his or her contribution. The cooperative system realizes that even those who can't work must have their basic needs met, for the good of the whole.
- ❖ That means poverty is eliminated and everyone has equal access to health care and education.
- ❖ No one is discriminated against.
- ❖ Everyone works at what they are best at and what they enjoy. If society needs jobs to be done that no one wants, It offers higher compensation to make it worthwhile.

Natural resources are preserved, again for the good of the whole.

Disadvantages

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- ❖ The biggest disadvantage of socialism is that it relies on the cooperative nature of humans to work. Therefore, those within society who are competitive, not cooperative, will always seek to overthrow and disrupt it for their own gain.
- ❖ A second related criticism is that it doesn't reward people for being entrepreneurial and competitive. Therefore, it won't be as innovative as a capitalistic society.
- ❖ A third possibility is that the government set up to represent the masses may abuse its position and claim power for itself.

Difference between Socialism, Capitalism, Communism and Fascism

Attribute	Socialism	Capitalism	Communism	Fascism
Factors of production are owned by	Everyone	Individuals	Everyone	Individuals
Factors of production are valued for	Usefulness to people	Profit	Usefulness to people	Nation building
Allocation decided by	Central plan	Law of demand and supply	Central plan	Central plan
From each according to his	Ability	Market decides	Ability	Value to the nation
To each according to his	Contribution	Wealth	Need	

Examples of Socialist Countries

There are no countries that are 100 percent socialist, according to the Socialist Party of the United Kingdom. Most have mixed economies that incorporate socialism with capitalism, communism or both. Here's a list of countries that are considered to have a strong socialist system:

Norway, Sweden, and Denmark: The state provides health care, education, and pensions. But these countries also have successful capitalists. The top 10 percent of each nation's people hold more than 65 percent of the wealth. That's because most people don't feel the need to accumulate wealth since the government provides a great quality of life.

Cuba, China, Vietnam, Russia and North Korea: These countries incorporate characteristics of both socialism and communism.

Algeria, Angola, Bangladesh, Guyana, India, Mozambique, Portugal, Sri Lanka, and Tanzania: These countries all expressly state they are socialist in their constitutions.

Their economies are primarily run by the government. All have democratically-elected governments.

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Belarus, Laos, Syria, Turkmenistan, Venezuela, Zambia: These countries all have a very strong aspect governance, ranging from healthcare, the media, or social programs, that are run by the government. Many other countries, such as Ireland, France, Great Britain, Netherlands, New Zealand, and Belgium, have strong socialist parties and a high level of social support provided by the government. However, most businesses are privately-owned, making them essentially capitalist.

Many traditional economies use socialism, although many still use private ownership.

Eight Types of Socialism

There are eight types of socialism. They differ on how capitalism can best be turned into socialism. They also emphasize different aspects of socialism. Here are a few of the major branches, according to "Socialism by Branch," in *The Basics of Philosophy*.

Democratic Socialism: The factors of production are managed by a democratically-elected government. Central planning distributes common goods, such as mass transit, housing, and energy, while the free market is allowed to distribute consumer goods.

Revolutionary Socialism: Socialism will emerge only after capitalism has been destroyed. "There is no peaceful road to socialism." The factors of production are owned by the workers and managed by them through central planning.

Libertarian Socialism: Libertarianism assumes that the basic nature of people is rational, autonomous and self-determining. Once the strictures of capitalism have been removed, people will naturally seek a socialist society that takes care of all. That's because they see it is the best for their own self-interest.

Market Socialism: Production is owned by the workers, who decide how to distribute among themselves. They would sell excess production on the free market. Or, it could be turned over to society at large, which would distribute it according to the free market.

Green Socialism: A socialistic economy that highly values the maintenance of natural resources. This will be achieved through public ownership of large corporations. It also emphasizes public transit and locally-sourced food. Production will be focused on making sure everyone has enough of the basics instead of consumer products they don't really need. Everyone will be guaranteed a livable wage.

Christian Socialism: Christian teachings of brotherhood are the same values expressed by socialism.

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Utopian Socialism: This was more a vision of equality than a concrete plan. It arose in the early 19th century, before industrialization. It would be achieved peacefully through a series of experimental societies.

Fabian Socialism: A British organization in the late 1900s that advocated a gradual change to socialism through laws, elections, and other peaceful means.

WHAT IS GENDER JUSTICE?

Side by Side understands gender justice to refer to a world where everybody, women and men, boys and girls are valued equally, and are able to share equitably in the distribution of power, knowledge and resources. We want to see all people free from cultural and interpersonal systems of privilege and oppression, and from violence and repression based on gender.

Gender inequality is primarily an issue of unequal power relations between men and women. It violates human rights, constrains choice and agency, and has negative impacts upon people's ability to participate in, contribute to and benefit from social, political and economic development. It is essential that we work together and use our influence to create just and equitable relationships between women and men in order to achieve fair, sustainable, resilient and thriving communities.

The impacts of gender injustice are experienced most severely by women and girls. Women may face discrimination at home and in the work place. They make up the overwhelming majority of the world's poor. Women suffer heavily in times of war and conflict but are significantly under-represented at peace tables and in governance structures. Cultural constraints may hinder women's movements and access to health care. The valuing of boys over girls leads to female foeticide and infanticide. Millions of girls and women are affected by female genital mutilation, early and forced marriage and violence based on gender.

Gender inequality can also place unnecessary demands upon men and boys. Where economic and political power is concentrated among an elite few, where there is conflict and displacement of whole communities, where there are uncertain climatic changes and the depletion of natural resources, it is increasingly hard for men to live up to the traditional gendered expectations that most societies place on them. Gender justice brings greater freedom and increased well-being to all.

Gender inequality is failing women and girls, and men and boys.
Yet, as a movement of people of faith, we believe that transformation is possible.

WHAT ARE HUMAN RIGHTS?

HUMAN RIGHTS DEFINED

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While some dictionaries define the word right as “a privilege,” when used in the context of “human rights,” we are talking about something more basic.*

Every person is entitled to certain fundamental rights, simply by the fact of being human. These are called “human rights” rather than a privilege (which can be taken away at someone’s whim).

They are “rights” because they are things you are allowed to be, to do or to have. These rights are there for your protection against people who might want to harm or hurt you. They are also there to help us get along with each other and live in peace.

Many people know something about their rights. Generally they know they have the right to food and a safe place to stay. They know they have a right to be paid for the work they do. But there are many other rights.

When human rights are not well known by people, abuses such as discrimination, intolerance, injustice, oppression and slavery can arise.

Born out of the atrocities and enormous loss of life during World War II, the United Nations Universal Declaration of Human Rights was signed in 1948 to provide a common understanding of what everyone’s rights are. It forms the basis for a world built on freedom, justice and peace.

How do human rights help you?

Human rights are relevant to all of us, not just those who face repression or mistreatment. They protect you in many areas of your day-to-day life: here are just some of the main rights and freedoms they support:

- ❖ your right to a private and family life as well as expressing your opinions, and
- ❖ your right not to be mistreated or wrongly punished by the state.
- ❖

Where do human rights come from?

