Ethics and Values

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Preface

Dear Reader,

The desire for eternal happiness, exclusive and ultimate freedom from all sorrows, the attainment of dazzling eternal light and ecstasy is the eternal desire of all human beings. To achieve this not only human being, but all living creatures make their unknown efforts knowingly or unknowingly. As it is the ultimate goal of all our activities. In ignorance, we are simply memorized in the worldly desires, which keeps us hypnotized throughout our life span. Especially in today's materialistic era, where material prosperity and worldly pleasures are the only thing left to be achieved, curiosity regarding the realities of life has just vanished. In such prevailing condition, publication of this book is an attempt to nectar this divine life. I therefore express my heartfelt joy and happiness in publishing this book on "Ethics and Values".

Just as we need to make efforts for protecting our body and also to maintain good health, similarly we need to have morality for the protection and development of literacy and culture. It also helps to analyzes the bad and directs the path towards improvement, provides inspiration to do our duty and not just for the sake of action. The criterion of morality is necessary in public interest and in order to achieve happiness. As moral rules are stable, immovable and eternal.

We often make important decisions in life based on several moral issues, but sometimes a person may take a decision after ignoring them which leads to the degradation of moral values. As God has not sent us into this world just to seek happiness.

Moral values develop comprehensiveness in human and make them supreme in his thoughts, but these values are continuously being devalued in the name of civilization. Morality is like a ladder in a person's development, with the help of which we grow in our life. In the absence of moral values, humans have made their life meaningless. A person without morality is like a beast in this world.

God has not sent us into this world just to seek happiness. Therefore, it is not right to sacrifice morality only for material pleasures. If we want to make our life better, then we will have to follow all the old principles. These values are so eternal that if they are followed from the beginning, they can become the means of peace and prosperity.

The curious readers and Learned critic may not only forgive the mistakes in this book but may also provide their valuable guidance will be highly preferred and I would always be grateful to them.

I hope that the ideas, ideals and principles obtained from these articles will prove to be helpful in the all-round development of the individual, society and the country at large.

Dr. Tarulata V. Patel

Dr. Jalpaben V. Prajapati, and

Ms. Sanobar Z. Shekh

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Ethics and Human Values and Leadership

Dr. Hina M. Patel

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Maniben M. P. Shah Mahila Arts College, Kadi

Abstract

"Our deeds chase us through our life."

A value leads to certain behavior value as a single belief that transcendentally guides actions and judgments across specific objects and situations, beyond immediate goals to more ultimate end-states of existence, to super-ordinate goals. A value is an enduring belief about the desirability of some means or action. A value becomes a standard for guiding one's actions and thoughts, for influencing the actions and thoughts of others, and for morally judging oneself and others.

Education must equip man to live happily, without making others unhappy, to evaluate things, pleasure and possessions correctly and without prejudice and fix one's attention ever on the highest and the most precious achievement of all, the spiritual victory. Honesty is the fountain head from which flow qualities like integrity, uprightness, truth and the ability to stand by one's convictions. An honest person is like a light house to many others who try and lock on the guide-beam while navigating the choppy waters of life. Money power love and fame do not sway him from the centre, which is the core of his values and, therefore, his existence. To be truly honest, we must be honest in thought, word, deed and action. If you are honest and ethical, you must also be smart and savvy in your approach. There is not need to show off incorruptibility.

Education is a vast area and value education, is one of its dimension. Which means value education is instrumental as well as terminal in all educational endeavor. Values are far more complex construct. Value gives direction to our behavior at different levels, individual, family, group, community, district, state, national and international. Without values, one floats like a peace of drift wood in the swirling water of a river. Values therefore, control and guide human behavior value is a norm. Value also denotes virtues or quality, accepted by community or institution. In fact, value is the domain where individual and society meets.

Introduction

Man is born only as a seed, not as a flower. Flowering has to be achieved; one should not take it for granted. A single seed is capable of making the whole earth green. Citizenship is a hoary concept as old as human society. It carries with it rights and responsibilities.

Citizenship values are community values, group values, and individual values, in a state of dynamic interaction.

Human values such as responsibility, integrity, commitment, and patriotism are considered old by some. These many be old values but they are certainly not obsolete. Ethics is about how we understand and build the best character, and based on that understanding, how we treat each other as hunger beings. Using the three dimensions of axiology, ethics addresses what is right and wrong legally, socially and morally.

The value related features that a characterize particular people groups and societies are not the individual value judgments that they hold but rather their values systems. Virtues are corrective, each one standing at a point at which there is some temptation to be resisted or deficiency of motivation to be made good.

Importance of Leadership Value

Leadership is a process by which a person influences others to accomplish an objective and directs the organisation in a way that makes it more cohesive and coherent. It is a process whereby an individual influences a group of individuals to achieve a common goal. Leaders carry out this process by applying their leadership knowledge and skills. This is process leadership.

Trait leadership suggests that leaders were born rather than made. The leadership of a leader is influenced by his/her attributes or traits like beliefs, values, ethics and character. It is good to be noted that knowledge and skills contribute directly to process of leadership and other characteristics give the leader his/her uniqueness.

Objectives of the Study

(1) The value education has developed the moral thinking and the capacity for independent moral decision.

(2) The values to be pursued in the moral and spiritual realm

(3) The value education, these, being physical education, emotional education, mental development, aesthetic development and the moral and spiritual domain.

(4) The values to be pursued in the moral and spiritual realm, sincerity faithfulness, obedience to be the highest, gratitude, honesty, benevolence, etc.

(5) The value education should be such that the curriculum should recognize the tensions that are brought about by the conflicts between tradition and change.

(6) The value education should be developing a critical value perspective in our pupils that will enable them to employ modern skills for the betterment of mankind.

(7) The value education programmes for separate religious groups may lead to religious, cultural social and political prejudice that in pluralist societies may disrupt, national unity.

(8) The value education programmes in all countries relates to the development of the spirit of national identity and patriotism in their children.

(9) The value education should be enabled to developed a world-view and appreciate the contributions made to the world's progress by different cultures and made to realize that in the case of various countries coming in conflict with one another, the work would be a very unsafe place to live in.

Goals of Value Education

(1) Promote core ethical values as the basis of good character.

(2) Use a comprehensive, intentional, proactive and effective approach.

(3) Define character comprehensively to include thinking, feeling, and behavior.

(4) Create a caring school community.

(5) Provide students with opportunities to engage in moral action.

(6) Provide a meaningful and challenging curriculum that helps all students to succeed.

(7) Faster student intrinsic motivation to learn and to be good people.

(8) Engage school staff as professionals in a learning and moral community.

(9) Foster shared moral leaderships and long term support for character education.

(10) Engage families and community members as partners in character education.

(11) Evaluate the character of the school, its staff, and its students to inform the character education effort.

Factors Affecting Leadership Values

(1) **Leader**: He must have an honest understanding of who are and what you can do. Always remember that it is the followers who determines if the leader is successful or not.

(2) **Followers**: Different People require different styles of leadership. A person who lacks motivation require a different approach than one with a high degree of motivation. You must know your people.

(3) **Communication**: A good leader with leadership skills leads through two-way communication. Much of it is non-verbal. What and how you communicate either builds or harms the relationships.

(4)　　**Situation**: All situations are difference. What you do in one situation will not always work for the other. You must use your judgement to decide the best course of action and the leadership style needed for each situation.

Theory of Leadership Value

'Bass' theory of leadership states that there are three basic ways to explain how people become leaders. Some personality traits may lead people naturally into leadership roles. This is trait theory. A crisis or event may cause a person to rise to the occasion which brings extra ordinary qualities in an ordinary person. This is the great events theory. People can choose to become leaders. They can learn leadership skills. This is the transformational or process leadership skills.

Effective Leadership Skills

(1)　　　Trust and confidence in top leadership.

(2)　　　Effective Communications.

(3)　　　Being trustworthy.

Principles of Leadership Values

(1)　　　Know yourself and seek self improvement.

(2)　　　Be technically proficient.

(3)　　　Seek responsibility and take responsibility for your action.

(4)　　　Make sound and timely decisions.

(5)　　　Set an example as a leader.

(6)　　　Keep your workers informed.

(7)　　　Know your people and look out for their well-being.

(8)　　　Develop a sense of responsibility in your workers.

(9)　　　Always work as a team.

(10)　　　Ensure that tasks are made understood supervised and accomplished.

(11)　　　Use the skills optimum.

Advantages of Leadership in Personality

(1)　　It helps to know yourself.

(2)　　It helps you to understand human nature.

(3)　　It motivates you & others.

(4)　　It helps in innovation.

(5)　　Helps in achieving established goals.

(6)　　Helps inculcating values.

(7)   It helps to challenge the process.

(8)   Helps in sharing a vision and enables others to act.

(9)   Encouragement is provided to work.

Suggestions of the Study

(1)   Value educate the whole person by focusing on student knowledge, behavior and feeling.

(2)   Choose content which honors and rewards virtue in exemplars, and encourage reflection on values content.

(3)   Use quotes, pledges, codes and guidelines.

(4)   Communicate clear, consistent, sincere, high expectations for students.

(5)   Develop student skills in resisting peer pressure, maintaining self-respect, and resolving conflicts in non violent ways.

(6)   Be a good role model through positive personal example.

(7)   Use and require respectful language.

(8)   Use the creation of and even handed enforcement of just class-room rules to teach core values.

(9)   Reinforce the diligent work and virtuous behavior of students with praise and appreciation.

(10)   Correct unethical, immoral, and disrespectful behavior or become an enabler.

(11)   Involve peers, parents, and community.

(12)   Encourage student involvement in community service.

(13)   Teach, don't preach.

Conclusion

Ethics is about how we understand and build the best character, and based on that understanding, how we treat each other as hunger beings. Using the three dimensions of axiology, ethics addresses what is right and wrong legally, socially and morally.

The value related features that a characterize particular people groups and societies are not the individual value judgments that they hold but rather their values systems. Virtues are corrective, each one standing at a point at which there is some temptation to be resisted or deficiency of motivation to be made good.

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Promotion of Ethics & Human Values
Researcher: Vijaykumar S. Patel
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INTRODUCTION

Human Values and Ethics define the quality of a person or an organisation or society at large. Practitioners of values and ethics learn these lessons through self-initiated endeavors, through the life experience that is the greatest laboratory of learning, and through the educational institutions, those they attend. Hence, the educational institutions themselves need to be values and ethics personified.

The present policy framework reiterates the need and process to create high-quality practices and environment backed with human values and professional ethics in institutions of higher education. In its first part, the document elaborates the objectives and possible outcomes of establishing a value-based environment charged with professional ethics. In the second part, it delves into the conceptual framework of human values and professional ethics. The third part elaborates the value-based and ethical practices of various internal and external stakeholders. The fourth part, while suggesting the operational guidelines, emphasizes on the implementation and monitoring of the relevant programmes.

HUMAN VALUES

Basic human values refer to those values which are at the core of being human. The values which are considered basic inherent values in humans include truth, honesty, loyalty, love, peace, etc. because they bring out the fundamental goodness of human beings and society at large.

Objectives

The objectives of this policy framework to inculcate human values and professional ethics in higher educational institutions are the following:

1. To reinstate the rich cultural legacy and human values of which we are the custodians.
2. To focus on professional ethics which are broader indicators of desirable actions vis-à-vis undesirable actions.
3. To lay down broader guidelines of values and ethics for internal and external stakeholders.
4. To suggest operational guidelines for value-based and ethical practices in the higher educational institutions leading to implementation and monitoring.
5. To indicate the outcomes of creating a value-based and ethical culture in HEIs.

6. To suggest indicative reinforcement programmes for nurturing human values and ethics in HEIs.

Importance of Human Values

- Provides understanding of the attitudes, motivation and behaviour
- Influences our perception of the world around us
- Represents interpretation of "right and wrong"
- Provides a way to understand humans and organisation.

The five human values which are expected in all human beings, irrespective of whether they are employees or not in whichever profession or service, are:

- **Right Conduct** – Contains values like self-help skills (modesty, self-reliance, hygiene etc.), social skills (good behavior, good manners, environment awareness etc.), ethical skills (courage, efficiency, initiative, punctuality etc.) and Ownership.
- **Peace** – Contains values like equality, focus, humility, optimism, patience, self-confidence, self-control, self-esteem etc.
- **Truth** – Contains values like accuracy, fairness, honesty, justice, quest for knowledge, determination etc.
- **Peaceful co-existence** – Contains values like psychological (benevolence, compassion, consideration, morality, forgiveness etc.) and social (brotherhood, equality, perseverance, respect for others, environmental awareness etc.)
- **Discipline** – Contains values like regulation, direction, order etc. Human values are integral part of one's personality and affects employability quotient. Many employers are inclined to hire those who have better human values. Keeping up this spirit, VIT has defined the below five as core values, which has been detailed in HR Manual Part I.

Core Values of VIT

- Student Focus
- Strong Ethics
- Striving for Excellence
- Social Development
- Respect for All

PROFESSIONAL ETHICS

Values and Ethics for Stakeholders

(1) Integrity –adhering to a conduct of duties in righteous manner and in accordance with the principles of honesty, trust, transparency and fairness.

(2) Trusteeship- Operating in an efficient, ethical and true manner while ensuring group participation and a system of check and balances within an institution.

(3) Harmony- Balancing the diversity and difference through a culture of tolerance, discussion and forgiveness among stakeholders

(4) Accountability - Enabling the environment of openness and trust to accommodate mistake and to encourage individual in taking the responsibility of one' action

(5) Inclusiveness – adopting standards, policies and procedure to promote and ensure equal opportunity, without any discrimination against an individual or a group, for education, employment, promotion and other activities in an institution

(6) Commitment – Dedicating to the vision and mission of the institution while cultivating one's knowledge, skill and attitudes to achieve excellence in due time and regulatory boundaries.

(7) Respectfulness – Creating an environment of mutual respect, trustworthy and quality interaction as well as fair participation by functionaries and beneficiaries of the institution.

(8) Belongingness- fostering a shared vision of institute to make everyone feel secure, supported, accepted and included.

