
CHALLENGES AND ROLE OF EDUCATION INSTITUTIONS IN MAINTAINING HUMAN VALUES

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ABSTRACT

The current Paper is an endeavor to investigate the significance of human values in the Educational establishments. Human culture may not significantly support without human values. Thus, it is important to chat regarding the matter and achieve attention to human values into the present educational establishments. There is no denying the way that the current society is confronting a ton of emergencies. Human values emergencies are a well established truth of the cutting edge society.

INTRODUCTION

Human Values are things that have an inborn worth in value or significance to the holder, or standards, norms, or characteristics thought about advantageous or attractive. Human Values comprise a significant part of self-idea and fill in as core values for a person. Human values are the ideals that direct us to consider the human component when one communicates with other human creatures. They are the numerous positive manners that make obligations of humanity among individuals and consequently have an incentive for us all as human creatures. They are our solid good affections for the human substance of the other. It's both what we anticipate that others should do to us and what we expect to provide for other human creatures. These human values bond, encouraging, consoling, and obtaining peacefulness. Human values are the establishment for any practical life inside society; they fabricate space for a drive, a development towards each other, which prompts harmony. Human values consequently dened are all inclusive; they are shared by all human creatures, whatever their religion, their ethnicity, their way of life, their own set of experiences. Commonly, they incite thought for other people.

OBJECTIVES

1. To develop the individual who will have a broad background in humanistic and scientific knowledge.
2. To inculcate moral, spiritual, psychological and cultural values in the students.

HUMAN VALUES

Human values are for instance fellowship, companionship, sympathy, empathy, love, transparency, tuning in, inviting, acknowledgment, appreciation, genuineness, decency, dependability, sharing, fortitude, politeness, regard and thought. The capacity of the vast majority of these fundamental values is to make it workable for each human to acknowledge or keep up the most noteworthy or most essential all inclusive guiding principle of life, love and joy. Regard is quite possibly the main human incentive for setting up relations of harmony but then it stays tricky: its arrangement fluctuates as indicated by age (youngster, teenager, grown-up), to one's education and encompassing society. It is better perceived when joined with different values. An air that is more profound than politeness, near thought, and moving toward appreciation. Undoubtedly, to regard somebody, one should have the option to see the value in a portion of his/her human characteristics, regardless of whether one doesn't see the value in his/her suppositions or past conduct. A 'esteem framework' is a suffering association of convictions concerning best methods of direct along a continuum of significance. In this way the significance of various values co-changes with the significance of others in the worth framework. For instance one may esteem trustworthiness over progress.

INTRINSIC AND EXTRINSIC VALUE

A natural worth is a worth that one has of itself, freely of different things, including its unique situation. For instance, as per a key type of consequentialism, regardless of whether an activity is ethically correct or wrong has solely to do with whether its results are inherently better compared to those of some other activity one can perform the situation being what it is. A natural worth is something that is acceptable all by itself what has genuine inborn worth is joy or joy. There are no actual things that have inborn worth. An outward (or social) esteem is a property that relies upon a thing's relationship with different things. Extraneous worth is the worth, which relies upon the amount it creates characteristic worth. It is something that is acceptable in light of the fact that it prompts something different that is acceptable, It is an unfortunate chore, for example cash has outward worth since it very well may be utilized to purchase something that you need like another pair of shoes, The new shoes would have extraneous worth since they are agreeable and snazzy and they cause you to feel cheerful. The explanation that things have outward worth is on the grounds that they, at the end of the day, lead to satisfaction or joy or they lead to a

progression of different things that in the end lead to joy. Delight (Intrinsic Value) is a definitive finish to which everything of outward worth are the methods.