The idea that human beings should have a set of basic rights and freedoms has deep roots in Britain. Landmark developments in Britain include the Magna Carta of 1215, the Habeas Corpus Act of 1679 and the Bill of Rights of 1689. See the British Library's website for more information on these and other icons of liberty and progress.

The atrocities of the Second World War made the protection of human rights an international priority. The formation of the United Nations paved the way for more than 50 Member States to contribute to the final draft of the Universal Declaration of Human Rights, adopted in 1948. This was the first attempt to set out at a global level the fundamental rights and freedoms shared by all human beings.

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The Universal Declaration of Human Rights is brought to life in this four-minute video, 'Everybody - we are all born free', produced by Amnesty.

The Declaration formed the basis for the European Convention on Human Rights, adopted in 1950. British lawyers played a key role in drafting the Convention, with Winston Churchill also heavily involved. It protects the human rights of people in countries that belong to the Council of Europe, including the UK.

The Human Rights Act 1998 made these rights part of our domestic law. The Act means that courts in the United Kingdom can hear human rights cases. Before it was passed, people had to take their complaints to the European Court of Human Rights in Strasbourg, France.

Human rights are important in the relationships that exist between individuals and the government that has power over them. The government exercises power over its people. However, human rights mean that this power is limited. States have to look after the basic needs of the people and protect some of their freedoms.

Human Rights in India: Characteristics and Types

The study of human rights has assumed very significance as these are considered essential for the existence of human beings. International community has become conscious of their protection in the post-second world war period. The UNO has provided a concrete form these rights with its Declaration on Human Rights on 10th December 1948. The member-nations were asked to promote and secure the effective recognition and observance of the rights and freedom as declared in the U.N. Declaration on Human Rights. All member states observe 10th December as the Human Rights Day.

It is very difficult to define the human right as there is no universally acceptable conception of it. Each individual must have some rights not only to survive in the community, but also to make the life better. In this sense rights are basic freedom that all people should have. A.A. Said observes that human rights are concerned with the dignity of the individual—the level of self-esteem that secure personal identity and promotes human community.

Thus, while some of the human rights are essential for the very existence of the human beings, others are necessary for the development of individual personality. S.C. Kashyap points out that these rights are essential for the adequate development of the human personality and for human happiness. For him human rights are “those fundamental rights to which every man or woman inhabiting any part of the world should be deemed entitled merely by virtue of having been born a human being.” M. J. Vincent observes that “human rights are the rights that everyone has, and everyone equally, by virtue of their very humanity”.

Characteristics of Human Rights:

The main characteristic features of human rights may be analyzed in the following manner:

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1. Human rights imply that everyone should have them. People do not enjoy them as the member of a particular nation or of a community, rather as the member of the human society. So human rights are universally applicable to all without any discrimination on the grounds of caste, class, color, sex, religion etc.
2. Human rights, as a comprehensive whole, include socio-economic, civil, political, cultural rights which are deemed to be essential for the human beings to lead a life of dignity.
3. Human rights are justiciable. They cover legal rights protected by the law of the state. They also cover fundamental rights as incorporated in the constitution of the land and they enjoy judicial enforcement.
4. Human rights are not absolute. Like all rights, they may also be restricted in the interest of public peace, social decency, political security and the like.
5. Human beings cannot stay without the enjoyment of human rights. All of them possess these rights as the members of the human society. Since some people are ignorant of these rights, they must be taught about these opportunities. They only can lead a life of peace, security and dignity with the growing consciousness of these rights.

Types of Human Rights:

The Universal Declaration of Human Rights has guaranteed a number of rights which can be classified as follows:

(a) Social or Civil Human Rights:

All human beings are entitled to:

- (1) The right to life, liberty and security of persons
- (2) Right to freedom from slavery and servitude
- (3) Right to freedom from torture or cruel, inhuman or degrading treatment or punishment
- (4) Right to freedom from arbitrary interference with privacy, family, home or correspondence
- (5) Right to marry and have family and right to property.

(b) Political Human Rights:

To take part in the political process, all human beings are provided with some rights such as:

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- (1) Right to nationality
- (2) Right to equality before law and equal protection of law
- (3) Right to judicial remedies, fair trial and freedom from arbitrary arrest, detention or exile
- (4) Right to freedom of thought, expression, belief, faith, conscience and religion
- (5) Right to freedom of peaceful assembly and association
- (6) Right to take part in government affairs and equal access to public service
- (7) Right to equal suffrage
- (8) Right to freedom of movement and right of asylum etc.

(c) Economic Human Rights:

To ensure the economic interest of the human being, UNO also provides certain economic rights, such as:

- (1) Right to social security
- (2) Right to work and the right to equal pay for equal work
- (3) Right to form trade unions
- (4) Right to rest and leisure
- (5) Right to food, health and adequate standard of living.

(d) Cultural Human Rights:

For the protection of the various types of cultures, traditions and customs of the human being, the Declaration of Human Rights also provides certain rights, such as:

- (1) Right to participate in the cultural life of the community,
- (2) Right to enjoy the art and to share in the scientific advancement and its benefits
- (3) Right to the protection of the moral and material interests resulting from any scientific, literary and artistic production of which the individual is the author

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(4) Right to a social and international order in which the human rights as provided in the Universal Declaration can be fully realized.

The Declaration also imposes the responsibility that all individuals, nations and international bodies to respect and observe these human rights. But abuses of human rights are often found in many countries of the world. Racial discriminations, establishment of military rules, militant nationalism and terrorist activities are directly hindering the human rights. UNO is a body of sovereign nation-states and its charter prohibits interference in the domestic affairs of any member-state.

The provisions of the Universal Declaration of Human Rights do not allow individuals to come forward with any complaint of the violation of human rights. For the enforcement of human rights the UNO has established the Human Rights Commission at Geneva with a number of branches in different countries of the world.

Various countries have also established their own Human Rights Commission for the protection of human rights in their respective area. A strong public opinion has been realized in favour of the human rights for which no government can easily suppress them.

Definition of sociopolitical

Sociopolitical of, relating to, or involving a combination of social and political factors

Political awareness is a key component in empathy, which in turn is part of Emotional Intelligence.

Some commentators have suggested that political awareness is about sensitivity to public policy and government, and the agendas driving politicians.

In its broadest sense, however—and certainly in the sense in which it is used in Emotional Intelligence—political awareness is about understanding the ‘currents’, or hidden agendas, in an organisation, and particularly the power relationships.

Many people may have been put off the idea of being politically aware by seeing people ‘playing politics’ or trying to manipulate others using political tactics. But used wisely and well, political awareness is a force for good, and for getting things done in organisations, and it is an essential skill in life. One of the penalties for refusing to participate in politics is that you end up being governed by your inferiors.

Organisational Politics and Political Awareness

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Organisational politics—which occur in any group, team or organisation, whether social, commercial or voluntary—is a phrase used to describe the power relationships of the group.

In other words:

1. How do things really get done around here?
2. Who really has the power to make decisions?
3. Who acts on those decisions?

Organisational politics has very little to do with the official organisational hierarchy, and everything to do with people, in particular their relationships, personalities and past experience.