(9) Sustainability – Ensuring optimal resource utilization-economic, environmental and Social to achieve long lasting and safe future

CODE OF PROFESSIONAL ETHICS

Professionally accepted standards of personal and business behaviour, values and guiding principles. Codes of professional ethics are often established by professional organizations to help to guide members in performing their job functions according to sound and consistent ethical principles Professional ethics may be understood as professionally acknowledged measures of individual and business conduct, values, and guiding principles. Professional ethics is nothing but a code of conduct applicable to different professions and is set up by the expert members of such profession or professional organizations. The underlying philosophy of having professional ethics is to make the persons performing in such jobs to follow the sound, uniform ethical conduct. Hippocratic Oath undertaken by medical students is one such example of professional ethics that is adhered by even today. Some of the important

components of professional ethics that professional organizations necessarily include in their code of conduct are integrity, honesty, transparency, respectfulness towards the job, confidentiality, objectivity etc.

Concept of Implementation of Human Value and Professional Ethics

The tenets of Human Values need to be embedded in the societal act and behaviour of mankind. There is an urgent need for implementation plan of action to inculcate human values and professional ethics for significant stakeholders of the higher education in different levels i.e. individual level, inter-personal level and intra-institutional level.

Implementation Plan for Teachers

(1) Workshop and training programmes on human values and professional ethics for teaching fraternity.

(2) Putting inputs of human values and professional ethics in induction, orientation and refresher programs for teachers.

(3) Open interaction on regular-basis with other stakeholders for harmony.

(4) Consultation for human values and professional ethics.

(5) Encourage teachers for involving other stakeholders in curricular and co-curricular activities to demonstrate certain values.

(6) Promoting teachers to take up inter-disciplinary research based on human values and professional ethics.

(7) Encouragement to teachers for rendering their services as a mentor for inculcating ethical and human value among their students.

(8) Quoting ethical and value thoughts and edifications in official correspondence.

(9) To take programs on ethics and human values to society at large.

(10) Encouragement to teachers for ethics and human values manuscripts and books repositories (library and e-library).

Implementation Plan for Students

(1) Introduction of Foundation Course on Human Values and Professional Ethics at the undergraduate level and advance course at postgraduate level.

(2) Outreach Program on Human Values and Professional Ethics

      a. Training, workshop and orientation programs for students

        • Assignments and short projects on tenets of human values

        • Promoting human values through social services

        • Participation in national schemes and programs such as Fit India, Swachh

Bharat Abhiyan, Jal Sanrakshan Abhiyan etc.

• Interface with the societies, NGOs and similar organizations.

(3) Promotion of Human Values and Professional Ethics

    a. Display of ethical and human value thoughts and edifications at public places.

      • Placement of ethical and human value thoughts and edifications in official correspondence.

      • Open interaction on regular-basis with other stakeholders for harmony.

      • Annual activity plan for value promotion activities.

      • Publications of manuscripts and books

      • Repositories (Library and e-library)

Implementation Plan for Staff Members

(1) Training programs on human values and professional ethics for staff members.

(2) Induction and Refresher Programs for staff members

(3) Open interaction on regular-basis with other stakeholders for harmony.

(4) Maitri-Bhawana practices in the institution.

(5) Encourage staff members for involving other stakeholders to demonstrate human values and professional ethics.

(6) Quoting ethical and value thoughts and edifications in official correspondence.

(7) Outreach program for the promotion of ethics and human values.

Methodology for Implementation of Human Values and Professional Ethics in HEIs

- Training/Workshop
- Lectures
- Discussions
- Demonstration
- Dramatization
- Short Movies
- Value clarification approach for classifying values in a given situation/problem
- Exposure to incidents full of values
- Field visits etc.
- Self-development
- Study-cycle

Need for Professional Ethics

Professional ethics are accepted standards of personal and business behaviour, values and guiding principles. Codes of professional ethics are established by professional organizations to help to guide members in performing their job functions according to sound and consistent ethical principles. Professional ethics is set up by the expert members of such profession or professional organizations. The underlying philosophy of having professional ethics is to make the persons performing in such jobs to follow the sound, uniform ethical conduct. Professional organizations necessarily include components like integrity, honesty, transparency, respectfulness towards the job, confidentiality, objectivity etc. in their code of conduct.

I. TEACHERS AND THEIR RESPONSIBILITIES

Whoever adopts teaching as a profession assumes the obligation to conduct himself / herself in accordance with the ideal of the profession. A teacher is constantly under the scrutiny of his / her students and the society at large. Therefore, every teacher should see that there is no incompatibility between his precepts and practice. The national ideals of education which have already been set forth and which he/she should seek to inculcate among students must be his/her own ideals. The profession further requires that the teachers should be calm, patient and communicative by temperament and amiable in disposition.

Teachers should:

1. Adhere to a responsible pattern of conduct and demeanor expected of them by the community.
2. Manage their private affairs in a manner consistent with the dignity of the profession.
3. Seek to make professional growth continuous through study and research.
4. Express free and frank opinion by participation at professional meetings, seminars, conferences etc. towards the contribution of knowledge,
5. Maintain active membership of professional organisation and strive to improve education and profession through them.
6. Perform their duties in the form of teaching, tutorial, practical, seminar and research work conscientiously and with dedication.
7. Co-operate and assist in carrying out functions relating to the educational responsibilities of the college and the university such as assisting in appraising applications for admission, advising and counselling students as well as assisting the conduct of university and college examinations, including supervision, invigilation and evaluation, and

8. Participate in extension, co-curricular and extra-curricular activities including community service

II. TEACHERS AND THE STUDENTS

Teachers should:

1. Respect the right and dignity of the student in expressing his/her opinion,

2. Deal justly and impartially with students regardless of their religion, caste, political economic, social and physical characteristics.

3. Re-organize the difference in aptitude and capabilities among students and strive to meet their individual needs.

4. Encourage students to improve their attainments, develop their personalities and at the same time contribute to community welfare.

5. Inculcate among students' scientific outlook and respect for physical labour and ideals of democracy, patriotism and peace.

6. Be affectionate to the students and not behave in a vindictive manner towards any of them for any reason.

7. Pay attention to only the attainment of the student in the assessment of merit.

8. Make themselves available to the students even beyond their class hours and help and guide students without any remuneration or reward.

9. Aid students to develop an understanding of our national heritage and national goals, and

10. Refrain from inciting students against other students, colleagues or administration,

III. TEACHERS AND COLLEAGUES

Teachers should:

1. Treat other members of the profession in the same manner as they themselves wish to be treated.

2. Speak respectfully of other teachers and render assistance for professional betterment.

3. Refrain from lodging unsubstantiated allegations against colleagues to higher authorities, and

4. Refrain from allowing considerations of caste, creed, religion, race or sex in their professional endeavor.

IV. TEACHERS AND AUTHORITIES

Teachers should:

1. Discharge their professional responsibilities according to the existing rules and adhere to procedures and methods consistent with their profession in initiating steps through their own

institutional bodies and/or professional organisation for change of any such rule detrimental to the professional interest.

2. Refrain from undertaking any other employment and commitment including private tuitions and coaching classes which are likely to interfere with their professional responsibilities.

3. Co-operate in the formulation of policies of the institution by accepting various offices and discharge responsibilities which such offices may demand.

4. Co-operate through their organisation in the formulation of policies of the other institutions and accept offices.

5. Co-operate with the authorities for the betterment of the institutions keeping in view the interest and conformity with dignity of the profession.

6. Should adhere to the conditions of contract.

7. Give and expect due notice before a change of position is made, and 8. Refrain from availing themselves of leave except in unavoidable grounds and as far as practicable with prior intimation, keeping in view their particular responsibility for completion of academic schedule.

V. TEACHERS AND NON-TEACHING STAFF

1. Teachers should treat the non-teaching staff as colleagues and equal partners in a cooperative undertaking, within every educational institution, and2.

2. Teachers should help in the function in joint staff-councils covering both teachers and the non-teaching staff.

VI. TEACHERS AND GUARDIANS

Teachers should:

1. Try to see through teachers' bodies and organisation, that institutions maintain contact with the guardians, their students, send reports of their performance to the guardians whenever necessary and meet the guardians in meetings convened for the purpose for mutual exchange of ideas and for the benefit of the institution.

VII. TEACHERS AND SOCIETY

Teachers should:

2. 1 Recognize that education is a public service and strive to keep the public informed of the educational programmes which are being provided

3. Work to improve education in the community and strengthen the community's moral and intellectual life.

4. Be aware opf social problems and take part in such activities as woul be conducive to the

progress of society and hence the country as a whole.

5. Perform the duties of citizenship, participate in community activities and shoulder responsibilities of public offices.

6. Refrain from taking part in or subscribing to or assisting in any way activities which tend to promote feeling of hatred or enimity among different communities, religions or linguistic groups but actively work for national integration.

Duties and responsibilities attached to various roles in teaching staff, administrative staff, technical staff and senior officials are detailed as HR Manual-Part II

REINFORCEMENT

To strengthen the structure of value-based management and ethical practices in institutions of higher education, there is a need for on-going efforts to inculcate the suitable environment by following on-going measures:

1. Values and ethics are intertwined in almost all dimensions of education and thus integration of these aspects is expected from faculty.

2. Students need to be sensitized towards ethics in research while exploring any domain of knowledge. Unethical practices in research would contaminate the domain of knowledge itself.

3. In the case of administration, it is desirable to feel responsibility by all the internal stakeholders to share their bit of accountability, be it academic administrators, faculty, staff, students etc.

4. Once in two months, decision-makers in any capacity may hold discussion with team members to discuss about their experiences related to decision making and confronting the situation in which they either could stick to ethical practices or they might have fumbled taking an ethical decision. Such discussions need to take place in a collegial environment. Purpose of such sharing is to strengthen one another.

5. On chosen days of Jayanti of great persons, colloquium may be organized to inculcate the values shown by such great souls.

6. Workshop may be organized on values and ethics to inculcate virtues among students.

7. At suitable frequency, students should be sensitized towards values and ethics through debate competition, poster competition, anecdotes sharing etc.

8. One–day or two–day Values and Ethics Workshop at least once a year may be organized separately for different levels of academic administrators, officers, staff, union office bearers and members etc.

9. Speech by eminent persons, speakers, practitioners, figures of social service etc. may be organized on the theme of human values and ethics.

10. The on-going programmes related to augmentation of value-based and ethical practices may be periodically reviewed.

   a. The guidelines have covered conceptual framework of Human Values and Professional Ethics, value based and ethical practices of various internal & external stakeholders and implementation monitoring plan. All the stakeholders are expected to lay emphasis on development of value based institution.

Promotion of Ethics and Human Values in Higher Education: The Duo Need of 21ˢᵗ Century

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"Vidya Dadati Vinyam" This Sanskrit proverb means Education makes man humble and polite. Knowledge gives discipline, from discipline comes worthiness. In olden times aim of education was to make a man complete with the tool of knowledge, wisdom, morals, emotions and compassion. But as we are on the threshold of twenty first century, deterioration of human values has become a phenomenon. Students are increasingly inclined towards violence, social evils and lack of respect. The change in generation is inevitable with time but the decline of human values at this pace would pose a threat to the future course of country. The future growth of any country depends on its youth. This comprehensive paper argues that Education plays an important role in the process of social change. It is very potential instrument, a powerful medium of bringing about changes in the society. Changes brought about by education are permanent and transcendent in nature. Higher Education is the main instrument for development and change. It has the important task of preparing leaders in different walks of life-social, intellectual, political, cultural, scientific and technological. Universities and Colleges function as the focal centers of Higher Education. The basic responsibility of our education system should be to protect our culture and values by inculcating the seeds of culture in student's characters.

Key Words: Destruction, Cataclysmic, Inculcate, Potential, Intrinsic.

Education is the main pillar of the modern day overall development. Without education civilization cannot progress. According to Swami Vivekanand "Education is the process by bringing out and blossoming the latent potential in human beings" (Vivekananda, 1947). Education helps people to recognize their full abilities and talents, so they can make their lives more purposeful.

Human values represent qualities of a person which makes the person purposeful and valuable. The purpose of higher education is not to produce outstanding students but to produce outstanding citizens of the country. As former president Dr. Abdul Kalam remarked "The teachers have to teach humanity and humanism to the students". Education without value orientation is a vice. The higher education today produces intellectual monsters but not intellectuals with human faces. This is evidenced by the fact that highly educated people's active involvement in heinous crime.

The country now stands on the threshold of 21st century and our nation has to exist as a member of the modern techno scientific world community. It cannot but move along with others in a fast changing world. The current scenario of grossly deteriorated social, political and cultural situations resulting in violence and destruction warrants most urgent action regarding instruction in values. Under these circumstances, the need for value- oriented education is emerging specially in India and it should receive the highest emphasis at all levels. The good and progressive system of education in India should incorporate value oriented contents in the curriculum, so that it can inculcate essential values among learners.

The world is beset with cataclysmic changes, and the wide unknown, unexplored world has metamorphosed into a global village. On the one hand we have made unparalleled advances and forays in the field of technology, whereas on the contrary we witness high degree of decay, disintegration and degradation of intrinsic and extrinsic values. Unemployment, rampant corruption, exploitation, child labour and unethical politics have become the order of the day. In the present India when the forces of regionalism and secessionism are rampant and communalism is being injected, renaissance of value education is the only ray of hope.

Value-oriented education means inculcating in the children a sense of humanism, a deep concern for the well-being of others and the nation. This can be accomplished only when we instil in the children a deep feeling of commitment to values that would build this country and bring back to the people pride in work that brings order, security and assured progress. Value-oriented education teaches us to preserve whatever is good and worthwhile in what we have inherited from our culture. It helps us to accept respect the attitude and behavior of those who differ from us. Value-oriented education has the capacity to transform a diseased mind into a very fresh young, innocent, healthy, natural and attentive mind. This leads to fulfilment of the evolutionary role in man and in life. The value-oriented education is a tool with the help of which an individual can chisel his own statue. Values are like pearls in the character and personality of an individual.

The main failure of our education system is that we have failed in inculcating values. To a great extent our family system is also responsible for it. Instead of inculcating good values we have taught the students wrong values. The children are taught to earn money in any manner, as those having money are respected in the society. Earlier societies even without education had these values and preserved them. The education system lacks democratic principles. The students are never taught what is meant by their fundamental rights and corresponding duties. The system, which lacks cohesiveness, integrity does not teach anything, which would strengthen unity of the nation. During the seventy years of Independence, casteism and communalism have developed and destroyed the values preached by Mahatma Gandhi, which was once the binding force of the nation.

Education has been a problem in our country and lack of it has been blamed for all sorts of evil for hundreds of years. Even Rabindranath Tagore wrote lengthy articles about how Indian education system needs to change. We have established IITs, IIMs, law schools and other institutions of excellence still question of degrading human values in higher education is the most burning problem of the country.