NEED OF HUMAN VALUES

Worth education is consistently vital for shape one's life and to give one a chance of performing on the worldwide stage. The requirement for esteem education among the guardians, kids, and instructors and so on, is continually expanding as we keep on seeing expanding rough exercises, conduct problems, and absence of solidarity in the public eye, and so forth Worth education empowers us to comprehend our requirements and envision our objectives accurately and furthermore show the course for their satisfaction. It likewise helps eliminate our disarray and inconsistencies and empowers us to appropriately use mechanical advancements. There are various perspectives that call dire need to instill human values in Indian culture. Various customary values which have been acquired from the past stay substantial and consistent with be adjusted by future residents however numerous new values match going up against issues in arising Indian culture. By and by, negative human values are on the upper side. It could be a direct result of disregard of significant worth education which made unclearness and indiscipline in the brain of individuals.

DIFFERENCE BETWEEN HUMAN VALUES, ETHICAL VALUES AND MORAL VALUES

Human Values that are supposed to be "Moral" are those that order deferential conduct toward others, that is, towards other human creatures, without hurting them. These can be applied to creature and vegetation also. "Moral" values are indeed something similar, however today, "lecturing" manner of speaking isn't generally welcomed. Therefore, a few group allude to "moral values". Nonetheless, a great many people appear to be more intrigued at this point in "human values". These are viewed as significantly more good, maybe on the grounds that we feel straightforwardly concerned: we ourselves want to have others be "human" to us. These human, moral and virtues are general values, felt where it counts inside every one of us (our cognizance). They are likewise communicated officially parents in law, constitutions and different worldwide writings (Declarations, Conventions, and so on) attesting Human Rights. The acknowledgment of these general values by numerous nations on the planet is the rst venture toward their execution, calling for everybody to regard them. These writings point in the rst place at ensuring the trustworthiness (both physical and mental) of each human being, definitely in light of the fact that he/she is human: every individual holds the privilege not to be mishandled, whatever

structure those maltreatments may take. In any case, a definitive objective is to advance a positive and solid practice (perspectives, practices and acts) building up those human all inclusive values as the premise of human connections, in a feeling of correspondence and shared regard of those values. Human values rouse us to all the more likely set up as a regular occurrence our virtues, particularly in conict circumstances, when we will in general set them to the side and become fierce.

ROLE OF HUMAN VALUES IN FAMILY AND SOCIETY

The family and society is significant in building up the virtues of the understudy. There is a nearby contact between the guardians and kids, which decide the character of kid. Family is the establishment on which values are assembled. Virtues like honesty, joy, harmony, equity are imparted in youngsters' considerations, emotions and activities and they work as goals and principles that oversee their activities in their day to day existence. The worth framework rehearsed in the family gets programmed to the youthful relatives on the off chance that they are shown virtues methodically. The family, shapes the youngster's demeanor towards individuals and society, and helps in mental development in the kid and supports his aspirations and values. A joyful and lively climate in the family will create love, love, resilience, and liberality. A kid learns his conduct by displaying what he sees around him. Family assumes a significant part in assisting a youngster with mingling and has incredible inuence and bearing on the advancement of the kid. Joint family framework, the presence of older folks in the family assumes the viable part in friendly and good improvement of the kids. It will likewise help youthful age of the family to assimilate human values and destroy their negative mental propensities when they are among elderly folks. Understudy identities themselves with their folks, other family elderly folks and receives them as their own models for copying and impersonation. The social issues are set right exclusively by the inclusion of family in the kid's life as they invest a large portion of their energy in puberty with the guardians. Family is the rst social association that gives the prompt closeness from which the child can gain proficiency with his conduct. Social guidelines and customs dened by a family give the passionate and actual reason for a youngster. Values created by a family are the establishment for how kids learn, develop and work on the planet. These convictions, communicates the lifestyle a youngster lives and changes into a person in a general public. These values and ethics direct the individual each time in his activities. Youngsters end up being a decent individual in light of the worth instructed and given by his relatives Ideas passed down from one age to another make up a family values. Customs and Traditions followed and instructed by the family drives a restrained and coordinated life. Families values assists the kid with remaining steadfast on his perspectives in spite of others endeavors to get through with contradicting convictions. A kid has a solid feeling of what is good and bad and is less inclined to become casualties of degenerate inuences.