Political awareness is simply an understanding of these ‘power webs’ and an ability to navigate them, and therefore get things done.

Political awareness is closely linked to Commercial Awareness, except that where commercial awareness is chiefly focused on the external environment of the organisation, political awareness is more about the internal environment.

A. Model of Political Awareness

Simon Baddeley and Kim James developed a useful model of political skills, using two dimensions:

1. ‘Reading’, or the skills that an individual uses to understand the world around them.

This dimension is on a spectrum from ‘politically aware’ to ‘politically unaware’, and measures the individual’s ability to ‘read’ the organisation’s processes, agendas (both hidden and stated), the location of power, culture, style, and so on. Political unawareness is defined as the inability, or perhaps unwillingness, to recognise any of these aspects.

The two ends of the spectrum might therefore be defined as ‘clever’ and ‘innocent’. The ‘clever’ people are those who understand and use political power within an organisation, and the ‘innocents’ are the ones who do not even notice its existence.

This dimension, then, describes an individual’s awareness of the politics of the organisation.

2. ‘Carrying’, or the skills that an individual uses to understand their internal world.

This dimension is about what the individual does, and intends to do, with their understanding or lack of it. In other words, how do they act upon it?

Baddeley and James suggested that this was on a scale from ‘acting with integrity’ to ‘playing psychological games’. This dimension therefore modifies the ‘clever/innocent’ scale to create four

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possible 'states': clever, innocent, wise and inept, each of which can be described in terms of an animal .

What is Social Justice?

Social justice is the equal distribution of resources and opportunities, in which outside factors that categorize people are irrelevant.

Social justice Definition

The fair and proper administration of laws conforming to the natural law that all persons, irrespective of ethnic origin, gender, possessions, race, religion, etc., are to be treated equally and without prejudice. See also civil rights.

A Brief History

The word duo, social justice, was roughly combined in the mid 1850's as it was frequently used in Catholic text soon there after. Simultaneously, there were unrelated uses of this term by non-Catholic writers (sometimes of a different faith), but they relayed the same core idea that all members of a society should have equal benefits and opportunities.

In its early days, the term social justice specifically targeted poverty and the need for an equal distribution of resources. Today, the term has acquired a broader and more detailed definition (including issues of segregation) that accounts for specific modes of moral treatment.

The blueprint for achieving social justice is often structured by governmental implementation of laws/rights that provide equal distribution of resources and opportunities, which in effect protects human dignity. If a government supports inequality with oppressive laws then it is up to a non-government coalition to stimulate the change of such laws in a non-violent manner.

Who is Responsible?

In the United States, categories of race and gender can no longer be legally used as grounds for discrimination, but socially these categories are often targeted, by way of unfair treatment. While this type of social inequality may be recognized by the general public, people frequently find solace in the idea that the responsibility lies only with the perpetrator of social inequality. By taking a blind eye, these issues grow larger and become more engrained into society. Social justice and social equality is every individual's responsibility to uphold and protect.

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Aside from the social justice issues that are recognized and not addressed, a whole slew of other social justice issues exist that have yet to be globally acknowledged. These unattended social justice issues are often a result of consumerism and it is the environmental and societal rights of the under-industrialized world that often bare the brunt of these injustices.

A Change in Mentality

The Pachamama Alliance is an organization whose mission is to reach out to the public and inform them of the these social inequality issues that plague the globe. Specifically, The Pachamama Alliance wants to inspire the “modern world” to take responsibility for its actions and the consequences that follow.

The three legs of The Pachamama Alliance’s mission are environmental sustainability, social justice and spirituality; all of which are deeply interconnected. Our current dependence on oil and our disconnection to the earth results in social and environmental justice issues, such as environmental racism and overall environmental destruction.

Social Integration: Definition & Theory

Social integration is the movement of minority groups such as ethnic minorities, refugees and underprivileged sections of a society into the mainstream of societies. Social integration is a dynamic and structured process in which all members participate in dialogue to achieve and maintain peaceful social relations. Social integration does not mean forced assimilation. Home Social sciences Dictionaries thesauruses pictures and press releases social integration and system integration

Social integration and system integration

A Dictionary of Sociology

A Dictionary of Sociology 1998, originally published by Oxford University Press 1998. Social integration and system integration These terms were first coined by the British sociologist David Lockwood, in order to indicate what he saw as fundamental problems in both the normative functionalist theories of the 1950s, and the conflict theories of writers such as Ralf Dahrendorf and John Rex, which set out to criticize functionalist approaches.

Social integration refers to the principles by which individuals or actors are related to one another in a society; system integration refers to the relationships between parts of a society or social system. Despite the use of the word integration there is no assumption that the relationships so described are harmonious. The terms social integration and system integration can embrace both order and conflict.

The major source of social integration which sociologists have identified in advanced capitalist societies is the class system. In feudal society, the system of estates played an equivalent role, as did caste in Indian society. In general (and following Max Weber's precepts about social stratification),

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status-based societies are likely to lead to harmonious forms of social integration, and class societies to conflictful forms of social integration. System integration, on the other hand, is a reference to the way in which different parts of a social system (its institutions) interrelate. Any adequate macro-sociological theory of change must attempt to link social integration with system integration. However, in Lockwood's original essay on social integration and system integration, he noted how conflict theorists emphasize the conflict between groups of actors as the basic motor of social change, while normative functionalists downplay the role of actors and seek to emphasize the (functional or dysfunctional) relationships between the institutions of society. For Lockwood, neither approach is adequate, precisely because each deals with only one side of the agency versus structure problem or couplet. The task of sociological theory is to overcome this dualism.

Beyond this, Lockwood's distinction points to those crucial features which need to be examined in any theory of social change. To illustrate this he notes how Karl Marx's theory of capitalist society refers to growing class antagonisms (social integration) which are related to the contradictions between the forces of production and the relations of production (system integration). That is, for Marx, system contradictions are linked to the actions of groups who respond to the contradictions by seeking to change or preserve the existing society. It is contradictions at the system level which lead to social (class) conflict: system integration is related to social integration. More recently, Anthony Giddens has also sought to use this distinction. Initially he employed it in a similar manner to Lockwood, but in his more recent work he seeks to use it as a way of replacing the micro versus macro distinction (and, thereby, the problems of agency and structure). Social integration comes to refer to situations where actors are physically 'co-present' and system integration to where they are not. This is unsatisfactory because face-to-face interactions (co-presence) are not confined to micro-processes. (Consider, for example, a meeting in Britain between the Secretary of State for Employment and the General Secretary of the Trades Union Congress, to discuss industrial relations law.)

In summary, used as Lockwood originally intended, the distinction between social integration and system integration is fundamental to any theory which seeks to unite micro and macro levels of analysis. The writings of Jürgen Habermas contain a cognate distinction between 'life world' and (social) 'system'.

UNIT:IV Professional values

Professional values Definition

Business-related beliefs or principles that guide professional behavior. Values may reflect ethics, practices, standards and other norms within a commercial environment.

Professional Military Ethics

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Your personal values might include your attitude toward the environment, the poor, your material needs and community involvement. Professional values straddle a fine line between your responsibility toward helping your company make a profit and the concept of corporate social responsibility. Understanding basic values and ethics business owners and managers must have to create a responsible workplace will help you develop professional values that balance your personal ethics with your desire to climb the ladder.