India is considered the country of religions, traditions and recognized worldwide for its culture and values. But as the standard of values of human is getting down. It is raising a big question mark on our education system.

Our today's education is proved failure in nurturing our ancient culture and values. Those practical embodiments which are given importance in human species and through which human behavior is directed and controlled are known as human values. In each religion there are some moral rules and the followers of the same ought to follow those rules and responsibilities throughout their lives. In Philosophy "People's Perception towards life is considered as human values."

Some other people accept that values are deeply rooted in our heritage and culture. Any culture is identified by its values only. Our Indian culture is recognized worldwide unique because it is incorporated with Satya, Ahinsha, Astaya, Aparigrah, and Brahmacharya. In nutshell, it can be said that human values, morality and character all these are interrelated with human behavior and behavior adopted by human beings who are advantageous for everyone in society is known as human values. Recent crisis in 'values' in our youth has revived concern for value education in India.

Today we have entered into 21st century and our country is somewhere lost under the influence of western culture. Knowledge without values is not only useless but is dangerous too for the society. If within the time focus will not be shifted towards degradation of human

values in higher education system, it can result in to dangerous outcomes. The basic responsibility of our education system is to protect our culture and values by originating the seeds of culture in student's characters. Consequently, our leaders of glorious history and their values will be cherished by the students and they will be able to protect basic values in the present modern world.

To-day students are taught that 'All is well that ends well'. As such our youth today care only about the end results and give no importance to means. They are taught that everything is fair in love and war. As a result, we find that our youth is not bothering much about laws of society. To-day, students acquire some high degrees and become egoistic in the society. If human values take root in the educational system, the emerging individuals will have the following attributes:

- They will want peace and justice in a world that acknowledges the rule of law and in which no nation or individual needs to live in fear.
- Freedom and self-reliance to be available to all.
- The dignity and work of every person should be recognized and safeguarded.
- All the people to be given an opportunity to achieve their best in life.
- They will seek equality before the law and the equality of opportunity for all.

Value education is ingrained in every tradition of Indian culture. Yet it is a matter of great regret that gradually we are losing our values with the result that we tend to become cornet and hypocrite. This trend must be checked urgently. Perhaps a major responsibility for the corrective action lies on our teachers, education policies and syllabus. Our education system should try to be focused towards its quality up gradation not only in terms of degrees but also in its application and practices.

Education must teach a person what life is and what its goal is. It must purify the heart and clarify the vision. It must promote virtues to raise the moral, spiritual and social standards of the educated. The problem and failure of managements is all because of prejudices, biases, subjectivity- all this is taken care by being appreciative of the prepositions of spirituality as taught by our great philosophers. There is need to stress on Indian culture and spirituality in our courses.

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Ethics and Values: A Comprehensive Exploration

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Abstract

Ethics and values are foundational to human society, guiding individual behaviour and collective social norms. This paper explores the definitions, distinctions and applications of ethics and values. It delves into major ethical theories, the role of values in shaping behaviour and the intersection of ethics and values in various professional fields. This paper by examining the historical contexts, contemporary issues and future implications, it aims to provide a thorough understanding of how ethics and values influence and are influenced by societal dynamics.

A. Introduction

Ethics and values are foundational concepts that guide human behaviour and decision-making. Ethics refers to the principles that define what is considered right and wrong, influencing how individuals and societies judge actions and conduct. Values, on the other hand, are deeply held beliefs that shape an individual's worldview and priorities, often driving ethical decisions. Together, ethics and values play a critical role in personal integrity, societal harmony and the functioning of organizations and institutions. Understanding these concepts is essential for navigating moral dilemmas, fostering mutual respect and building a just society. Ethics and values are integral to the fabric of society. It informs our decisions, shape our interactions and define our understanding of right and wrong. While often used interchangeably, ethics and values are distinct concepts with unique implications. This paper aims to explore these differences, analyse major ethical theories and investigate the role of values in both personal and professional contexts.

Ethics and values form the cornerstone of human interaction, guiding behaviour s, decisions and social structures. While often used interchangeably, it represents distinct aspects of moral philosophy and personal belief systems. Ethics refer to a set of rules or principles that dictate what is considered right or wrong within a society, while values are deeply held beliefs

that shape an individual's actions and priorities. This paper aims to clarify these concepts, explore their interconnections and examine their impact on various domains of life.

B. Historical Perspectives on Ethics

1. Ancient Philosophies: Ethics has been a subject of contemplation since antiquity. In ancient Greece, philosophers like Socrates, Plato and Aristotle laid the groundwork for Western ethical thought. Socrates emphasized the importance of self-knowledge and virtue, famously declaring that "the unexamined life is not worth living." Plato, his student, introduced the concept of ideal forms and argued that ethical understanding was akin to recognizing these ideals. Aristotle, diverging from his predecessors, focused on virtue ethics, advocating for a balanced approach to life where moral virtues like courage, temperance and wisdom are cultivated.

2. Eastern Philosophies: In parallel, Eastern philosophies offered rich ethical frameworks. Confucianism, founded by Confucius in ancient China, emphasized virtues such as respect, loyalty and filial piety, advocating for a harmonious society grounded in moral relationships. In India, Hindu and Buddhist traditions explored ethics through concepts like dharma (moral duty) and karma (the law of moral causation), promoting a life of righteousness and spiritual growth.

3. Modern Philosophies: The Enlightenment era brought new dimensions to ethical thought, with philosophers like Immanuel Kant and John Stuart Mill shaping contemporary discussions. Kant's deontological ethics stressed the importance of duty and the categorical imperative, which posits that one should act only according to maxims that can be universalized. Mill's utilitarianism, on the other hand, focused on the consequences of actions, advocating for the greatest happiness principle, where actions are deemed right if it promotes the greatest happiness for the greatest number.

C. Definition and Origin of Ethics and Values

1. Ethics

Ethics refers to a system of moral principles that govern the conduct of individuals and groups. These principles are often derived from societal norms, religious beliefs, cultural practices and philosophical theories. Ethics involves evaluating actions as right or wrong, just or unjust, based on a set of standards. It is concerned with questions of morality and justice, often formalized in codes of conduct for various professions and organizations. Ethics, derived from the Greek word "ethos," meaning character, refers to the principles that govern behaviour. It is the study of what is morally right and wrong and it involves the systematic examination

of how individuals ought to act in various situations. Ethics can be divided into three primary areas: normative ethics, meta-ethics and applied ethics.

    a) **Normative Ethics:** This branch deals with the criteria of what is morally right and wrong. It includes theories such as utilitarianism, deontology and virtue ethics.

    b) **Meta-Ethics:** This area explores the nature of moral judgments and the meaning of moral terms. It addresses questions about the origins and meaning of ethical principles.

    c) **Applied Ethics:** This field applies ethical theory to real-world situations, examining specific moral issues such as bioethics, business ethics and environmental ethics.

Values

on the other hand, values are deeply held beliefs that guide personal behaviour and choices. It is subjective and vary greatly among individuals and cultures. Values encompass a wide range of concepts such as honesty, freedom, equality and compassion. It influences how people prioritize their actions and decisions, shaping their identity and worldview. Values are principles or standards of behaviour that are considered important in life. Values can be personal, cultural, societal and it often influence ethical beliefs and practices.

    A) **Personal Values:** These are individual beliefs about what is important in life, such as honesty, integrity and kindness.

    b) **Cultural Values:** These reflect the collective beliefs of a group or society, often passed down through generations.

    c) **Societal Values:** These are the values that a society holds as important, often codified in laws and social norms.

The origins of ethics can be traced back to ancient civilizations where philosophical inquiries into moral behaviour began. Notable contributions include the works of Greek philosophers such as Socrates, Plato and Aristotle, who explored the nature of virtue and justice. Similarly, religious texts such as the Bible, Quran and Bhagavad Gita provide foundational ethical guidelines for millions of followers.

Values, on the other hand, often stem from early socialization within families, communities and cultural environments. It is shaped by personal experiences, education and interactions with others. While some values are universal, such as honesty and compassion, others can vary significantly across cultures and individuals.

D. Major Differences Between Ethics and Values

While ethics and values are interrelated, it is not interchangeable. Here are some key distinctions between ethics and values:

1. Source: Ethics are often external, shaped by societal expectations, legal standards and professional codes. It provides a framework for evaluating actions and decisions within a social context. While values are internal, rooted in personal beliefs and cultural upbringing. It reflects what individuals consider important and worthwhile.

2. Application: Ethics apply universally within a given context, such as a profession or society. It is designed to ensure fair and just behaviour among members of a community. While values are personal and subjective, influencing individual behaviour and decisions based on what one finds meaningful.

3. Flexibility: Ethics can be rigid, as it is often codified in laws and professional guidelines. Violations of ethical standards can lead to penalties or social disapproval. While values are more flexible and personal, allowing individuals to prioritize different principles based on their circumstances and experiences.

E. Interplay Between Ethics and Values

Ethics and values often interact, influencing each other in complex ways. Personal values can shape one's ethical viewpoints, leading to advocacy for changes in societal standards. Conversely, ethical norms can influence personal values, especially through education and socialization. For example, the value placed on equality has driven changes in ethical standards, leading to the adoption of anti-discrimination laws and policies. Similarly, ethical debates on issues like euthanasia and capital punishment reflect underlying values about life, dignity and justice.

F. Major Ethical Theories

1. Utilitarianism: Utilitarianism, founded by Jeremy Bentham and further developed by John Stuart Mill, is a consequentialist theory that posits that the rightness or wrongness of an action is determined by its outcomes. The core principle is "the greatest happiness for the greatest number."

    a) **Act Utilitarianism:** Focuses on the consequences of individual actions.

    b) **Rule Utilitarianism:** Focuses on the consequences of following general rules that, on balance, produce the greatest good.

2. Deontology: Deontology, most notably articulated by Immanuel Kant, is a non-consequentialist theory that emphasizes duties and rules. According to deontological ethics, certain actions are morally obligatory, regardless of their consequences.

    a) **Kantian Ethics:** Based on the categorical imperative, which states that one should act only according to maxims that can be universally applied.

    b) Virtue Ethics: Virtue ethics, rooted in the philosophy of Aristotle, focuses on the character of the moral agent rather than specific actions. It emphasizes virtues, such as courage, temperance and wisdom, as the basis for ethical behaviour.

3. Other Ethical Theories

    a) Relativism: The belief that morality is relative to the norms of one's culture.

    b) Ethical Egoism: The view that individuals should act in their own self-interest.

    c) Care Ethics: Emphasizes the importance of interpersonal relationships and care as a fundamental aspect of ethical decision-making.

G. The Role of Values in Shaping Behaviour

Values play a crucial role in shaping both individual behaviour and collective social norms. It influences personal choices, professional conduct and societal laws and policies.

1. **Personal Values:** Personal values guide individual behaviour and decision-making. It is often shaped by family, culture and personal experiences. For example, a person who values honesty is likely to prioritize truth-telling in their interactions.

2. **Cultural and Societal Values:** Cultural values reflect the collective beliefs of a community or society. These values often influence laws, social norms and public policies. For example, a society that values equality is likely to implement policies that promote equal rights and opportunities.

3. **Professional Values:** In various professional fields, values play a critical role in guiding ethical conduct. Different professions have codes of ethics that reflect their core values.

    a) **Medical Ethics:** Values such as autonomy, beneficence, non-maleficence and justice guide medical professionals in their practice.

    b) **Business Ethics:** Values such as integrity, transparency and fairness are essential in business practices.

    c) **Legal Ethics:** The legal profession emphasizes values such as justice, confidentiality and professional responsibility.

H. Intersection of Ethics and Values in Professional Fields

1. Medical Ethics: Medical ethics involves applying ethical principles to the field of medicine. It addresses issues such as patient autonomy, informed consent and end-of-life care. The four primary principles of medical ethics are:

    a) **Autonomy**: Respecting patients' rights to make their own decisions.

    b) **Beneficence**: Acting in the best interest of the patient.

    c) **Non-Maleficence:** "Do no harm" – avoiding actions that cause harm.

    d) Justice: Ensuring fair distribution of resources and treatments.

2. Business Ethics: Business ethics examines ethical issues in the business world, such as corporate governance, insider trading, bribery and corporate social responsibility. Key principles include:

    a) Integrity: Upholding honesty and strong moral principles.

    b) Transparency: Being open and clear about company practices.

    c) Fairness: Ensuring equitable treatment of all stakeholders.

3. Legal Ethics: Legal ethics encompasses the ethical responsibilities of legal professionals. Key principles include:

    a) Confidentiality: Protecting client information.

    b) Professional Responsibility: Upholding the integrity of the legal profession.

    c) Justice: Striving to ensure fairness and equality in the legal system.

I. Historical Contexts and Evolution of Ethics and Values

1. **Ancient Ethical Thought:** Ethical thought has ancient roots, with early contributions from philosophers such as Socrates, Plato and Aristotle in Greece and Confucius and Laozi in China. These early thinkers laid the groundwork for various ethical theories and practices.

2. **Enlightenment and Modern Ethics:** The Enlightenment period brought significant advancements in ethical thought, with philosophers like Kant, Bentham and Mill developing new ethical theories that continue to influence contemporary discussions.

3. **Contemporary Ethical Issues:** Modern society faces a range of ethical challenges, from technological advancements to global issues such as climate change and human rights. These challenges require the continual evolution of ethical principles and values.

J. Contemporary Issues in Ethics and Values

1. Technology and Ethics: Advancements in technology, such as artificial intelligence and genetic engineering, raise new ethical questions. Issues include privacy, data security and the moral implications of altering human genetics.

2. Environmental Ethics: Environmental ethics examines the moral relationship between humans and the environment. Key issues include climate change, sustainability and the ethical treatment of animals.

3. Globalization and Ethics: Globalization brings about ethical challenges related to cultural diversity, economic inequality and international relations. It requires a consideration of how actions in one part of the world can affect individuals and communities globally.

4. **Future Implications:** The future of ethics and values will be shaped by ongoing societal changes, technological advancements and global challenges. As society evolves, so too must our understanding and application of ethical principles and values. Key areas for future exploration include:

   a) **Ethics in Artificial Intelligence:** Ensuring that AI systems are developed and used ethically.

   b) **Bioethics:** Addressing ethical issues arising from advancements in biotechnology and medical research.

   c) **Sustainability:** Developing ethical frameworks for addressing environmental challenges and promoting sustainable practices.