ROLE OF HUMAN VALUES IN EDUCATIONAL INSTITUTIONS

In foundations, Students are individuals from a little society that applies a colossal effect on their ethical turn of events. Educators fill in as a good examples to understudies in foundations. They assume a significant part in teaching their moral conduct. Companions at Institution diffuse strength about cheating, lying, taking, and thought for other people. In spite of the fact that there are rules and guidelines, the educational organizations implant the worth of education to the understudies in a casual manner. They assume a significant part in that have inborn worth. An extraneous (or social) esteem is a property that relies upon a thing's relationship with different things. Outward worth is the worth, which relies upon the amount it creates natural worth. It is something that is acceptable on the grounds that it prompts something different that is acceptable, It is a necessary chore, for example cash has extraneous worth since it very well may be utilized to purchase something that you dislike another pair of shoes, The new shoes would have outward worth since they are agreeable and beautiful and they cause you to feel glad. The explanation that things have extraneous worth is that they, at the end of the day, lead to satisfaction or joy or they lead to a progression of different things that in the end lead to bliss. Delight (Intrinsic Value) is a definitive finish to which everything of outward worth are the methods.

Creating moral conduct in understudies. General Steps are Accountability: The Student ought to be urged to be responsible for their own behavior and ought to figure out how to regard and treat others benevolent.

Role Model: The Lecturers are the rst role model to the student outside their family. When the student see the model showing concern for others, motivating them for their good deeds and cooperating and helpful with their academic issues, the student learn them by observing and imitate it with fellow peers.

Helping: The student is taught basic morals and values in the institution. They should be taught by emphasizing the idea through many activities, stories and tales, which will encourage them to engage in more helping behaviors.

Appreciation: The teacher ought to see the value in the understudy for growing supportive of social conduct, particularly for a particular activity they have done to help other people. It is evaluated that human values improves individual's life yet in present situation, these values are weakened in a few nations. This pattern of debilitating in human values doesn't just posture genuine danger to the future course of advancement of the country however in any event, for its endurance, regard and authority itself. In any case, change in human values in more youthful gathering is unavoidable with time yet the decrease in Indian youth bunch is at upsetting rate when contrasted with other country all throughout the planet. It degenerates on the guardians,

instructors and society to soak up the ideal human values in youthful age bunch. To sum up, values are connecting among individual and social. Singular holds esteem yet others influence the development of those values. In philosophical systems, values are those guidelines or code for lead adapted by one's social regulations and guided by inner voice, as per which human being should act and shape his life designs by coordinating his convictions, thoughts and perspectives to acknowledge treasured thoughts and points of life. Families, gatherings and social orders will in general share regular values. Family has been viewed as foundation of society. It shapes a fundamental unit of social association.

VALUE CRISIS IN CONTEMPORARY INDIAN SOCIETY:

Values are the quintessence of all significant practices of the world. Social researchers tell unequivocally that the general public will disintegrate without human worth. 'Man is anything but a clear piece of paper on which culture can compose its content. He is an element accused of energy and organized specifically, which, while receiving itself, responds in explicit ascertainable approaches to outside conditions auto plastically, by changing his own inclination, similar to a creature, and were fit to live under just one bunch of conditions to which he built up a unique transformation, he would have arrived at obscured rear entryway of specialization which is the destiny of each creature species, along these lines blocking history/sMoney, influence and esteem have gotten his motivating force and finishes. Man is for everything except for himself. Gurcharan Das advises thriving had started to spread across India, however goodness had not.⁹ When we consider Indian values, we typically consider individual values, viz., family, religion, regard to elderly folks, helping the poor, sharing, be fought in all circumstances. Be that as it may, this isn't all. From days of yore, India is advancing the entire world in Human Values. Mahavir, Buddha, Mahatma Gandhi, a large number of holy people, diviners, political dissident became symbols simply in light of their act of Human Values second to none. They lived information and values for the entire world to imitate and get motivation. Gandhiji has once said There is sufficient for man's requirements however insufficient for his voracity/¹⁰ In the antiquated, middle age and the cutting edge political history of India, there are various attacks and loots including a 350 years of British standard in India.¹¹ The autonomous India picked 'Satyameva Jayate' (Truth alone vanquishes and not lie), from Mundaka Upanishad as its witticism and engraved in Devanagiri script underneath the National Emblem. In any case, free India couldn't proceed with its antiquated morals and brilliance of an equitable society. Tricks began surfacing not long after her political autonomy. One of the most punctual trick is the notorious Mundra trick of the 1960s, which occurred during the time frame when Pandit Jawaharlal Nehru was Prime Minister of India. Notwithstanding, the ethical norm of the pioneers around then was exceptionally high. The at that point Finance Minister T. T. Krishnamachari surrendered possessing moral obligation. Likewise, in 1956 Lai Bahadur Sastri offered his