Accountability and Responsibility

When you mess up, admit it. If you blame others for your failures or make excuses, people lose respect for and faith in you. At times, you'll fail because you made a mistake. In other instances, things beyond your control cause your department to fail. If you consistently make excuses when you fall short, peers will believe you are crying wolf even when you have a good reason for failure and begin to chalk up your misses to a lack of skills, abilities and qualifications.

Loyalty

You'll need to develop your own definition of loyalty to help you support peers and superiors. If someone close to you messes up after making an honest effort, sticking by her side is loyalty. Some go as far as saying that covering up for a peer's dishonest actions and not ratting her out is loyalty; however, covering for a boss or peer who is wrong can hurt her more than it helps her. In these cases, honesty is the best form of loyalty.

Integrity

In the business world, the reasons for telling a lie, misleading or saying nothing when you can or should say something can be significant. For example, some food marketers label their products as 97 percent fat free, when in fact more than 30 percent of the calories come from fat. This is because the former claim is based on weight, which is mostly water. Telling customers your lunch meat is 97 percent fat free to maintain your brand and sales, when 30 percent of the calories come from fat is technically honest. Or is it? Putting your customers first can lower your sales and profits and is a professional value not everyone shares.

Gossip

Teamwork is essential to business success, and teamwork relies on trust. If you diss others behind their backs, including your competitors, the people who listen to you will begin to wonder what you're saying about them. Negative comments often get back to co-workers, bosses, customers and competitors, and your reputation diminishes in your office and marketplace. Even if what you are saying about someone is true, stop and think before you vocalize something negative. Sometimes, if you can't say something nice about someone, it's better not to say anything.

Professionalism

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The concept of professionalism often relates to your conformity to workplace norms concerning your treatment of others and the workplace. This includes showing up on time, dressing well, keeping your work area clean, sending email messages without typos and without exposing the addresses of others, not using company equipment and supplies for personal use, not playing music - - even with headphones -- that others can hear, refraining from gossiping, parking where you're supposed to, respecting office kitchen and break room practices, avoiding foul language and not leaving early.

Definition of 'team spirit'

Team spirit is the feeling of pride and loyalty that exists among the members of a team and that makes them want their team to do well or to be the best.

Competence development

Competence development means an individual's competence and proficiency development throughout the working career. In one's own work, competence development can refer to updating, expanding, deepening or completely redirecting one's competence.

Definition of honesty

- ❖ obsolete : chastity
- ❖ fairness and straightforwardness of conduct calling for honesty in politics
- ❖ adherence to the facts : sincerity doubted the honesty of the witness
- ❖ any of a genus (*Lunaria*) of European herbs of the mustard family with toothed leaves and flat disk-shaped siliques.

Being honest means choosing not to lie, steal, cheat, or deceive in any way. When we are honest, we build strength of character that will allow us to be of great service to God and to others. We are blessed with peace of mind and self-respect and will be trusted by the Lord and others.

Transparency, in a business or governance context, is honesty and openness. Transparency and accountability are generally considered the two main pillars of good corporate governance. The implication of transparency is that all of an organization's actions should be scrupulous enough to bear public scrutiny. Increasingly, the nature of social media and other communications means that even actions intended to be secret may be brought into the public's awareness, despite an organization's best efforts to keep them hidden. The significant numbers of data breaches in recent

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years have raised public concern about how much of their data is collected and whether it is shared with third parties. That concern has also increasingly focused on government since whistleblower Edward Snowden leaked secret NSA (National Security Agency) documents in 2013 showing that the agency collected massive volumes of the data of United States citizens.

In general, transparency is the quality of being easily seen through. The meaning of transparent is a little different in a computer science context, coming closer to meaning invisible or undetectable. A secondary meaning refers to complete predictability, as, for example, in a transparent computer system or program, output is entirely predictable from knowing the input.

Democracy Functions. In the section below nine functions (individual liberties, rule of law, public sphere, competition, mutual constraints, governmental capability, transparency, participation and representation) measuring the fulfilment of the democratic principles freedom, control and equality are presented.

HOW TO TREAT OTHERS WITH RESPECT

Treating people with respect makes your world a nicer place to live in, whether it's at home, at school, or out in your community. And it's easy - all you have to do is treat people the way you like to have them treat you. Here are a few ideas.

- Don't insult people or make fun of them.
- Listen to others when they speak.
- Value other people's opinions.
- Be considerate of people's likes and dislikes.
- Don't mock or tease people.
- Don't talk about people behind their backs.
- Be sensitive to other people's feelings.
- Don't pressure someone to do something he or she doesn't want to do.

We live in a diverse nation made up of many different cultures, languages, races, and backgrounds. That kind of variety can make all our lives a lot more fun and interesting, but only if we get along with each other. And to do that we have to respect each other. In addition to the list above, here are some ways we can respect people who are different from us.

- Try to learn something from the other person.
- Never stereotype people.
- Show interest and appreciation for other people's cultures and backgrounds.
- Don't go along with prejudices and racist attitudes.

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Respect is an overall evaluation you give someone based on many factors – what that person is doing with their life, how they treat you and others, whether they are honest or not and if they seem to consistently do good things, large or small, for other people.

Integrity

The dictionary defines *integrity* as:

1. “firm adherence to a code of values”
2. “the quality or state of being complete or undivided”

Integrity is:

1. Being true to our values and ourselves
2. Keeping our commitments – to others AND to ourselves

Why does it matter?

- Integrity is a “core value”
- When we’re “complete” or undivided, we can accomplish great things
- Integrity gives us POWER!

What happens when we fail to keep a commitment?

- We get “out of integrity” when we fail to keep a commitment
- Without integrity, we are incomplete, or divided
- Without integrity, it isn’t possible for us to act powerfully in a situation

How can we restore integrity?

- By acknowledging that we failed to keep a commitment (no excuses are necessary – or helpful)
- By “completing” our commitment – either recommitting (in as specific a form as possible) – or altering the commitment

Why bother restoring integrity?

- It give you the ability to deal with the specific situation powerfully
- It gives you the ability to act powerfully in all other areas of your life

What does this have to do with teams?

- Essentially, our greatest tools in life are our commitment and our word

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- Integrity is based on selecting our commitments and then keeping our word
- And integrity requires being honest - first with ourselves, and then with others – about our commitments, and about the commitments others make to us

Personal Responsibility

The dictionary defines *responsibility* as:

1. “moral, legal, or mental accountability”
2. “being the cause, motive, or agent”

Personal Responsibility is:

- Taking on accountability for our personal situation – for our life
- Declaring that we are responsible for what we do, what we have, who we are, and for all the conversations we have and situations we are in
- This definition does not have to be “true” to be useful – think of it simply as a commitment
- Personal responsibility is a commitment we make to ourselves, to being an agent in the world - the cause of who we are and what we have

Why does it matter?