K. Conclusion

Ethics and values are foundational to human society, guiding individual behaviour and collective social norms. By understanding the distinctions and connections between ethics and values, exploring major ethical theories and examining their application in various professional fields, we gain a comprehensive understanding of their role in shaping our world. As society continues to evolve, ongoing reflection and adaptation of ethical principles and values will be essential to addressing contemporary and future challenges. By adhering to ethical standards and nurturing positive values, individuals and societies can foster a more just, compassionate and cohesive world.

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Promotion of Ethics & Human Values

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ABSTRACT

In ethics and social sciences, **value** denotes the degree of importance of some thing or action, with the aim of determining which actions are best to do or what way is best to live (normative ethics in ethics), or to describe the significance of different actions. Value systems are prospective and prescriptive beliefs; they affect the ethical behavior of a person or are the basis of their intentional activities. Often primary values are strong and secondary values are suitable for changes. What makes an action valuable may in turn depend on the ethical values of the objects it increases, decreases, or alters. An object with "ethic value" may be termed an "ethic or philosophic good" (noun sense).

Values can be defined as broad preferences concerning appropriate courses of actions or outcomes. As such, values reflect a person's sense of right and wrong or what "ought" to be. "Equal rights for all", "Excellence deserves admiration", and "People should be treated with respect and dignity" are representatives of values. Values tend to influence attitudes and behavior and these types include ethical/moral values, doctrinal/ideological (religious, political) values, social values, and aesthetic values. It is debated whether some values that are not clearly physiologically determined, such as altruism, are intrinsic, and whether some, such as acquisitiveness, should be classified as vices or virtues.

TYPES OF VALUE

PERSONAL VERSUS CULTURAL

Personal values exist in relation to cultural values, either in agreement with or divergence from prevailing norms. A culture is a social system that shares a set of common

values, in which such values permit social expectations and collective understandings of the good, beautiful and constructive. Without normative personal values, there would be no cultural reference against which to measure the virtue of individual values and so cultural identity would disintegrate.

RELATIVE OR ABSOLUTE

Relative values differ between people, and on a larger scale, between people of different cultures. On the other hand, there are theories of the existence of absolute values, which can also be termed noumenal values (and not to be confused with mathematical absolute value). An absolute value can be described as philosophically absolute and independent of individual and cultural views, as well as independent of whether it is known or apprehended or not. Ludwig Wittgenstein was pessimistic towards the idea that an elucidation would ever happen regarding the absolute values of actions or objects; "we can speak as much as we want about "life" and "its meaning," and believe that what we say is important. But these are no more than expressions and can never be facts, resulting from a tendency of the mind and not the heart or the will".

INTRINSIC OR EXTRINSIC

Philosophic value may be split into instrumental value and intrinsic values. An instrumental value is worth having as a means towards getting something else that is good (e.g., a radio is instrumentally good in order to hear music). An intrinsically valuable thing is worth for itself, not as a means to something else. It is giving value intrinsic and extrinsic properties.

An ethic good with instrumental value may be termed an ethic mean, and an ethic good with intrinsic value may be termed an end-in-itself. An object may be both a mean and end-in-itself.

SUMMATION

Intrinsic and instrumental goods are not mutually exclusive categories. Some objects are both good in themselves, and also good for getting other objects that are good. "Understanding science" may be such a good, being both worthwhile in and of itself, and as a means of achieving other goods. In these cases, the sum of instrumental (specifically the all instrumental value) and intrinsic value of an object may be used when putting that object in value systems, which is a set of consistent values and measures.

UNIVERSAL VALUES

S. H. Schwartz, along with a number of psychology colleagues, has carried out empirical research investigating whether there are universal values, and what those values are. Schwartz defined 'values' as "conceptions of the desirable that influence the way people select action and evaluate events". He hypothesized that universal values would relate to three different types of human need: biological needs, social co-ordination needs, and needs related to the welfare and survival of groups.

INTENSITY

The intensity of philosophic value is the degree it is generated or carried out, and may be regarded as the prevalence of the good, the object having the value.

It should not be confused with the amount of value per object, although the latter may vary too, e.g. because of instrumental value conditionality. For example, taking a fictional life-stance of accepting waffle-eating as being the end-in-itself, the intensity may be the speed that waffles are eaten, and is zero when no waffles are eaten, e.g. if no waffles are present. Still, each waffle that had been present would still have value, no matter if it was being eaten or not, independent on intensity.

Instrumental value conditionality in this case could be exampled by every waffle not present, making them less valued by being far away rather than easily accessible.

In many life stances it is the product of value and intensity that is ultimately desirable, i.e. not only to generate value, but to generate it in large degree. Maximizing life-stances have the highest possible intensity as an imperative.

POSITIVE AND NEGATIVE VALUE

There may be a distinction between positive and negative philosophic or ethic value. While positive ethic value generally correlates with something that is pursued or maximized, negative ethic value correlates with something that is avoided or minimized. Value may have an upper limit. David Manheim and Anders Sandberg argue that modern physics implies an upper limit, even if that limit may be extremely large. Negative value may be both intrinsic negative value and/or instrumental negative value.

PROTECTED VALUE

A protected value (also sacred value) is one that an individual is unwilling to trade off no matter what the benefits of doing so may be. For example, some people may be unwilling to kill another person, even if it means saving many other individuals. Protected values tend to be "intrinsically good", and most people can in fact imagine a scenario when trading off their

most precious values would be necessary. If such trade-offs happen between two competing protected values such as killing a person and defending your family, they are called tragic trade-offs.

Protected values have been found to be play a role in protracted conflicts (e.g., the Israeli-Palestinian conflict) because they can hinder businesslike ("utilitarian") negotiations. A series of experimental studies directed by Scott Atran and Ángel Gómez among combatants on the ISIS front line in Iraq and with ordinary citizens in Western Europe suggest that commitment to sacred values motivate the most "devoted actors" to make the costliest sacrifices, including willingness to fight and die, as well as a readiness to forsake close kin and comrades for those values if necessary. From the perspective of utilitarianism, protected values are biases when they prevent utility from being maximized across individuals.

According to Jonathan Baron and Mark Spranca, protected values arise from norms as described in theories of deontological ethics (the latter often being referred to in context with Immanuel Kant). The protectedness implies that people are concerned with their participation in transactions rather than just the consequences of it.

ECONOMIC VERSUS PHILOSOPHIC VALUE

Philosophical value is distinguished from economic value, since it is independent from some other desired condition or commodity. The economic value of an object may rise when the exchangeable desired condition or commodity, e.g. money, become high in supply, and vice versa when supply of money becomes low.

Nevertheless, economic value may be regarded as a result of philosophical value. In the subjective theory of value, the personal philosophic value a person puts in possessing something is reflected in what economic value this person puts on it. The limit where a person considers to purchase something may be regarded as the point where the personal philosophic value of possessing something exceeds the personal philosophic value of what is given up in exchange for it, e.g. money. In this light, everything can be said to have a "personal economic value" in contrast to its "societal economic value."

PERSONAL VALUES

Personal values provide an internal reference for what is good, beneficial, important, useful, beautiful, desirable and constructive. Values are one of the factors that generate behavior (besides needs, interests and habits) and influence the choices made by an individual.

Values may help common human problems for survival by comparative rankings of value, the results of which provide answers to questions of why people do what they do and in

what order they choose to do them. Moral, religious, and personal values, when held rigidly, may also give rise to conflicts that result from a clash between differing world views.

Over time the public expression of personal values that groups of people find important in their day-to-day lives, lay the foundations of law, custom and tradition. Recent research has thereby stressed the implicit nature of value communication. Consumer behavior research proposes there are six internal values and three external values. They are known as List of Values (LOV) in management studies. They are self respect, warm relationships, sense of accomplishment, self-fulfillment, fun and enjoyment, excitement, sense of belonging, being well respected, and security. From a functional aspect these values are categorized into three and they are interpersonal relationship area, personal factors, and non-personal factors. From an ethnocentric perspective, it could be assumed that a same set of values will not reflect equally between two groups of people from two countries. Though the core values are related, the processing of values can differ based on the cultural identity of an individual.

INDIVIDUAL DIFFERENCES

Schwartz proposed a theory of individual values based on surveys data. His model groups values in terms of growth versus protection, and personal versus social focus. Values are then associated with openness to change (which Schwartz views as related to personal growth), self-enhancement (which Schwartz views as mostly to do with self-protection), conservation (which Schwartz views as mostly related to social-protection), and self-transcendence (which Schwartz views as a form of social growth). Within this Schwartz places 10 universal values: self-direction, stimulation and hedonism (related to openness growth), achievement and power (related to self enhancement), security, conformity and tradition (related to conservation), and humility, benevolence and universalism (relate to self-transcendence).

Personality traits using the big 5 measure correlate with Schwartz's value construct. Openness and extraversion correlates with the values related to openness-to-change (openness especially with self-direction, extraversion especially with stimulation); agreeableness correlates with self-transcendence values (especially benevolence); extraversion is correlated with self-enhancement and negatively with traditional values. Conscientiousness correlates with achievement, conformity and security.

Men are found to value achievement, self-direction, hedonism, and stimulation more than women, while women value benevolence, universality and tradition higher.

The order of Schwartz's traits is substantially stability amongst adults over time. Migrants values change when they move to a new country, but the order of preferences is still quite stable. Motherhood causes women to shift their values towards stability and away from openness-to-change but not fathers.

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Promotion of Ethics & Human Values

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ABSTRACT

Higher education is leadership education. The values and virtues practiced in universities heavily influence the future leaders. Many institutions of higher education simultaneously show excellence in academic subjects, are green campuses with manifold ethics curricula, are active members in community engagement, and also are adept in providing value orientation to all stakeholders. It is universally felt that the status of teaching profession requires to be raised to ensure its dignity and integrity. Accordingly, it is considered necessary that there should be a code of ethics which may be evolved by the teaching community itself for its guidance. There are five major areas of professional activities which encompass the work of a teacher. For each of these areas certain principles have been identified to serve as guidelines for teacher's conduct.

Basic human values refer to those values which are at the core of being human. The values which are considered basic inherent values in humans include truth, honesty, loyalty, love, peace, etc. because they bring out the fundamental goodness of human beings and society at large.

WHAT ARE HUMAN VALUES?

- Human values are virtues (i.e. desirable character traits) that guide us to consider the human element when interacting with other people.

- Human values are those that enable man to live in harmony with the rest of the world. Without values, human life would be devoid of meaning, devolving into a bland, and texture less existence devoid of distinction.

- Human values are the deepest moral aspirations of humanity, and they are the foundation of our lives as individuals and societies.

- Human values are universal in nature because they are shared by all people regardless of religion, nationality, or cultural background. Human values encourage consideration for one another.

INTRINSIC VALUES AND EXTRINSIC VALUES

- An intrinsic value is something that is valuable in and of itself. It's a goal in and of itself.

- Regardless of the consequences, intrinsic values are beneficial. Intrinsic value has long been thought to be at the heart of ethical behaviour.

- Intrinsic values include things like honesty, temperance, courage, happiness, and peace.

- An extrinsic value is one that is obtained through the acquisition of another intrinsic value. It is only useful in the sense that it serves as a means to an end.

- The 'means-values' or 'path-values' that help achieve the end values are things like health, money, fame, status, intelligence, and so on.

NURTURING RESPECT AND DIGNITY

At the core of **human values lie respect and dignity** for all. Respect transcends differences in race, culture, beliefs, and socioeconomic status. It fosters inclusivity, acknowledging the worth and contributions of every individual. Upholding ethics ensures fair treatment, prevents discrimination, and promotes a society where everyone is valued and respected.

FOSTERING SOCIAL HARMONY AND COOPERATION

Human values and ethics play a pivotal role in fostering social harmony and cooperation. They encourage empathy, compassion, and altruism, bridging societal divides and promoting a spirit of cooperation. Through ethical conduct, conflicts can be resolved amicably, and communities can work together toward common goals, transcending individual interests for the collective good.

GUIDING ETHICAL DECISION-MAKING

In both personal and professional spheres, **human values and ethics** serve as guiding principles for decision-making. They provide a moral framework that helps individuals navigate ethical dilemmas and make choices that align with principles of fairness, justice, and empathy. Ethical decision-making not only benefits individuals but also contributes to the greater good of society.

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OBJECTIVE OF HUMAN ETHICS

The objectives of human ethics revolve around establishing principles and guidelines that govern moral behaviour and interactions among individuals and within societies. These objectives aim to foster a framework for ethical decision-making and conduct, ensuring the well-being and dignity of individuals and communities. Some key objectives of human ethics include:

Promotion of Good Conduct: Human ethics aim to encourage and promote good behavior, guiding individuals to act in ways that are morally right and just. This involves adhering to principles that uphold honesty, integrity, fairness, and respect for others.

Protection of Human Dignity: Ethics seeks to safeguard the inherent dignity and rights of all individuals, irrespective of differences in race, gender, religion, or socioeconomic status. It aims to prevent discrimination, exploitation, and the violation of basic human rights.

Creation of a Moral Framework: Ethics establishes a moral framework that serves as a guide for making decisions and resolving moral dilemmas. It provides a set of principles and values that help individuals navigate complex situations while considering the consequences of their actions on others.

Facilitation of Trust and Respect: Ethical behaviour fosters trust and respect among individuals and within communities. By adhering to ethical standards, people can build trustworthy relationships based on mutual respect, honesty, and accountability.

Promotion of Social Harmony: Human ethics contribute to the creation of a harmonious and cooperative society by encouraging empathy, compassion, and understanding. They help mitigate conflicts and promote collaboration, thereby contributing to the overall well-being of society.

IMPORTANCE OF ETHICS AND VALUES

Ethics and values are of paramount importance as they form the moral compass guiding individual behaviour, shaping societies, and fostering harmonious interactions. Their significance extends across various aspects of life:

Guiding Behaviour: Ethics and values provide a framework for making decisions and determining right from wrong. They guide individuals in navigating complex situations and dilemmas, ensuring that choices align with moral principles.

Building Trust and Respect: Upholding ethical standards cultivates trust and respect in personal and professional relationships. When individuals act with integrity, honesty, and fairness, it creates a foundation of trust that strengthens connections and collaborations.

Fostering Personal Development: Values guide personal growth and character development. Embracing values such as perseverance, empathy, and accountability contributes to a well-rounded and principled individual.

Shaping Societal Norms: Ethics and values form the basis of societal norms, influencing cultural practices and legal systems. They help create a cohesive society by promoting behaviour that contribute to the greater good and discourage actions that harm others.