acquiescence after a rail line mishap at Mahbubnagar that prompted 112 passings. Be that as it may.

Executive Jawaharlal Nehru didn't acknowledge his renunciation. A quarter of a year later, he surrendered tolerating good and protected obligation regarding a rail route mishap at Ariyalur in Tamil Nadu that brought about 144 passings. While talking in Parliament on the episode, Nehru expressed that he was tolerating the acquiescence since it would set a model in sacred respectability and not on the grounds that Shastri was at all answerable for the mishap. Shastri's phenomenal motion was incredibly refreshing by the residents. In this manner the values among political pioneers, scarcely any years after autonomy were excellent in nature. The debasement has a dramatic ascent from autonomy till date. The trick aplenty incorporates Harshad Mehta Security Scam, Medical Council of India Scam, Ketan Parekh Security Scam, Telgi counterfeit stamp paper trick, Common Wealth Game trick, Sukhram Telecom trick, Bihar Flood Relief trick, Cash for Vote trick, Jain Hawala Scam, Home Trade trick, 2G Telecom trick, Food for oil trick, Fodder trick, Bofors trick, Sugar trick and IPL Scam to give some examples . The nation is reeling under tricks. At the point when we look for the explanation of such tricks avarice is the simple answer that comes. Yet, is it just avarice that has taken an upsurge or we need to consider over the fundamental texture of society. The circles of investigation might be arranged as 'individual, gathering, scholarly and socio cultural'.¹² The extending esteem emergency in the contemporary Indian culture is projecting its underhanded shadow in all strolls of our life. Even after progress in various fields-monetary, modern, logical, and educational - it is far fetched if we are moving towards formation of an equitable society, a cheerful society, a decent society. The guarantees of the 'tryst with the fate' and the fantasies of thriving, social prosperity and human joy are ending up being bogus. The torment over this dissatisfaction discovers articulation from numerous points of view, in writing, craftsmanship, scholarly classes, and public conversations and in private discussions. They mirror the inward agony and dissatisfaction of touchy people. An enormous portion of our scholarly people has all the earmarks of being under the hold of such a thoughtful defenselessness. It is an overwhelming undertaking to inspect the idea of the present worth emergency in this bleak environment. However, there will never be a way out from it all things considered. Why the human values are disintegrating in the contemporary society and how we can reestablish human values through education framework are issues for the scholarly people to contemplate over and discover worthy arrangements thereof.

CONCEPT OF HUMAN VALUE-AN OVERVIEW:

The worth framework we acquire, gain and create influences our mentalities, inclinations, objectives and yearnings. It sets the norms and rules which oversee our conduct, the nature of connections we assemble, and the reactions we make to life circumstances. The individuals who esteem cash, force and status, a large portion of them will coordinate every one of their

endeavors for accomplishing them, disregarding the social, human and moral ramifications of their interests. For them human connections will have just instrumental worth, to be sustained to the degree it helps in their vocation development. In the event that by any stretch of the imagination, good and human values will have just optional part for them. Then again the individuals who esteem ethical quality, equity, benevolence, empathy may decrease even rewarding vocation choices in the event that it requires bargaining these values. The nature of living space we make for ourselves is controlled by our arrangement of values. As Swerni Yuktananda says, "They (values) are the actual center of our conduct, the intention power of our lives".