- If we are responsible for what happens to us, then there doesn’t need to be blame or guilt – to be aimed at others or at ourselves
- There is only what happens in the world and what we create in the world
- Whatever we’ve generated so far, be OK with it. It’s already happened.
- If you’re not satisfied with it, then generate something else!

What happens when we fail to take personal responsibility?

- We often blame others or blame circumstances for our situation
- We tell stories explaining why we didn’t produce the result we wanted
- Friends will usually listen sympathetically and let us avoid personal responsibility
- And we can convince ourselves that it wasn’t in our control

But some things really aren’t under our control . . .

- But saying THAT is a trap – as soon as we put responsibility somewhere else, we are saying that we were powerless to affect the situation
- If we take responsibility - even when we believe there were other factors at work – we are acting as though we have the power to determine events
- Always *act as though* you have the power to determine events!

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But we aren't really 100% in control of events, so why pretend?

- Why pretend that someone or something else is in control?
- Either way we're "making up" an explanation - neither is really "true"
- But taking on that we're in control of our lives is more empowering
- It allows us to deal powerfully with any situation we are in – no matter what role other people or events played in bringing us to that situation

What does this have to do with teams?

There are several key things you can do to help your teammates - and your team.

- Take on that you are 100% responsible for how your team performs. (It isn't necessarily true, but if everyone on your team takes that attitude there will be no blame and you'll accomplish much more as a team)
- Be open, honest, and supportive of each of your teammates. If you find yourself thinking that one (or more) of your teammates are deficient in some way - give that up! Expect great things of them and then keep giving them chances to rise to the occasion.
- Volunteer for team assignments. Don't sit back and wait for someone else to do it.
- Offer - multiple times - to assist another teammate with his or her work.
- Make requests of others on the team. Ask for help. Consider that keeping to yourself - hiding out - is a way of being stingy with your team. Give your teammates an opportunity to contribute!
- Design at least one way to make a task fun!

Combining Integrity & Personal Responsibility

- One Barrier to "Team:" a reluctance to "*call someone*" on failure to get the team work done
- I'm asking you to step up and take action
- I am requesting that you hold your team members accountable – remember, that's simply treating them with respect
- It's not the end of the world when a colleague doesn't make a deliverable. Or when a team member slips a team deadline
- But ignoring it is not being authentic, and there's not much integrity in that
- This isn't about BLAME
- Since **every one** on a team is responsible for achieving team goals, there can be no finger pointing. If a job isn't getting done YOU have a responsibility to take action of some sort
- But if someone promised to do something and didn't do it, you should let them know that their approach does not work for the team. This is not about someone being right or wrong, good or bad. It's about whether we've produced the result we said we would.
- And it's not about apology. Often, the first thing we do is apologize when we've missed a commitment. Don't (just) apologize – the most important thing is to declare what you're

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committed to. So re-commit to do whatever you didn't do (by a specific date and time), or else let your teammates know that you aren't going to do it!

Consider that if you leave something unsaid . . . not taking action is an expression of SOMETHING:

- I don't buy into the team goals (I don't commit to the request)
- I won't expect others to commit (and I won't ask them admit they're not committed)
- I won't hold others to their commitments (I don't want to be _____)
- You can't make me do this team stuff
- I'm too cool to be a team member (looking good - can't touch that!)
- I'm too _____ (insert your favorite personal inadequacy - the story you have created about yourself to help you avoid taking action in different areas of your life)

Remember, all of the above is just one interpretation, or one approach to teams and personal relationships. It's isn't necessarily "true." But it isn't necessarily false, either! Enjoy.

UNIT: V Role of social institutions in value formation

Roles within the Family. Families are not democracies. Each family has its own ways of deciding who has the power and authority within the family unit, and which rights, privileges, obligations, and roles are assigned to each family.

The function of the family

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The primary function of the family is to ensure the continuation of society, both biologically through procreation, and socially through socialization. Given these functions, the nature of one's role in the family changes over time.

The responsibility of a family

“Family responsibility encompasses more than working mothers or fathers caring for children; it also includes any worker caring for another family member for example, single adults caring for aunts or uncles, or adult siblings taking care of each other (Levin-Epstein, 2006, p. 3).”

Meaning of the function of the family

Family Functioning. ... The basic functions of the family are to: (1) regulate sexual access and activity; (2) provide an orderly context for procreation; (3) nurture and socialize children; (4) ensure economic stability; and (5) ascribe social status. Families further impart affection, care, and adaptive functions.

The Five Functions of Social Institutions

An institution is specifically established for fixed social needs. If it fulfils these needs there is social Solidarity and cohesion among the people. If it fails to meet prescribed objectives there is dysfunctioning of the institution and state of unrest will emerge among the people. Generally, the following are the functions of social institution in societies of the world.

Reproduction

The institutions reproduce human race, goods, services, traditions and all other patterns of social life. Human race is reproduced in family. Material goods and services are produced and distributed by economic institutions. Power and authority and status and role are produced and enforced by the political institutions. The religious institutions' products are rituals, values, beliefs and ceremonies. Educational institutions provide different techniques and ways of living for the people.

Socialization

All the institutions preserve social norms by transmitting them to the people participating in them. The process of socialization starts from birth and continues up to the end of life. Man is always in learning process. The learning of the ways of life in social groups is called' socialization. Or the inducting of man into social life is. Socialization. This process goes on through the institutions because man lives in them. He learns norms of social life only in the institutions. Family teaches the elementary norms called folkways. The neighborhood teaches mores and educational institutions guide in legal courses of social life. The bazars and markets guide us in economic dealing. The religious institutions help us in the normative social life of a religion.

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Sense of Purpose

Every institution is established for the fulfillment of a special purpose. Harvard University provide quality education. Hamdard Dawakhana prepares unani medicines only. Pak-Arab Fertilizer Factory, Multan provides fertilizer to the peasants. Hospitals provide health facility to the community. Similarly, religious institutions impart religious education to the students. It means social institutions fulfill fixed needs of the people and continue their respective aims.

Preservation of Social Order

The main aim of human Societies is to maintain control and order. This aim can be achieved by creating an organization among the institutions. An institution cannot function alone without cooperation and association of other institutions. This dependence among them is called organization. But this dependence among the institutions tie them together in the bond of mutual relationship. This mutual relationship among the social institutions is social structure called "Tangency of Institutions". The institutions when organized together create the condition of control and order among the societies. This order and control has its relationship with social solidarity. The social structure which is organized and in order, creates social solidarity and stability in society and the government Political institutions, specially are assigned this function of social order and control.

Transmission of Culture

All the institutions are embodiments of cultural configuration. This store of culture remains dead if not transmitted with a change. Every generation adds something into it from its experience while passing on to the next generation. The process of transmission is completed by formal and informal education through various social institutions. Even the market places play this role. The mosque, the bus journey, the marriage customs, the labor service and the administration of the public affairs, all are transmitting institutions of cultural traits.

Personality Development

The institutions shape personalities of the individuals. A child born to an Indian or Pakistani family if socialized in America will display American personality traits in him after 1 to 10 years of life. It means personality is not a biological process. It is a social process and depends upon the institutions which socialize it. Personality develops in the institutions which socialize it. The nature and characteristics of social institutions reacts in the personality of the individual which socialize them. Institutions are the organs of society and shape it in the way in which they are interrelated. Ideas, habits, attitudes and feelings being the parts of personality develop in various social institutions in which the individual lives.