Enhancing Decision-Making: Ethical values serve as a compass in decision-making, both at an individual and organizational level. They assist in assessing the consequences of actions and choosing courses of action that consider not just immediate benefits but long-term implications.

In a world fraught with complexities, uncertainties, and differing perspectives, **the importance of human values and ethics** cannot be overstated. They serve as the bedrock upon which societies thrive, fostering trust, respect, cooperation, and sustainability. Embracing and upholding these values not only enriches individual lives but also lays the groundwork for a more equitable, compassionate, and morally conscious global community. As we navigate the challenges of the modern world, let us reaffirm our commitment to these timeless principles that transcend borders and unite humanity in its quest for a better tomorrow.

ROLE OF FAMILY AND SOCIETY IN INCULCATING VALUE

- The role of the family and society in the development of a child's moral values is critical. Parents and children have a close relationship, which influences the child's personality. Values are built on the foundation of the family.

- Moral values such as honesty, happiness, peace, and justice are instilled in the thoughts, feelings, and actions of children, and they serve as ideals and standards that guide their actions in life. If young family members are taught moral values in a systematic manner, the value system practiced in the family becomes automatic to them.

- The family shapes a child's attitude toward people and society, assists in mental development, and supports the child's goals and values.

- The development of love, affection, tolerance, and generosity in the family will be aided by a happy and joyful atmosphere. A child learns to behave by imitating what he sees in his environment.

- Family plays an important role in helping a child socialize and has a significant impact on the child's development. The presence of elders in the family, as well as the joint family system, plays an important role in the social and moral development of children. It will also assist the family's younger generations in imbibing human values and overcoming negative mental tendencies when they are with their elders.

- Children identify with their parents and other family elders, adopting them as personal role models to emulate and imitate. Because they spend the majority of their adolescence with their parents, behavioral problems can only be corrected by family involvement in the child's life.

- Family is the first social organisation from which a child can learn his behaviour because of its close proximity. A child's emotional and physical foundation is defined by the social standards and customs defined by his or her family.

- The values that a family instils in its children form the foundation for how they learn, grow, and function in the world. These beliefs influence how a child grows up and develops into an individual in society. These values and morals guide an individual's actions at all times. Because of the values taught and given by his family members, children grow up to be good people.

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महाभारत में नैतिक विचारों की प्रासंगिकता

डॉ. विभूति सी. पटेल

संस्कृत विभाग

श्री एवं श्रीमती पी. के. कोटावाला आर्ट्स कोलेज, पाटन

महाभारत समग्र विश्व में सबसे बडा महाकाव्य है । महाभारत में मानवजीवन की सब समस्याओं का हल बताया गया है । इसलिए विद्वान कहते हैं कि - 'यन्न भारते तन्न भारते । और - "यदिहास्ति तदन्यत्र यन्नेहास्ति न कुत्रचित् ।" इस एक लाख श्लोकवाले महाभारत में कई गूढ और ज्ञान की बाते बताई गई हैं । इस में भगवान श्रीकृष्ण, युधिष्ठिर, विदुर, वेदव्यास के नीति संबंधी विचार तथा कई ऋषि मुनियो और महापुरुषों के नैतिक मूल्यों के बारे में बताया गया है । महाभारत ज्ञान का भण्डार है। जिस में परम्परागत विचारों के साथ-साथ व्यावहारिक बुद्धि का भी सम्मिश्रण है । महाभारत के पूरे ग्रंथ में नैतिक आदर्शों का परिचय मिलेगा लेकिन उद्योगपर्व, वनपर्व, शान्तिपर्व, राजपर्व तथा मोक्षधर्म पर्व इस में महत्वपूर्ण हैं ।

महाभारत में भीष्मने कहा है कि आपातकाल में अधर्म भी धर्म के लक्षण पाता है । आपातकाल में नैतिकता के अपने सिद्धान्त होते है भहाभारत में कहा गया है कि राजा राज्य को जीतने के लिए कुछ भी पाप करता है उसके बाद में यज्ञ और दान करके उस पाप को धोया जाता है ।

महाभारत से हमे यह संदेश मिलता है कि हमे कर्ण की तरह बुरी संगति से दूर रहना चाहिए वरना हमारी सारी अच्छाई और पुण्य नष्ट हो जाता है । कर्ण से हमे ये पता चलता है कि हमारा कर्मफल हमे अवश्य भोगना पडता है । कर्णने झूठ बोलकर ली गई विद्या समय आने पर उपयोग नहीं आती है। इसलिए जो जैसा कर्म करता है उसे वैसा फल प्राप्त होता हैं । कर्म का फल चाहे देर से ही क्यों न मिल, परन्तु अच्छा या बुरा कर्मफ़ल हमें भोगना ही पडता है । कर्ण सदा अर्जुन की ईर्ष्या करता था । कर्णने झूठ बोलकर ज्ञान प्राप्त किया । उसने कपट किया इसलिए झूठ बोलकर प्राप्त किया ज्ञान और ईर्ष्यावृति कर्ण को पराजय की और ले गई । इसलिए हमें सत्य बोलना चाहिए और किसी से भी कपट नहीं करना चाहिए ।

महाभारत में शंङ्ख और लिखित दो भाई की कथा में हमें बिना अनुमति किसी की वस्तु लेना चोरी कहा गया हैं । हमें भी अन्यायपूर्वक या किसी की वस्तु को उसकी अनुमति के बिना उठा लेना जो कि चोरी के समान है ।

राजा क्षेमदर्शी और कालकवृक्षीय मुनि के कथा के आधार पर मनुष्य को विश्वासघाती को दण्ड तथा हितैषी की रक्षा अवश्य करनी चाहिए। इस संसार में सच्चा हितैषी व्यक्ति मिल

जाते है । परन्तु हृदय से कल्याण की कामना व हित का साधन करनेवाले वास्तविक शुभेच्छु बहुत कम होते है। ऐसे व्यक्ति अनमोल खजाने के समान संग्रहणीय व रक्षणीय होते है । ऊँचे पदों पर रहनेवाले अधिकारियों, मन्त्रियों और राजाओं की अपने अधीन कर्मचारीयों पर सावधानीपूर्वक निगरानी रखनी चाहिए । उनके दोषों का पता लगाकर उचित दण्ड देना चाहिए, तथा उनकी पोल खोलनेवाले व अपने हितैषी व्यक्ति की सब ओर से रक्षा करनी चाहिए ।

शांतिपर्व से जो बाघ और शियाल की कथा बताई गई है । इस में कहा गया है कि चंचल बुद्धिवाले व्यक्ति से कोई संबंध न रखना चाहिए । मित्र और शत्रु को पहचान कर उसके साथ मित्रता करनी चाहिए । चंचल स्वभाववाले लोग का कोई विश्वास नहीं करना चाहिए । वो कभी भी किसी के बहकावे में आकार हानि पहुंचा सकता है । अतः मनुष्य की पहचान करके ही मैत्री सम्बन्ध बनाना चाहिए ।

आलस्यं हि मनुष्याणां शरीरस्थो महान रिपुः । सतयुग में आलस के कारण ही ऊँट की मृत्यु हुई । इस तरह आलसी मनुष्य की आयु, विद्या, यश व धन नष्ट हो जाते है ।

महाभारत में अपने कल्याण की कामना करनेवाले मनुष्य को हंमेशा अवसर देखकर आचरण करना चाहिए । जो मनुष्य मौके की नजाकत को समझे बिना ही मनमाना व्यवहार करते है, वे समूल नष्ट हो जाते है । उस में वुष्ट व्यक्ति अपनी दुष्टता नहीं छोडता और सज्जन व्यक्ति अपनी सज्जनता नहीं छोडता ये बात बताई गई है । इस में बताये गया है कि मनुष्य का स्वभाव उसके पिछले जन्मों में किय गये कार्यो से बने संस्कारों से बनता है । मन के संस्कार अत्यन्त धीमी गति से तथा वृढ संकल्प से ही हटाये जा सकते है । नहि तो मनुष्य का स्वभाव जन्मान्तरों तक वैसा ही रहता है ।

मनुष्य सामाजिक प्राणी होते हुए उसे समाज में रहना पडता है। कभी किसी की सहायता करनी पडती है और कभी किसी की सहायता लेनी पडती है । इस संसार में सामान्य लोग सफल विद्याधारी लोग असफल हो जाते है । इस संसार में दुर्योधन की तरह बेईमानी से कई लोग धन प्राप्त करते है लेकिन वो बेईमानी का धन ज्यादा समय तक नहीं टिकता है और वो जडमूल से नष्ट हो जाते है ।

महाभारत में कहा गया है कि जो आलसी व्यक्ति होते है जो हर एक कार्य में विलम्ब करते है उसे हमेशा दुःख और विनाश ही प्राप्त होता है । बुद्धिमान लोग भावि संकट आने से पहले ही उसका मार्ग निकाल लेते है। महाभारत में यही बताया गया है कि मनुष्य की बुद्धि ही उससे सबसे बडी मित्र है । इससे वो अपने शत्रुओं को पराजित कर सकता है । यदि वर्तमान में भी आप अनेक शत्रुओं से घिर जाए तो स्थिर बुद्धि रखकर उसका हल निकालना चाहिए । मनुष्य को किसी पर भी कभी भी पूरा विश्वास नहीं करना चाहिए । परन्तु प्रयत्न करना चाहिए

के लोग तुम्हारा विश्वास करें । विश्वास को दूसरी बात बताये तो यदि पहले किसीने अपराध किया हो, वह बाद में चाहे किता नही प्रिय मित्र बनने का प्रयत्न करे उस व्यक्ति पर कभी भी विश्वास नहीं करना चाहिए । हमारे मन में एक अविश्वास हंमेशा रहेता कि वो आप को कभी भी छल कर सकता है । इसलिए दोनों पक्षों के मन में एक अविश्वास की गाँठ बन ही जाती है । यह एक मनोवैज्ञानिक सत्य है ।

श्रीमद् भगवदगीता के सोलहवे अध्याय में भगवान श्रीकृष्ण देवी सम्पद् का वर्णन करते हुए अभय को सर्वप्रथम देवी गुण बताते है । अभयशील व्यक्ति का शरीर व मन स्वस्थ रहता है । इसलिये अभयभाव धारण करना तथा दूसरों को भी अभयप्रदान करना अत्यन्त पुण्य का कार्य माना गया है । डर कर अथवा दुःखी होकर शरण में आये प्राणी की रक्षा करना व शरण प्रदान करना प्रत्येक प्राणी का कर्तव्य व श्रेष्ठ कर्म है । अभयदान देनेवाला व शरणागत की रक्षा करनेवाला परम उच्च लोकों का पद की प्राप्ति करता है ।

बलवान से हंमेशा मिलझुल कर और प्रेमपूर्वक रहना चाहिए । यदि उसकी कोई बात अप्रिय भी लगे तो उसको सहन कर लेना चाहिए । इसी में मनुष्य की भलाई है । कहा गया है कि संसार में सभी प्रकार के लोग रहते है । सब के विचार भिन्न-भिन्न होते है । सच कहे तो मनुष्य सभी स्वार्थ से प्रेरित होकर अपना मत प्रस्तुत करते है अच्छी सलाह देनेवाले दुर्लभ होते हे । इसलिए यदि जीवन में जब भी कभी बडी मुसीबत आए तो सलाह सबकी लेकर स्वयं तर्कसंगत निर्णय लेना चाहिए । किसी के भी बहकावे में आकर कोई भी कदम नहीं उठाना चाहिए । सुनो सबकी लेकिन करो अपनी ।

महाभारत से हमें सीख मिलती है कि संसार में सबकुछ परिवर्तनशील है । सभी समय परिस्थितियों एक जैसी नहीं रहती । कभी उन्नति, ऐश्वर्य, प्रसन्नता आदि का सुख मिलता है तो कभी पतन, अपमान और दरिद्रता भी का दुःख मिलता है । मनुष्य के दिन सदा एक जैसे नहीं रहते । मनुष्य हो या देवता, राक्षस, यक्ष, गंधर्व और किन्नर पर समय का चक्र सभी पर अपना प्रभाव दिखाता है ।

महाभारत काल में समाज में धन-ऐश्वर्य की लालसा बढी हुई थी । परन्तु तब नैतिकता व धर्मपालन का अंकुश अनीति की राह पर चलने से रोकता था । शास्त्रों में वेदव्यासने लिखा है कि पुण्य कर्मों के अनुष्ठान से नैतिक व सदाचारमय आचरण से लक्ष्मी स्वयं ही व्यक्ति के पास आ जाती है। इस संसार में प्रत्येक मनुष्य धन-धान्य पूर्ण सुखमय जीवन व्यतीत करना चाहता है । धनवान बनने के लिए प्रयत्नशील वह उचित - अनुचित सभी उपायों को काम में लाना चाहता है । कलियुग में सबको सबसे बडा धन लगता है जिसके पास धन न हो वो मनुष्य का कोई मोल नहीं होता । धनी होने के साथ-साथ मनुष्य को भलाई का काम भी

करना चाहिए । भलाई करनेवाला व्यक्ति लोकप्रिय बन जाता है । परोपकार के लिए शारीरिक शक्ति भी चाहिए तथा उदार व पवित्र भावनाएँ भी चाहिए । इससे ही लोकप्रियता बढती है । जिन बातों से किसी का दिल दुःखी हो ऐसी बातें न करनी चाहिए, अभिमान व आत्मप्रशंसा का न होना भी, व्यक्ति को लोकप्रिय बनाता है । इन गुणों के अपनाने से व्यक्ति का समाज में चिरस्थायी सकारात्मक प्रभाव पडता है ।

प्रत्येक कार्य सोच विचारकर करना चाहिए । आवेश में आकार कार्य करने से कभी-कभी जीवनभर पछताना पडता है । दूसरी बात बुरा काम करोगे तो उसका नतीजा भी बुरा होगा । इसलिए बुरे काम का त्याग करना चाहिए । मारे जीवन में ऐसे अनेक उदाहरण है, जहाँ बुरा काम करके लोग कुछ देर के लिए सुखी बन जाते हैं लेकिन जब अपराध प्रकट होने पर उसे दण्ड मिलता है वो अपमानित होते है । अपराधी की सदा अधोगति होती है । ईमानदारी तथा परिश्रमपूर्वक अपनी आजीविका कमाना, आज के युग की सबसे बड़ी मांग है । प्रायः व्यक्ति न्यायपूर्वक व कर्तव्यनिष्ठापूर्वक अपनी ड्यूटी को पूरा नहीं करता, चाहे वह राजकीय कर्मचारी हो अथवा निजी संस्थान में कार्यरत हो अथवा अपना बिजनेस करके गुजारा करता हो ।