The target ID of values as perceivable from the individual and the aggregate social conduct anyway is just a fractional comprehension of values. Of still more noteworthy importance is the enquiry identified with the reason for deciding the reasonability of these exactly settled social values. Such a worth pursuit prompts making of standards which set the objectives for individual and aggregate human strivings. 'It is the formation of goals, and reconstitution of human life as per the ideal cases', which is the most noteworthy insight of human creatures. It is this shrewdness which offers poise and respectability to human presence, and it is the refinement of this wisdom which establishes the subjective development and progress of humankind'.² The quest for values is a typical topic in all philosophical, strict and social practices, directly since the times of traditional old civilisations. In these old enquiries the attention was as a rule on a definitive or supreme values. In the exceptionally savvy Greek practice these extreme values have been perceived as Truth, Goodness and Beauty. In the Vedantic custom, a definitive worth and a definitive the truth is sat, chit, anand (presence, information and euphoria), which is simply the attribute of the widespread or the paramatman. In the Buddhist custom the objective is freedom from the servitude of dukha, brought about by obliviousness and trishna. Its accomplishment prompts a condition of nirvana. The other worth topics sought after by antiquated just as moderately current philosophical customs are worried about good and moral values and the individual and social direct dependent on them. Ludicrous cognizant quest for values, with the use of keenness and reason established the beginning of various frameworks and schools of theory. Another significant motivation for the progression of values is religion. Every one of the religions on the planet try to grow and elevate the worth cognizance of human creatures. The quest for truth takes most religions to the acknowledgment of a reality and a force past the noticeable, experimental world. The life and lessons of the authors of various religions, prophets, sages and diviners are brilliant illustrations of significant worth based living. They have had significant uplifting sway in molding the worth cognizance of humanity. Nonetheless, the hold of religion on the cutting edge mind is getting more fragile. The cycle of strict decay began with the ascent of the period of reason in the European idea during the Renaissance. Out of it developed humanism which was a rebel against the stubbornness and strict dictatorship of the

bygone eras. Humanism rejected that God was the creator of the multitude of values, and that he coordinated the course of human fate. In this view the wellspring of ethical quality and any remaining values was the human being's own inborn feeling of values. Humanism brought back human creatures from the fringe and immaterial status in the plan of things and requested their arrangement as the focal worth and concern. The modern ideas of human values became out of these insights. From the day, human progress began and with scholarly developments among the human local area, the definition and search of a 'great life' or 'amazing life' or a quality glad life is a ceaseless cycle. In any case, joy is an abstract encounter, and there is wide difference of perspectives with regards to what establishes satisfaction. It changes with history and topography of a land. Notwithstanding, in the greater part of the way of life of the world, a decent life is seen as a cheerful life. One direct view is that satisfaction comes from satisfaction of requirements and wants. By and large it's imagined that, the personal satisfaction would absolutely be poor except if its monetary and material conditions are of sufficient norm.

A second and a seriously fulfilling perspective on is to characterize it as a self experienced condition of prosperity. The origination of prosperity surely incorporates actual prosperity, fulfillment of requirements and wants, satisfaction of objectives, aspirations, achievement in profession and so on. At a still more significant level this origination of bliss underscores profound prosperity. The profound measurement is worried about a definitive facts of life in regards to the importance of presence, the idea of one's actual self, of a definitive reality, and the person's relationship with the entirety of universe. This perspective on satisfaction is called psycho-profound perspective on bliss.

CONCLUSION

Human Values assume a main part in Present Educational Institutions. Human values overshadow social values. Human values are presently wilting quick for which we humans are generally mindful. Worth based education ought to be underlined going from school to college level of education. Human worth is by and large known to be an ethical norm of human conduct. Along these lines, human values ought to be saved and ensured. Today, numerous investigations and distributions ought to be done on a few parts of the general public which help to sustain the human values of the human local area in the post current period. Human values might be treated as keys to the arrangement of the worldwide issues. Effectively a few colleges recommended human values and virtues schedule for improve the humanity of the understudies. It's an incredible accomplishment to present and next society and educational foundations.

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