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Self is also a social product and not a biological trait. The child at birth has no self. During social interaction in family the child feels his existence as I. This feeling of I and ME is the rise of the self in the child. Self is an essential part of human personality and is produced within the institution of family.

Definition

Community in which most or all members have roughly the same characteristics such as age, class, education, merit, rank, standing, or status.

Types of peer groups

When people talk about peer groups they often use the phrase "Peer Group Pressure" [PGP] and how it can influence:

- ❖ The way you dress.
- ❖ The way you behave.
- ❖ The way you think.
- ❖ The music, games and TV programs you like.
- ❖ The way you live your life now.
- ❖ The way you might live in the future.
- ❖ The kind of adult you become.

Six Functions of the Family

A functional family is one in which family members:

- o fulfill their agreed upon roles and responsibilities;
- o treat each other with respect and affection; and
- o meet each other's needs.

1. Socialization

- o The process by which children learn to become human and adopt certain behaviour.
- o Children learn from what they see and experience in their developing years.

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- o Since children spend most of their early years only interacting with their family members, the family unit has the greatest impact on development.

Socialization and Language:

- o The ability to speak a language is one way to prove the impact a family can have on socialization.
- o Children pick up the language of their parents by imitating the sounds of their parents.
- o If no language is developed at a young age, it is very difficult to establish communication skills later.

Socialization Proof – Feral Children

- o Another way to prove that children learn language and behaviour from families is through studying feral children.
- o These are children who have been deprived of human contact during their early developing years.
- o One case involves two girls in India that were said to be raised by wolves.

They had no language but growled, yelped, and murmured.

They could not stand erect.

They did not use their hands to eat but lowered their heads instead.

2. Rules of behaviour

- **These types of cases show** that human interaction is required for children to acquire human behaviour.
- The family teaches appropriate behaviour, what to expect, and how to interact in everyday life.

Behaviour:

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- Charles Cooley argued that we learn emotions such as love, pity, pride, sympathy, generosity, guilt and a sense of right and wrong, are taught to us by our family.
- One study showed that the emotional health of students was directly related to the relationship between parents. So even emotional health is taught to us.

3. Patterns of interaction

- Studies also show that children that have been deprived of close family relationships which lead to emotional problems as adults.
- This forms a cycle as these adults may have trouble meeting the emotional needs of their future families.

Evidence: Abuse cycle:

- Families who have abusive relations are prone to more abusive behaviours.
- Studies have shown that as children grow if they are taught to express violence when angry, they will continue this behaviour throughout their lives unless they are re-socialized by choice.
- Children also learn how to deal with problems from the example of their parents
- EX. Children with parents that smoke are also more likely to smoke.
- Parents are role models for their children: both positive and negative.

4. Emotional support

- Students from parents that have a loving relationship, and are supportive, have a more positive self image and were also more confident.
- Students from families that have distrust and hostility are more likely to have a negative self image and emotional problems.

5. Reproductive Function

- In order for a society to continue to exist it must replace those people that die.

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- The family is responsible for raising children to become contributing members of society.
- In many advanced countries, families are choosing to have less children.
- Birth control has made choice possible since the 1970's.
- In Canada we have an aging population. This means less young people and more older people.
- We will need to increase immigration to fulfill jobs such as doctors, nurses etc.
- There will be greater demand for healthcare since most people will be older.
- Younger people will have to pay more taxes to maintain standard of living.

6. Economic Function

- Families are the means whereby children are supplied with the necessities – food, shelter and clothing.
- In the past, children were needed to work on farms and help provide for the family at an early age.
- Today children are normally dependant on the family until after high school.

Family Dysfunction

Failure to provide: When families fail to provide any of the necessary element of these functions, over time or repeatedly, they are considered to be *dysfunctional*.

- This can lead to emotional, social, and/or developmental difficulties for the family members.
- A dysfunctional family is one where the main family functions-providing love and support, and sharing responsibilities-are absent.
- This can occur when a parent is an alcoholic or neglectful, a teenager steals to support a drug habit, or everyone in the family screams or is physically, emotionally, sexually, or psychologically abusive to each other.

ROLE OF MASS MEDIA IN VALUES FORMATION

FOR the last 50 years, the media has taken its full toll on mankind. In just a short span of time, the world has turned its head to media leaving everyone else caught under its spell. Its power so great that it has controlled all of us and even entered and changed our lives instantly.

In this present age, people have become dependent as well to what the media offers the moment they choose to encounter it. People even rely to it to gather the freshest news for the day, extract information, to catch up with people, to be entertained and to decide. It has become one of the bases

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of a man's every activity in his life. A day will never pass without us having a close encounter with any forms of media.

Because of its prowess being enough to create an impact to every aspect of our lives, it would be of no wonder if it would either make or distort people's values.

After the moment a busy bee turns on his TV early in the morning to watch news, he will never be the same as he makes his day. An old man's political views may change after he reads the newspaper. A little boy's way of treating his friends may change after he plays a virtual game online. And a housewife's standards on choosing which brand of detergent she would buy after repeatedly seeing a certain TV commercial on detergents may change.

Such are the few effects of mass media.

The reign of mass media coupled with the speedy evolution of technology has a great attribution to the values formation of each individual. Considering that its modernized techniques of delivering messages have been appealing to people, it will always find its way to influence them in multiple ways, in an account that modern people spend most of their time being exposed to media.

And the factor that an individual is constantly enthralled to his desire to understand his environment and achieve a certain status will always permeate media influence, as Leon Festinger, an American social psychologist puts it.

Mass media has both positive and negative effects to people.

For the positive effects, media could stimulate the audience for weighing their options. Advertisements will always lay the benefits one could get upon choosing to buy their products. The audience then decides according to their situation and how they were moved. It will then lead them to test their beliefs and explore possibilities. After seeing truckloads of advertisements, at the end of the day, the final judgment on what and where to side still lies on that very person face to face with the media.

On the other hand, the negations behind is that it creates subliminal messages. For example, media displays an ideal image of beautiful and successful men and women and perfectly defines their characteristics which are seen in movies and advertisements. It's a subliminal approach of addressing to the audience that you are not totally cool unless you buy our products and be exactly like them.

More so, it also exposes people to violence and immorality which alters people's perception. When we watch TV, we get to see movies and images of war scenes and fights among people. As we see it more and more, the thought of it gets to sink in our minds and it becomes detrimental. Most especially to children who are still starting to develop their perspective about the world. The media, in all its power, will always leave us with our values being either developed or destroyed. The ones controlling it will use all ways possible in the name of profit. It teaches us to become accountable of every decision that we make. But just because it provides us avenues to learn that we should buy

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these and that to achieve perfection, use force and violence to attain our aims, or become aggressive towards achieving what we want, doesn't mean we also stop thinking rationally.