मनुष्य ईश्वर की सर्वश्रेष्ठ रचना है तथा उससे बढकर कोई जाति श्रेष्ठ नहीं है। आजकल हिन्दू समाज ब्राह्मण, क्षत्रिय, वैश्य तथा शुद्र इन चार जन्म आधारित जातियों में बँटा हुआ है, परन्तु प्राचीनकाल में व्यक्ति के गुणों तथा कर्मो से उसकी जाति निश्चित होती थी न कि जन्म से । पहले ब्राह्मण का बेटा क्षत्रिय भी बन सकता था तथा क्षत्रिय अपने कर्मानुसार ब्राह्मण भी बन सकता था । अतः जन्म आधारित जाति के आधार पर किसी को ऊँचा या नीच मानना अनुचित है ।

ब्रह्मा ही सृष्टि की रचना करते है तथा उन्हीं ने संहार करनेवाली मृत्यु की भी रचना की । मृत्यु के पश्चात भी जीव की सत्ता रहती है तथा अपने कर्मानुसार प्राणी स्वर्ग अथवा नरक में जाता है । वहा उसके शाश्वत जीवन की नवीन यात्रा प्रारम्भ होती है । इसलिए परिवर्तन सृष्टि का नियम है । मृत्यु जीवन का अन्त नहीं एक नई यात्रा की शुरुआत है । महाभारत में कई किरदार है सभी से हमें कुछ न कुछ सीखने को मिलता है । महाभारत से हमें राजनीतिक बात भी बहुत अच्छे तरीके से सीखने को मिलती है । महाभारत में ये सीखाता है, कि बुराई पर हमेशा अच्छाई की ही जीत होती है । महाभारत का उपदेश सही और सच्चे तरीके से जीना है । हमे हंमेशा अपने अधिकारों के लिए लडना चाहिए क्योंकि पांडवोंने अपने अधिकारों के लिए लडाई की थी ।

संदर्भ सूचि :

१.   महाभारत की बोध-कथाएँ

    a. डो. राजकुमारी त्रिखा

    b. अभिषेक प्रकाशन दिल्ली

२.   महाभारत में शान्तिपर्व का आलोचनात्मक अध्ययन

    c. डो. सुमेघा विद्यालङ्कार

३.   महाभारत - गीताप्रेस गोरखपुर

४.   महाभारत – मूलकथा – प्रथम खण्ड – डो.राहुल - स्टैण्डर्ड पब्लिशर्स – नयी दिल्ली

५.   महाभारत – मूलकथा – द्वितीय खण्ड – डो.राहुल – स्टैण्डर्ड पब्लिशर्स – नयी दिल्ली

દલિત અધિકાર એ જ માનવઅધિકાર

ડૉ. વિજયકુમાર આઈ. પ્રજાપતિ

રાજયશાસ્ત્ર વિભાગ

જી. ડી. મોદી કૉલેજ ઓફ આર્ટ્સ,પાલનપુર

દલિત અધિકારમાટે એજ માનવઅધિકાર ગુંથનાર છે. દલિતો, જેમણે સામાજિક અને આર્થિક સ્થિતિમાં ખોટું સામનો કરવામાં આવવો થાય છે, અને જેમણે પરંપરાગત અને સામાજિક જીવનમાં ભેદભાવનો સામનો કરવામાં આવવો થાય છે, તેમના માટે સરકારો અને સમાજે અને તેમના અધિકારનો રક્ષણ કરવામાં વ્યવસ્થિત રહેવું અત્યંત મહત્વપૂર્ણ છે.

દલિત અધિકારો સહિતાઓના અને સમાજમાં તેમની સાથે સમાન વાતચીત અને સામાજિક સમાવેશનના લાભ માટે તેમના હકોનું પરિરક્ષણ કરવામાં વ્યવસ્થિત અને તત્પર રહેવું જોઈએ. દલિત અધિકારોના રક્ષણ અને સામાજિક સમાવેશન પર મૂકવામાં આવતા સંગઠનો, સમાજસેવા સંસ્થાઓ, અને સરકારી પ્રતિસાદના માધ્યમો દ્વારા સર્વાંગી પ્રયાસ કરવામાં આવશે. આ પ્રયાસોના માધ્યમથી સમાજમાં જાતિવાદના ખિલાફ સચોટ અભિમુખતા, સમાજસેવા અને સમાવેશનના મૂલ્યોનું પ્રચાર-પ્રસાર, અને દલિતોને સમાજમાં સમાવેશન પ્રાપ્ત કરવાની મદદ થવામાં આવશે.

દલિત અધિકાર માનવઅધિકારના એક મહત્વપૂર્ણ અંશ છે. આપણે તેમના અધિકારોને "દલિત અધિકાર" કે "સહિષ્ણુતા" પણ કહીએ. દલિતો, જેમણાં સમાજમાં સામાજિક અને આર્થિક અવસરોથી વધારે પીડિત થવાના આશરે અધિકારો છે, તેમના સમાજમાં સમતા, સમાવેશ, અને સમાજમાં ભાગીદારીના અધિકારોને લઈને માનવઅધિકારો સાથે મળવાના હકથી સંબંધિત છે. દલિત અધિકારોના સહિષ્ણુતાના હકથી આવા વ્યક્તિઓને સમાજમાં સમાવેશ અને સમાન અવસરોનો અધિકાર છે. દલિતોને સમાજમાં સામાજિક અને આર્થિક સ્થિતિઓનો સુધારવા અને તેમને ભેદભાવમાં રહેવા અધિકાર છે. દલિત અધિકારોને રક્ષણ કરવાના લગભગ સૌથી મહત્વપૂર્ણ કદમોમાં એક છે તેમ કે આરક્ષિત વસતિ છે.

ઈતિહાસકાર ગટે કહે છે: "ઈતિહાસનું કર્તવ્ય છે કે તે સત્યને અસત્યથી, નિશ્ચિતને અનિશ્ચિતથી, અને સંદિગ્ધને અસ્વીકાર્યથી અલગ કરે. પ્રત્યેક સંશોધકે સૌથી પ્રથમ તો ન્યાયાધીશ કોઈ કેસ અંગે નિર્ણય કરવા બેઠો હોય એવી રીતે પોતાની જાતને પ્રવૃત્ત કરવી જોઈએ. એણે કેવળ એ જ વાતનો વિચાર કરવાનો છે, જે આવેલા સાક્ષીઓને નજર સમક્ષ રાખીને કેસ અંગેનું સંપૂર્ણ અને સ્પષ્ટ રુપ શું છે એનો અંદાજ કાઢે. અને પછી પોતાના નિષ્કર્ષ તારવે અને પોતાનો નિર્ણય આપે. નિર્ણય આપતી વખતે પોતાના પુરોગામીઓએ જે ચૂકાદાઓ આપ્યા હોય એની સાથે મેળ ખાય છે કે નથી ખાતા એનો પણ વિચાર કરવાનો નથી. "શૂદ્રો સિવાય હિંદુ સભ્યતાએ અન્ય ત્રણ સામાજિક વર્ગોને જન્મ આપ્યો છે, જેમના પ્રત્યે જેટલું ધ્યાન અપાવું જોઈએ, તેટલું આપવામાં આવ્યું નથી. તે ત્રણ સામાજિક વર્ગો નીચે પ્રમાણે છે.

(૧) ભટકતી જાતિઓ અને ગુનાહિત કાર્યોમાં પરોવાયેલી જાતિઓ

(૨) આદિવાસીઓ

(૩) અછૂતો

૧૮૪૬ની સ્થિતિએ એમની વસતી અનુક્રમે ૨ કરોડ, ૧.૫ કરોડ અને ૫ કરોડ હતી.આ વર્ગોનું અસ્તિત્વ જ જુગુપ્સાનો વિષય ગણી શકાય છે. જો હિંદુ સંસ્કૃતિને આ જાતિઓની જનક ગણવામાં આવે તો તેને 'સંસ્કૃતિ અથવા સભ્યતા'નું નામ જ આપી શકાય નહીં. આ માનવતાને દબાવી રાખવાનું અને તેમને ગુલામીમાં જકડી રાખવાનું એક ષડયંત્ર છે. એનું ઉચિત નામ આપવું હોય તો તેને શેતાનિયત જ કહી શકાય. અહીં ભટકતી જાતિઓની વિશાળ સંખ્યાને એવું ઠસાવી દેવામાં આવ્યું છે કે ચોરી, લૂંટફાટ અને ગુનાહિત કાર્યો કરીને જીવિકોપાર્જન કરવું એ એમનું સ્વીકૃત કર્મ છે! જયારે આદિવાસી જાતિઓના સમૂહને સભ્યતાની વચ્ચોવચ પોતાની પ્રારંભિક અવસ્થામાં જીવવા માટે મજબૂર કરી દીધા છે, તો વિશાળ જનસમૂહ ધરાવતી અછૂત જાતિઓને સામાજિક વ્યવહારોથી અલગ એવી ચીજ માની લેવામાં આવી હોય અને જેના સ્પર્શમાત્રથી મનુષ્ય 'અપવિત્ર' બની જતો હોય એવું માની લેવામાં આવ્યું છે ! હિંદુઓ પોતાની સંસ્કૃતિને વિશ્વની પ્રાચીન સંસ્કૃતિ કહે છે, તેમજ એને અનેક અર્થોમાં અનોખી અને અદ્વિતીય માને છે. આ માન્યતાનો આધાર ધર્મ છે. ધર્મને કારણે જ આ ત્રણ વર્ગો અસ્તિત્વમાં આવ્યા છે, વાસ્તવમાં હિંદુઓની સભ્યતાએ ગૌરવ અનુભવવાની વાત નહીં, પરંતુ લજ્જા કે શરમની વાત છે. આ હિંદુ સભ્યતા, હિંદુ બુદ્ધિમત્તા, શ્રેષ્ઠતા અને પવિત્રતામાં લોકોને જે જૂઠો વિશ્વાસ છે, એનું મૂળ હિંદુ વિદ્વાનોના વિચિત્ર સામાજિક માનસિકમાં રહેલું છે. આજે તમામ પ્રકારનું પાંડિત્ય બ્રાહ્મણોમાં સીમિત થયું છે, દુર્ભાગ્યની વાત તો એ છે કે પાંડિત્ય પ્રચુર બ્રાહ્મણોમાં વોલ્ટેર જેવી એક પણ પ્રતિભા આગળ આવી નથી. વોલ્ટેરમાં માનસિક ઈમાનદારી હતી, વોલ્ટેર કેથોલિક ચર્ચમાં સંસ્કારિતા થયા હતા, છતાંય કેથોલિક સિદ્ધાંતો વિરુદ્ધ એમણે અવાજ બુલંદ કર્યો હતો. ભારતમાં તો ભવિષ્યમાં કોઈ વોલ્ટેર પાકે એવી સંભાવના જ નથી. બ્રાહ્મણ વિદ્વાન હોઈ શકે, મનીષી નહીં. મનીષી અને વિદ્વાન વચ્ચે આકાશ-પાતાળ જેવડો ફરક છે. મનીષી મનસ્વી પ્રાણી છે, ચેતનાસભર હોય છે, તે પોતાના વર્ગના સ્વાર્થોની પરવા કે દરકાર કરતો નથી, એનું આચરણ સ્વાતંત્ર્યપૂર્ણ હોય છે. જયારે વિદ્વાન કોરો અને સીમિત હોય છે. પોતાના વર્ગોના સ્વાર્થથી આગળ એ કદમ ઉઠાવી શકતો નથી, એને પોતાના વર્ગના સ્વાર્થોની ચિંતા હોય છે. એટલે સ્વાતંત્ર્યપૂર્ણ – નિર્બાધ આચરણ કોરા વિદ્વાનોથી થઈ શકતું નથી. બ્રાહ્મણોમાં કોઈ વોલ્ટેર પેદા થઈ શક્યો નહીં એનું કારણ એટલું જ કે બ્રાહ્મણોમાં માત્ર વિદ્વાનો જ પેદા થયા છે, મનીષી નહીં.

કેટલાક પ્રશ્નોના ઉત્તર હજી મળવા મુશ્કેલ છે.

પ્રસ્તુત ગ્રંથમાં હિંદુ સંસ્કૃતિના પાંચ પ્રશ્નોનો પ્રત્યુત્તર આપવાનો ડૉ. બી. આર. આંબેડકરે પ્રયાસ કર્યો છે.

- અછૂતો ગામની બહાર શા માટે રહે છે?

- ગૌ માંસાહાર અસ્પૃશ્યતાનું કારણ શાથી બની ગયું ?

- શું હિંદુઓએ કદાપિ ગૌમાંસ ખાધું નથી ?

- અબ્રાહ્મણોએ ગૌમાંસ ખાવાનું કેમ છોડી દીધું ?

- બ્રાહ્મણો શા માટે શાકાહારી બની ગયા ?

અંગ્રેજીમાં 'અશ્પૃશ્યતા'ની ઉત્પત્તિ અંગે ઐતિહાસિક સત્યોને નૂતન વિચારધારા રૂપે રજૂ કરવામાં આવ્યા છે, જેની મુખ્ય ધારણાઓ નીચે પ્રમાણે છે :

- હિંદુઓ અને અછૂતોમાં વંશ (પ્રજાતિ) અંગે કોઈ ભિન્નતા નથી.

- 'અસ્પૃશ્યતા' પેદા થઈ એ પહેલા મૂળ સ્વરૂપે હિંદુઓ અને અછૂતો વચ્ચેનો ભેદ એક દળના માણસો અને અન્ય દળના દ્ભાયેલા નો જ ભેદ હતો. આ છિન્ન ભિન્ન થયેલા, દળથી અલગ પડેલા માણસો જ પાછળથી 'અછૂત' કહેવાયા.

- જેવી રીતે વંશની ભિન્નતા એ 'અછૂતપણા'નો આધાર નથી એવી જ રીતે વ્યવસાયની ભિન્નતા પણ 'અછૂતપણા'નો આધાર નથી.

- અછૂતપણાની ઉત્પત્તિના મૂળ બે કારણો છે.

- બ્રાહ્મણોની છિન્નભિન્ન થયેલા-દ્ભાયેલા બૌદ્ધો પ્રત્યેની ઘૃણા અને તિરસ્કાર.

- બીજાઓએ ગૌમાંસ ખાવાનું છોડી દીધું, પણ છિન્નભિન્ન થયેલા લોકોએ (દ્ભાયેલા લોકોએ ગૌમાંસ ખાવાનું ચાલુ રાખ્યું.