Role of educational institutions in inculcating values

The prime concern of education is to evolve the good, the true and the divine in man so as to establish a moral life in the world. It should essentially make a man pious, perfect and truthful. The welfare of humanity lies neither in scientific or technological advancements nor in acquisition of material comforts. The main function of education is to enrich the character. What we need today more than anything else is moral leadership founded on courage, intellectual integrity and a sense of values.

Since education is a powerful instrument of social change and human progress, it is also a powerful tool to cultivate values in an individual. Therefore all the educational institutes have greater responsibility to impart learning and cultivation of values through education.

Importance of Value Education

Value Education awakens curiosity, development of proper interests, attitudes, values and capacity to think and judge about oneself. It helps in Promoting Social and Natural Integration.

Objectives of Value Education

Value education should aim at the development of values of the following type.

- ❖ Scientific temper of mind.
- ❖ Large heartedness.
- ❖ Co-operation.
- ❖ Tolerance
- ❖ Respect for the culture of other groups.

Value Education and India

Value education is rooted in Indian philosophy and culture and ingrained in every tradition of Indian culture. The Vedas and Upanishads form the source of inspiration for value education. In the Vedic period, in Ashram system of education, the Guru insisted his pupil to follow certain values throughout his life.

University education commission 1948-49 mentioned the various aspects of morality as: loyalty, courage, discipline, self-sacrifice and spirituality.

The Secondary Education Commission 1952-53 laid special emphasis on the following values in the formation of character of the students:

- ❖ Efficiency

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- ❖ Good Temper
- ❖ Cooperation
- ❖ Integrity
- ❖ Discipline

Ways to make value education more effective

There are several ways to make value education more effective. Firstly, the moral awareness should be endorsed to orient the progress in science & technology towards the welfare of mankind. Secondly, common values should be re-discovered to unite human beings with the general decline of traditional values. Thirdly, teachers pass values to the students both consciously and unconsciously through their conduct in and out of class rooms. Therefore the need for a consciously planned value education program is obvious to establish a formal learning. Fourthly, students might face more complicated decision making situations about issues involving values. They should be helped in developing the ability to make proper choices in such situations through value education. Fifthly, increase in Juvenile delinquency is a crisis to youth who under goes the process of personal growth. In such situation value education assumes a special significance.

Inculcation of values in Educational Institutions

In school, children are members of a small society that exerts a tremendous influence on their moral development. Teachers serve as role model to students in school; they play a major role in inculcating their ethical behaviour.

At the same time, peers at school may also diffuse boldness about cheating, lying, stealing, and consideration for others. Though there are rules and regulations, the educational institutions infuse the value education to the children in an informal way. They play a major role in developing pro-social behaviour in children.

The most common steps which can be taken in educational institutions to inculcate values include:

Teaching Accountability

The children should be encouraged to be accountable for their own actions and should learn to respect and treat others kindly.

Playing Role model

The teachers are the first role model to the children outside their family. When the children sees the model showing concern for others, motivating them for their good deeds and cooperating and helpful with their academic issues, the children learn them by observing and imitate it with fellow peers.

Teaching Basic morals and values

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The children are taught basic morals and values in school. They should be taught by emphasizing the idea through many activities, stories and tales, which will encourage them to engage in more helping behaviours.

Appreciation

The teacher should appreciate the children for developing pro-social behaviour, especially for any specific action they have done to help others.

For Children with weaker moral development

Children's ability to develop a relationship with peers is critical to their wellbeing. These children have difficulty in understanding social or nonverbal cues and they lack the ability to reason. The teachers play a role in helping these rejected children learn to listen to peers and "hear what they say" instead of trying to dominate peers.

Neglected children are helped to attract and hold their attention from peers. They are taught to ask questions, listen, and help them to establish interest groups or clubs where they integrate in a positive way.

Value Education through Schools

School is the basic stage in the process of socialization and value education takes place at school level as the child is exposed to friends, teachers, syllabus and various extra-curricular activities.

Further, values cannot be taught like abstract subjects like history, science or math. However, they can be inculcated only through situations deliberately planned while teaching the subjects. For example, National Movement can be taught in such a way that it leads to inculcate the values of patriotism, secularism, universal love and tolerance etc. Similarly, World History can help to inculcate values of Liberty, equality and fraternity {French Revolution}, Fundamental Rights and equality {American Revolution}; Science can help to inculcate values of scientific temper, appreciation towards laws of nature; Indian Civics can help to inculcate values of respect to constitution, respect for democracy, secularism, integrity and unity of the country, social, political and economic justice etc. Further, math can help in inculcating the values of honesty and integrity; Geography and environment can help to inculcate values of respect for other's culture, and world is one family {Vasudhaiva Kutumbakam}.

At the same time, teachings from the biographies of the great and noble leaders also inculcate the inspiring values among the students and people at large. For example, Mahatma Gandhi's insistence on truth, non-violence and satyagraha teaches the basic human values. Last but not the least, the education about constitution, particularly preamble; fundamental rights and duties gives out what values should be fostered through education.

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Human Values: role of family, society and educational institutions in inculcating values Human values: Values are beliefs that have an inherent worth in usefulness or importance to the holder," or "principles, standards, or qualities reflected worthwhile or desirable." Values institute an important characteristic of self-concept and serve as supervisory principles for person. In literature, it is documented that values are so indissolubly woven into human language, thought and behaviour patterns that they have fascinated philosophers for millennia. Yet they have proved so "quick-silvery" and complex that, despite their decisive role in human motivation, we remain desperately ignorant of the laws that govern them. (Toffler, 1969). Scott and Kluckhohn described value as a conception: explicit or implicit of desirable which influences the selection from available modes, means and end of action (1951).

Human values are necessity in today's society and business world. Human values are the features that guide people to take into account the human element when one interacts with other human. They have many positive characters that create bonds of humanity between people and thus have value for all human beings. They are strong positive feelings for the human essence of the other. These human values have the effect of bonding, comforting, reassuring and procuring serenity. Human values are the basis for any practical life within society. They build space for a drive, a movement towards one another, which leads to peace. In simple term, human values are described as universal and are shared by all human beings, whatever their religion, their nationality, their culture, and their personal history. By nature, they persuade consideration for others.

Common human values are as under:

Brotherhood, friendship, empathy, compassion, and love.

Openness, listening, welcoming, acceptance, recognition, and appreciation.

Honesty, fairness, loyalty, sharing, and solidarity.

Civility, respect, and consideration.

The function of these basic values enable every human to realize or maintain highest or human value for establishing relations of peace and yet it remains indefinable. Its understanding varies according to age (child, teen, adult), to one's education and surrounding culture. It is better assumed when combined with other values: a disposition that is deeper than graciousness, very close to consideration, and approaching appreciation. Truly, to respect someone, one must be able to appreciate some of his/her human qualities, even if one does not appreciate his/her opinions or past behaviour.