- અસ્પૃશ્યતાનું મૂળ શોધવા માટેનો પ્રયત્ન કરતી વખતે આપણે સાવધાની રાખવી જોઈએ કે 'અછૂત' અને 'અપવિત્ર'ને એક સમાન ગણી ન લઈએ. આ બે તદ્દન અલગ અલગ બાબતો છે.

- જો કે એક વર્ગની દૃષ્ટિએ જોઈએ તો ધર્મશાસ્ત્રો અને પુરાણોના સમયગાળામાં જ અપવિત્ર લોકોના વર્ગનો જન્મ થઈ ચૂક્યો હતો, પરંતુ ઈ.સ.૪૦૦ પછીના ઘણા લાંબા સમયગાળા બાદ અછૂત વર્ણ અસ્તિત્વમાં આવી હતી.

જેમ કોઈ પુરાતત્ત્વજ્ઞ કોઈક ખંડેરના આધારે સમગ્ર શહેરનું નિર્માણવખરાયેલાં હાડકાં કે દાંતને આધારે આખા શરીરની કલ્પના કરી બતાવે છે અથવા ચિત્રકાર કોઈ એક દૃશ્યના નિર્માણને માટે ક્ષિતિજની રેખાઓ અને પહાડો પરનાં નાના નાના પદચિન્હોનો અભ્યાસ કરતો હોય છે, તેવી જ રીતે આ ગ્રંથ એક ઇતિહાસ કરતાં પણ સવિશેષ એક કલાકૃતિ સમાન છે. અસ્પૃશ્યતાનું મૂળ તો મૃત અતીતમાં વિલીન થયેલું છે. અહીં બાબાસાહેબે (પ્રશિક્ષિત કલ્પના)નો આધાર લીધો છે. આ પ્રશિક્ષિત કલ્પના વગર કોઈપણ વૈજ્ઞાનિક પોતાની શોધખોળમાં સફળ થતો નથી. એટલે કે 'અનુમાન' એ વિજ્ઞાનનો આત્મા છે, તે સ્વીકારવું પડે છે. અનુમાન, સાંયોગિક પુરાવાઓ અને વૈજ્ઞાનિક ધારણાઓ પર આધારિત આ ગ્રંથ છ ભાગમાં અને

સોળ પ્રકરણોમાં આલેખાયેલ અસ્પૃશ્યો અને અસ્પૃશ્યતાની આગવી અસ્મિતાની ઓળખ ધરાવતો એક ઈતિહાસગ્રંથ છે.

અછૂતપણું આવ્યું ક્યાંથી?

બાબાસાહેબના મત પ્રમાણે 'અછૂતપણા'ને અછૂતો ગામ બહાર જઈને વસ્યાં એ બાબત સાથે સીધો સંબંધ છે. અછૂતો પહેલાં ગામની અંદર જ રહેતા હતા. ત્યારબાદ તેમના માથા પર 'અછૂતપણા'નું કલંક ઠોકી બેસાડવામાં આવ્યું. સમસ્ત ભારતવર્ષમાં આ વ્યવસ્થા વ્યાપ્ત છે. આ મોટી ઘટના બની તે કોઈ ચક્રવર્તી રાજાનો આદેશ જ હોઈ શકે. ભારતમાં આરંભિક સમાજમાં સ્થિર નિવાસી લોકો અને તેનાથી દળવિચ્છિન્ન લોકો-એમ બંને પ્રકારનાં લોકો હતા. જયારે ભટકતી જાતિઓએ હિંદુ સમાજમાં સ્થિર જીવન જીવવાનું શરૂ કર્યું હશે ત્યારે રક્તસંબંધથી ન જોડાયેલા લોકો ગામની બહાર જઈને વસ્યા હશે. તેમના મત પ્રમાણે અછૂતો દળ વિચ્છિન્ન છે.

હિંદુ શાસ્ત્રોની કલ્પના પ્રમાણે દૈવી ઉત્પત્તિના સિદ્ધાંત અનુસાર અછૂતોની ઉત્પત્તિ અંતમાં થયેલી છે. તેમાં 'અંત્ય', 'અંત્યજ' અને 'અંત્યવાસીન' તેવા શબ્દ પ્રયોગો છે. વાસ્તવમાં શૂદ્રો અંતમાં પેદા થયા, જયારે અછૂતો તો બ્રહ્માની વર્ણાશ્રમસૃષ્ટિથી વર્ણબાહ્ય કે અવર્ણ લોકો છે. એટલે કે શૂદ્રો સવર્ણ છે, અછૂતો અવર્ણ છે. અહીં 'અંત્ય' શબ્દનો અર્થ 'સૃષ્ટિના અંતે જન્મ પામેલા લોકો' તેવો અર્થ નહીં, પણ 'ગામના અંતે વસતા લોકો' તેવો છે. ગામની અંદર રહેનારા લોકો કરતાં આ લોકો ભિન્ન હતા. એ દર્શાવવા માટે જ 'અંત્ય' શબ્દનો પ્રયોગ કરવામાં આવ્યો છે. ગામની બહાર અલગ વસાહત તે અનોખી ઘટના હતી. ભારતના ઈતિહાસમાં એક એવો સમય આવ્યો હતો, જયારે અન્ય દળોના વિખૂટા પડેલા લોકો એક સ્થળે એક પ્રકારની સમજૂતી સાધી, તેના દ્વારા દળથી વિખૂટા પડેલા પરાસ્તજનોને ગામની બહાર વસવાટની મંજૂરી મળી ગઈ. એ માટે એમણે કેટલાંક કર્તવ્યો બજાવવાનાના હતા. એમની સેવાના બદલામાં એમને થોડાક અધિકારો પણ આપવામાં આવ્યા હતા. આ માટે બાબાસાહેબે આયરલેન્ડના ફ્યુદહિર અને વેલ્સના અધ્યુદ લોકોના ઉદાહરણો સાથે ચર્ચા કરી છે.

પ્રાચીન ભારતના ઈતિહાસમાં વૈદિક કાળમાં મહદઅંશે ચાર નામો જોવા મળે છે.આર્ય, દ્રવિડ, દાસ અને નાગ. સામાન્ય માન્યતા પ્રમાણે આ ચાર ભિન્ન ભિન્ન વંશો છે. વાસ્તવમાં આર્યો એક પ્રકારના લોકો ન હતા. તે મુખ્ય બે પ્રવાહમાં વિભાજિત હતા. બંનેની સંસ્કૃતિમાં પણ ભેદ હતો. આ બંને જૂથોને આપણે 'ઋગ્વેદિય આર્ય' અને 'અથર્વેદિય આર્ય' તરીકે ઓળખી શકીએ. ઋગ્વેદિય આર્યો યજ્ઞોમાં વિશ્વસ કરતા હતા, જયારે અર્થવેદિય આર્યો જાદુમંતરમાં વિશ્વાસ કરતા હતા. બંનેની પુરાણકથાઓ પણ અલગ અલગ હતી. ઋગ્વેદિય આર્યો પ્રલય અને મનુ દ્વારા સૃષ્ટિનું સર્જન થયું છે એમ માનીને પોતાની ઉત્પત્તિ બ્રહ્મા અથવા પ્રજાપતિ દ્વારા થઈ હોવાનું સ્વીકારતા હતા. બંનેનો સાહિત્યિક વિકાસ પણ ભિન્ન હતો. ઋગ્વેદિય આર્યોએ બ્રાહ્મણગ્રંથો, સૂત્રગ્રંથો અને આરણ્યકોની રચના કરી. જયારે અથર્વેદિય આર્યોએ તેને પવિત્ર વાડ્મય માન્યું જ નહીં અને ઉપનષદોને પણ સ્વીકાર્યા નહીં. ઋગ્વેદિય આર્યોએ ઉપનિષદોનો

સ્વીકાર 'વેદાન્ત' તરીકે જ કર્યો. આજે 'વેદાન્ત'ને 'વેદનો સાર' ગણાવાય છે. તેનો પ્રાચીન અર્થ 'વેદના અંતે', 'વેદની સીમા બહાર', 'વેદની જેમ પવિત્ર નહી-એવો થતો હતો. ઉપનિષદના' અધ્યયનને ઋગ્વેદિય આર્યો અનુલોમ અધ્યયન માનતા હતા. આમ, આર્ય એક ભિન્ન જાતિ કે નસલ છે તે ભારતીય ઈતિહાસને સમજનારાઓની એક મોટી ભૂલ છે.

બીજી મોટી ગંભીર ભૂલ દાસ અને નાગને અલગ અલગ ગણવામાં થયેલી છે. હકીકતમાં 'દાસ' અને 'નાગ' એક જ છે. દાસ એ નાગજાતિનું બીજું નામ છે. દાસ-ભારતીય ઈરાની શબ્દ 'દાહક'નું સંસ્કૃત રૂપ છે, નાગોના રાજાનું નામ 'દાહક' હતું, એટલે આર્યોએ નાગોના રાજાના નામ પર તમામ નાગોને સામાન્યરૂપથી 'દાસ' કહેવાનું શરૂ કર્યું. જોકે નિ:સંદેહ નાગ લોકો અનાર્ય હતા. ઋગ્વેદમાં આપણો પરિચય આર્યદેવતા ઈન્દ્રના શત્રુ 'અહિવૃત્ત' (સાપદેવતા)થી થાય છે, જે પાછળથી નાગ નામથી અધિક પ્રસિદ્ધ થયો. શતપથ બ્રાહ્મણમાં તેનો ઉલ્લેખ જોવા મળે છે. અહીં સાપનો અર્થ 'નાગ' અથવા 'મોટો હાથી' તેવો થાય છે. આ નાગજાતિ ભારતની પ્રાચીન જાતિ છે, જે ન તો આદિવાસી હતા કે અસભ્ય હતા. પરંતુ, ભારતમાં વૈદિક કાળમાં પ્રાચીનકાળમાં શાસનકર્તા તરીકે એક સશક્ત પ્રજા હતી. ગુજરાતના સૌરાષ્ટ્ર, કચ્છ, દક્ષિણ ગુજરાતમાં તેમજ પ્રાચીન નામ નાગનાથનગર નવું નામ જામનગર, પ્રાચીન નામ નાગસારિકા-નવું નામ નવસારી, ભૂજંગ નાગ-આજનું ભૂજ, સુરેન્દ્રનગર પાસેનું ચરમાલીયા નાગ, ધાંગધ્રા પાસેનું નાગનેશ, સૌરાષ્ટ્રનું નાગેશ્રી, ધોધાબંદર-જે ગોગા-સાપની ભૂમિ દર્શાવે છે. દક્ષિણનો ચેરમંડલ વિસ્તાર જેમાં ચેરનો અર્થ સાપ કે નાગ થાય છે, ત્રાવણકોર-નાગરકોઈલ જે નાગપૂજાના મોટા મંદિરો છે તેમજ કાશ્મીમાં અનંતનાગ વગેરે શહેરો પૂર્વનું નાગાલેન્ડ જેમાં મહારાષ્ટ્ર તો નાગલોકોનું નિવાસસ્થાન હતું. જયારે કનિંગહામે પ્રાચીન ભારતની ભૂગોળમાં કરાંચીની પાસે મેજરિક નામનો સમગ્ર નાગપ્રદેશ દર્શાવેલો છે. ઉત્તર ભારતમાં ત્રીજી-ચોથી શતાબ્દિમાં નાગ વંશનું શાસન હતું. તેમજ બંગાળ-આસામમાં પણ બારમી સદી સુધીમાં નાગવંશ શાસનના ઐતિહાસિક તામ્રપત્રો, સિક્કાઓ અને શિલાલેખો જોવા મળે છે. આ અર્થમાં દ્રવિડ અને નાગ બે ભિન્ન નામ છે, પરંતુ વંશ એક જ છે તેવો મત છે.

પ્રાચીન સમયથી દ્રવિડો ચેર-ચોલ-પાંડ્ય ત્રણ ભાગોમાં વિભાજીત થયા હતા. જેમાં ચેર અથવા સેર પ્રાચીન તામિલ ભાષામાં 'સરે' નાગનો પર્યાયવાચી શબ્દ છે, ચેર મંડલ-નાગદ્વીપ અથવા નાગપ્રદેશ તેવો અર્થ સ્પષ્ટ રીતે પામી શકાય છે. દક્ષિણના દ્રવિડોની ઉત્પત્તિ અસુરોથી થઈ હતી. તો બીજી તરફ ગંગાતટવાસીઓ પોતાને 'ચેરૂ' અથવા 'સેઓરી' કહે છે, જ્યાં પ્રાચીનકાળમાં નાગલોકોનો અધિકાર હતો, તેવી જ રીતે ક્રૌર્ણાટક નાગનું જે સ્થાન નેપાળમાં છે, તેવું જ નીલનાગનું કાશ્મીરમાં છે. હિમાલયના પહાડી પ્રદેશમાં 'કિર' શબ્દનો અર્થ નાગ થાય છે, તેમજ પંજાબમાં પ્રાચીન સમયમાં તાર્ક્ષ્યોનું શાસન હતું. જેનો અર્થ નાગવંશ થાય છે. સતલજ, બિયાસના તટપ્રદેશની વચ્ચે સ્ચોરજ નામનો પ્રદેશ છે, જેમાં નાગપૂજા સવિશેષ પ્રચલિત છે. જોકે બધા જ સૂર્યવંશી રાજપૂતો મનિયર નાગને કુળદેવતા તરીકે ગણે છે, પૂર્વજ ગણીને પૂજે છે. ઉપર્યુક્ત બાબતોને આધારે સાબિત થાય છે કે નાગ અને દ્રવિડ એક જ છે. 'દ્રવિડ' શબ્દમાં

'દ્ર' એટલે 'દોડતો' અને વિડ એટલે જંગલ સાપ કે નાગની જેમ સુંદર, ચપળ, તેજસ્વી, સશક્ત, શૂરવીર તેવો અર્થ થાય છે. દક્ષિણના દ્રવિડ અને ઉત્તરભારતના અસુરો એક જ છે. 'દ્રવિડ' એ એક મૌલિક અને મૂળભૂત શબ્દ નથી. પરંતુ 'તમિક' શબ્દનું સંસ્કૃત રૂપ છે. મૂળ શબ્દ 'તમિક' જ્યારે સંસ્કૃતમાં ચલણી બન્યો ત્યારે તે 'દમિલ્લ' બની ગયો અને આ 'દમિલ્લ' શબ્દ જ 'દ્રવિડ' બની ગયો. એ અર્થમાં 'નાગ' અને 'દ્રવિડ' એક જ છે, 'નાગ' એમનું 'જાતિગત' 'સંસ્કૃતિગત' નામ છે. જ્યારે દ્રવિડ તેમનું ભાષાગત નામ છે. આમ, ભારતમાં અધિકમાં અધિક બે જ વંશીય પ્રકારો રહ્યા છે. આર્ય અને નાગ. આ માટે બાબાસાહેબે નૃવંશતત્વશાસ્ત્ર દ્વારા અને વંશીય દૃષ્ટિનો અભ્યાસ કરતાં અછૂતોને બ્રાહ્મણ અને ક્ષત્રિયની વધુ નિકટમાં મૂકે છે. આ અર્થમાં અછૂતપણાનો આધાર વંશીય ભિન્નતા નથી. ગંદા વ્યવસાયોને કારણે પણ અસ્પૃશ્યતા પેદા થઈ નથી.