Several universal human values such as Truth, Righteous conduct, Peace, Love and Non- violence are directly associated to physical, intellectual, emotional psyche and spiritual facets of human personality. There is need and urgency to reinforce these values for a better and humane society. These are described below:

Co-operation: It is the procedure to work jointly to attain some goal, but many scholars visualize co-operation as a luxury and not an important human value. It is unquestionably one of the most vital assets one can have when working through a problem. Having the opinions and voice of another

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person will not only draw out a discussion of the topic, but also lead person to good solution. Co-operation has been under-appreciated for years in its importance and should be held in high regard. **Caring:** This human value is viewed as exhibiting kindness and concern for others, the true importance of this value comes from the work or practice of looking after those unable to care for themselves. Caring for others both physically and spiritually is an extremely important value to have; people will always rely on someone else for help at one point or another, but we often fail to realize how much of a difference caring for another person can make.

Honesty: Honesty is also vital human values. Presently, adopting an honest approach can often feel intimidating and impossible, but people fail to realize is that it is not the act of simply telling the truth that makes someone honest rather the quality of person who is being honest. An honest person is often straight, upright, sincere and fair and being an honest person brings more reward to the soul than the damage a lie could do.

Love: The presence of love in human life, the love they have for their families, friends, our faith and for themselves is important source of energy to lead smooth life.

Respect: Respect is a feeling of deep esteem for someone or something elicited by their abilities, qualities, or achievements.

Faith: Faith is complete trust or confidence in someone or something.

Beauty: Beauty is something that has really been spoiled by human society. The way we think about something that is beautiful is judged on a purely physical response, but the true meaning of beauty is being in balance and harmony with nature. Many researchers would argue that beauty is not a human value and, although beauty is a subjective experience, when they analyse what a subject of beauty is, it becomes anything that resonates with personal meaning, not just emotion. The prominence of this Human Value is clear when people think about the things that bring meaning into their life such as family and friends, these things become beautiful in a greater sense.

Trust: Trust can be understood in many ways, but finally it comes down to reliability and truth. Without trust, the world simply would not function.

Integrity: As a human value, integrity is imperative that people stand spiritually undivided and hold true to our integrity, the importance of which is often forgotten.

Wisdom: Wisdom is also significant human value in many ways; under-appreciated in its importance, in its value in our lives and in its true meaning. Wisdom is also very often confused with words like knowledge or intelligence but the word wisdom is defined as the quality of having experience and good judgment and the resulting soundness of that action or decision.

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A value system is a continuing organization of beliefs concerning preferable modes of conduct along a continuum of importance. Therefore the importance of different values co-varies with the importance of others in the value system.

Intrinsic and Extrinsic value:

An intrinsic value is a value that one has of itself, independently of other things, including its context. An extrinsic value is a property that depends on a thing's relationship with other things. Extrinsic value is the value, which depends on how much it generates intrinsic value.

The reason that things have extrinsic value is because they themselves lead to happiness or pleasure or they lead to a series of other things that eventually lead to happiness. Pleasure (Intrinsic Value) is the ultimate end to which all things of extrinsic value are the means.

Need of human values:

Value education is always essential to shape one's life and to give one an opportunity of performing on the global stage. The need for value education among the parents, children, teachers etc, is constantly increasing as we continue to witness increasing violent activities, behavioural disorders and lack of unity in the society etc. Value education enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfilment. It also helps remove our confusions and contradictions and enables us to rightly utilize the technological innovations.

There are different views that call urgent need to inculcate human values in Indian society. Numerous traditional values which have been inherited from past remain valid and true to be adapted by future citizens but many fresh values to match confronting problems in emerging Indian culture. Presently, negative human values are in upper side. It may be because of neglect of value education which created vagueness and indiscipline in the mind of people (Satya Pal Ruhela, 1996).

Moral values such as truthfulness, happiness, peace, justice are inculcated in children's thoughts, feelings and actions and they function as ideals and standards that govern their actions in their life. The value system practised in the family becomes automatic to the young family members if they are taught moral values thoroughly. The family has a great responsibility to pass on to the children many truths and values, and competencies to accomplish their place in life, whatever the society, whatever the culture or times. The eternal values of Truth, Right Conduct, Peace, Love and Harmlessness (Non-Violence) are transmitted on first through the family. Mothers are the first teachers. Mother is foundational, central, life-bringer and life-shaper. From their mothers, children acquire self-knowledge, self-confidence, learn self-satisfaction, self-worth, the capacity for self-sacrifice.

The family, forms the child's viewpoint towards people and society, and helps in mental development in the child and supports his desires and values. Delightful and joyful atmosphere in the family will develop the love, affection, tolerance, and generosity. A child learns his behaviour by demonstrating what he sees around him. Family also contribute significantly in helping a child socialize and has great influence and bearing on the progress of the child. In joint family system, the presence of elders in the family plays an effective role in social and moral development of the

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children. It will also aid young generation of the family to develop human values and eliminate their negative mental tendencies when they are among elders.

Children recognize themselves with their parents, other family elders and espouse them as their personal models for emulation and imitation. The behavioural problems are set correct only by the involvement of family in the child's life as they spend most of their time in adolescence with the parents. Family is the first social organisation that provides the immediate closeness from which the child can learn his behaviour.

Social standards and customs demarcated by a family provide the emotional and physical basis for a child. Values developed by a family are the groundwork for how children learn, grow and function in the world. These principles, transmits the way of life a child lives and changes into an individual in a culture. These values and morals guides the individual every time in his actions. Children turn out to be a good person because of the value taught and given by his family members. Philosophies passed down from generation to generation make up a family values. Customs and Traditions followed and taught by the family leads a disciplined and organized life.

Families values helps the child to stand strong on his views regardless of others efforts to break through with opposing views. A child has a strong sense of what is right and wrong and are less likely to become sufferers of deviant influences.

Role of educational institutions in inculcating values:

Value education is important to help everyone in improving the value system that he/she holds and puts it to use. Once, one has understood his/ her values in life he/she can examine and control the various choices he/she makes in his/ her life. Many reports signify that the aim of educational institutions should not only be to teach education alone but should also be to inculcate values and improving skills of children and teens.

Education as important driver to enhance value

In school, children are affiliates of a small society that exerts a great influence on their moral development. Teachers serve as role model to students in school. They play a major role in inculcating their ethical behaviour (Satya Pal Ruhela, 1996).

Peers at school diffuse confidence about cheating, lying, stealing, and consideration for others. Though there are rules and regulations, the educational institutions pervade the value education to the children in an informal way. They play a key role in developing ethical behaviour in children.

General Steps are as under:

Accountability: The children should be exhilarated to be accountable for their own actions and should learn to respect and treat others kindly.

Role model: The teachers are the first role model to the children outside their family. When the children see the model showing concern for others, motivating them for their good deeds and

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cooperating and helpful with their academic issues, the children learn them by observing and imitate it with fellow peers. Helping: The children are taught basic morals and values in school. They should be taught by emphasizing the idea through many activities, stories and tales, which will encourage them to engage in more helping behaviours.

Appreciation: The teacher should appreciate the children for developing pro-social behaviour, especially for any specific action they have done to help others. It is appraised that human values enhances person's life but in present scenario, these values are deteriorated in several countries. This trend of weakening in human values does not only pose serious threat to the future course of development of the nation but even for its survival, respect and authority itself. However, change in social/human values in younger group is unavoidable with time but the decline in Indian youth group is at disturbing rate as compared to other country around the globe. It devolves on the parents, teachers and society to imbibe the desired human values in young age group.