અસ્પૃશ્યોનો ઉત્પત્તિ અંગે ડૉ. આંબેડકરના વિચારો

ડૉ. બી. આર. આંબેડકરે અસ્પૃશ્યતાની ઉત્પત્તિ અંગે એક નૂતન ઐતિહાસિક વિચારધારા રજૂ કરતા કહું છે કે અસ્પૃશ્યતાની ઉત્પત્તિનું મૂળ બૌદ્ધો પરત્વેની ધૃણા અને ગૌમાંસ ભક્ષણ છે.આ અર્થમાં વિચારીએ તો ઈ.સ.૧૯૦૯માં જનાબ આગાખાનના નેતૃત્વ હેઠળ મુસલમાનોનું એક પ્રતિનિધિ મંડળ લોર્ડ મિન્ટોને મળ્યું હતું. તેમણે આપેલા આવેદનપત્રમાં મુસ્લિમોના અધિકારોની વાત કહેલી, તેની સાથે કેટલાક વાક્યોમાં લીટી દોરીને જણાવેલું કે:'હિંદુઓની સાથે મુસલમાનોની તુલના કરવામાં આવે તો હિંદુઓની જનસંખ્યામાં પ્રકૃતિપૂજકોની આદિવાસી જાતિઓ અને અસ્પૃશ્ય જાતિઓને સામેલ કરવામાં ન આવે.' આમ, વસતી ગણતરીના વર્ગીકરણની જે કસોટી મૂકવામાં આવી તે નીચે પ્રમાણે હતી:

- જે બ્રાહ્મણોનું પ્રભુત્વ સ્વીકારતા નથી, બ્રાહ્મણોની સર્વોપરિતા ઈન્કારે છે.
- જે કોઈપણ બ્રાહ્મણ કે સ્વીકૃત હિંદુ ગુરુ પાસેથી મંત્ર લેતાં નથી.
- જે વેદોને પ્રમાણ માનતા નથી.
- જે હિંદુ દેવતાઓની પૂજા કરતા નથી.
- સારા કહેવાતા બ્રાહ્મણો જેમનું ગોરપદું કરતા નથી.
- જેઓ કોઈ બ્રાહ્મણોને પૂરોહિત તરીકે રાખતા નથી.
- જેઓ હિંદુઓના મંદિરમાં પ્રવેશ મેળવી શકતા નથી.
- જેમનો સ્પર્શ અભડાવે છે અથવા નિશ્ચિત સીમાની મર્યાદામાં આવી જવાથી અપવિત્રતાનું કારણ બને છે.
- જેઓ મૃતદેહને દાટે છે.
- જેઓ ગૌમાંસ ખાય છે, ગાયને કોઈ વિશેષ આદર આપતા નથી.

અહીં 'અછૂતો'ને હિંદુઓથી અલગ પાડનારી અલગ અલગ વાક્ય છે. એટલે કે અછૂતો કોઈપણ બ્રાહ્મણ પાસેથી મંત્ર લેતા નથી, સારા ગણાતા બ્રાહ્મણો અછૂતોનું ગોરપદું કરતા નથી, અછૂતોએ

પોતાનામાંથી પેદા કરેલા પુરોહિતો હોય છે. આ એકપક્ષીય કસોટી છે. લોકમાન્યતા એવી છે કે બ્રાહ્મણો અછૂતો કરતાં ઊંચા છે, જોકે અછૂતો પણ બ્રાહ્મણોને અપવિત્ર માનતા હતા. દક્ષિણ ભારતના અછૂત પરિયાહ લોકો ગામમાં બ્રાહ્મણોની ગલીઓમાંથી પસાર થઈ શકતા નથી. જોકે શહેરોમાં પરિયાહ પસાર થાય તો તેમને કોઈ ઓળખી શકતું નથી. બીજી તરફ પરિયાહ સ્પષ્ટ માને છે કે કોઈપણ સંજોગોમાં બ્રાહ્મણને પોતાની ઝૂંપડી પાસેથી પસાર થવા દેવો નહીં, કારણ કે તે બ્રાહ્મણને પોતાના વિનાશનું કારણ માને છે. તેવી જ રીતે તાંજોર જિલ્લાના અસ્પૃશ્યો બ્રાહ્મણો એમના મહોલ્લામાં પ્રવેશ થાય તો ઘોર વિરોધ કરે છે. તેમની માન્યતા છે કે બ્રાહ્મણથી મોટી હાનિ સર્જાય છે. મૈસુરના હસન જિલ્લાના અસ્પૃશ્ય હોલેયા લોકોની વસતીમાં બ્રાહ્મણ જો બળજબરીથી ઘૂસે તો તમામ હોલિયરો ભેગા થઈને જૂતાં ફટકારે છે. આ પારસ્પરિક ઘૃણાનું કારણ જૂથથી વિખરાયેલા – પરાસ્ત બૌદ્ધ લોકો હતા. આ ઘૃણા પાછળથી અસ્પૃશ્યતાનું કારણ બની. બૌદ્ધો પ્રત્યેનો ઘૃણાભાવ નીલકંઠના 'પ્રાયશ્ચિત મયૂખ' ગ્રંથમાં એક શ્લોક રૂપે ટાંક્યો છે.

"જે માણસ કોઈ બૌદ્ધને, પાશુપત પુસ્પને, લોકાયત, નાસ્તિકને અથવા કોઈ મહાપાતકીનો સ્પર્શ કરશે તો સ્નાન કરવાથી શુદ્ધ થશે." અપરાર્કે પોતાની સ્મૃતિમાં પણ આ જ મતનો પ્રચાર કર્યો છે. શૂદ્રકના 'મૃચ્છકટિક'માં પણ ચારુદત્ત 'સંવાહક' નામના બૌદ્ધ સાધુને-ભિક્ષુકને (અછૂત) ગણે છે. એક શ્રમણ અને બ્રાહ્મણનો દરજ્જો એક સમયે સમાન હતો, પરંતુ દળ વિચ્છિન્ન લોકો બૌદ્ધ હતા, અને બૌદ્ધ ધર્મ ઉપર બ્રાહ્મણ ધર્મનું પ્રભુત્વ થતાં જે લોકોએ બ્રાહ્મણ ધર્મ સ્વીકાર્યો નહી અને બૌદ્ધ ધર્મને વળગી રહ્યા, એમના પ્રત્યેની ઘૃણા અને ઉભા થતા પ્રશ્નોનો ઉકેલ મળી રહે છે. તેવી જ રીતે 'અછૂતો' બ્રાહ્મણોને અપશુકનિયાળ શા માટે ગણે છે, તેઓ શા માટે તેમને પુરોહિત તરીકે સ્વીકારતા નથી, પોતાના મહોલ્લામાં શા માટે જવા દેતા નથી તેનો તાળો મળે છે.વેદવ્યાસ સ્મૃતિમાં અંત્યજોની શ્રેણીમાં ગણવામાં આવેલી જાતિઓની યાદી છે, તેમાં અછૂત ગણવાનું કારણ પણ દર્શાવ્યું છે.એક તરફ બ્રાહ્મણોનો બૌદ્ધો પરત્વેનો ઘૃણાભાવ અને બીજી તરફ દળવિચ્છિન લોકોની ગૌમાંસ ખાવાની આદત. તેમાં બ્રાહ્મણોની પોતાની નવી ગૌભક્તિને ચરમસીમા સુધી દર્શાવવાની જે તક મળી, તેથી દળવિચ્છિન્ન લોકો જ બૌદ્ધ હતા તેમજ ગૌમાંસાહારી હતા, તેમના પ્રત્યેની ઘૃણા બેવડાઈ અને ગૌમાંસાહાર અછૂતપણાનું કારણ બન્યુ હતું.

જોકે ઋગ્વેદમાં, 'આર્યપ્રજા અગ્નિદેવતાને રીઝવવા માટે ઘોડાઓ, આખલાઓ, વાંઝણી ગાયો અને ઘેટાંઓનો બલિ ચઢાવે છે.' તેવો ઉલ્લેખ જોવા મળે છે. વાજસનેથી સંહિતામાં 'ગૌમાંસ ખાવું જોઈએ' તેનું અનુમોદન મળે છે. શતપથ બ્રાહ્મણગ્રંથમાં પણ પૂષણને માટે કાળી ગાય, રુદ્રને માટે લાલ ગાયનો બલિ આપવો જોઈએ તેવો ઉલ્લેખ છે. યજ્ઞવાલ્કય માંસાહારી હતા, તેવો ઉલ્લેખ બ્રાહ્મણગ્રંથોના સંવાદમાં જોવા મળે છે, આમ બ્રાહ્મણ તેમજ આ બ્રાહ્મણવર્ગોમાં ગૌમાંસાહાર તેમજ અન્ય માંસના આહારનો ઉલ્લેખ મળે છે.

હિંદુ સમાજનું આહાર બાબતમાં ત્રણ પ્રકારે વર્ગીકરણ થાય છે.

(૧) બ્રાહ્મણ: જેમાં પંચદ્રવિડ શાકાહારી છે, જ્યારે પંચગૌડ માંસાહારી છે.

(૨) અબ્રાહ્મણ: જે માંસાહારી છે, પરંતુ ગૌમાંસાહાર કરતા નથી.

(૩) અછૂતો: જે ગૌમાંસનો આહાર કરનાર વર્ગ છે.

ગાયત્રીપુરાણમાં ગાયોનો મહિમા વ્યક્ત થયો છે. બ્રાહ્મણોએ સમ્રાટ અશોકના સમયમાં બેવડી ક્રાંતિ કરી : ગૌમાંસાહાર છોડી દીધો અને માંસાહારનો સદંતર ત્યાગ કર્યો.બ્રાહ્મણગ્રંથમાં પશુબલિ યજ્ઞ દ્વારા સ્વર્ગ પ્રાપ્તિ માટે ખરીદના લાકડાનો ધૂપ, શક્તિ માટે બિલ્વના લાકડાનો ધૂપ, સૌંદર્ય અને પવિત્રવિદ્યાની પ્રાપ્તિ માટે પલાસના લાકડાનો ધૂપ અહીં ધૂપ એ આઠ ધારવાળા સાધનનો અર્થ સૂચવે છે. તેમજ નિશ્ચિત હેતુ માટે થતા પશુબલિ યજ્ઞમાં પશુના વધ પછી તેને દેવીદેવતાને સમર્પિત કરવાનો 'મનોત' નામનો સંસ્કાર થતો હતો. તે પછી પશુના શરીરના અંગોની પુરોહિતો વચ્ચે નીચે પ્રમાણે વહેંચણી થતી 'જડબાની બંને બાજુનાં હાડકાં અને જીભ 'પ્રસ્તોતો' પુરોહિતને, છાતીનો ભાગ 'ઉદ્ગાતા' પુરોહિતોને, ગળું અને તાળવું 'પ્રતિહર્તા' પુરોહિતોને, કમરની નીચેનો જમણીબાજુનો હિસ્સો 'હોતૃ' પુરોહિતને, ડાબીબાજુનાં અંગો 'બ્રહ્મ' પુરોહિતોને, જમણી જાંઘ 'મૈત્રાવરુણ' પુરોહિતને, ડાબી જાંઘ 'બ્રાહ્મણાચ્છ' પુરોહિતને, ખભાની જમણી બાજુ 'અધ્વર્યું' પુરોહિતને, ડાબીબાજુ 'ઉદ્ગાતા' પુરોહિતને, જમણી ખાંધ 'પ્રતિસ્થાન' પુરોહિતને, ડાબીબાજુનો નીચલો હિસ્સો 'નેષ્ટટ' પુરોહિતને, ડાબીબાજુનો નીચલો હિસ્સો પોતાને માટે, ડાબી જાંઘનો ઉપરનો હિસ્સો 'આચ્છાવક'ને, જમણી જાંઘ ઉપરનો હિસ્સો 'અગ્નિધર'ને, ડાબીબાજુનો હિસ્સો 'આત્રેય'ને, જમણીબાજુ ઉપરનો હિસ્સો 'સદસ્ય'ને, પાછળનાં હાડકાં અને અંડકોષ યજ્ઞ કરાવનાર ગૃહસ્થને, જમણો પગ ભોજન કરાવનાર ગૃહપતિને, ડાબો પગ ભોજન આપનાર ગૃહપતિની પત્નીને, ઉપરના હોઠ ગૃહપતિ તથા પત્નીને સમાન ભોગે આપવામાં આવે, જેની વહેંચણી ગૃહપતિ કરશે. પશુનું પૂંછડું તેઓ પત્નીઓને આપશે પણ આ તેમણે કોઈ બ્રાહ્મણને જ આપી દેવાનું રહેશે. તેમજ માથું પુરોહિતને આપવું જોઈએ.

પ્રાચીન ધર્મસૂત્રોમાં જે એક વર્ગનું વર્ણન 'અસ્પૃશ્યો' તરીકે વિષ્ણુ ધર્મ સૂત્ર તેમજ કાત્યાયન- કારિકામાં મળે છે. જ્યારે 'અંત્ય' શબ્દ વશિષ્ટ ધર્મસૂત્ર તેમજ આપસ્તંબ ધર્મસૂત્રના તેમજ મનુ, યાજ્ઞવાલ્ક્ય, અત્રી અને લિખિત સ્મૃતિઓમાં છે. 'બાહ્ય' શબ્દ આપસ્તંબ અને વિષ્ણુ ધર્મસૂત્રમાં તેમજ મનુ તથા નારદસ્મૃતિઓમાં છે. જ્યારે 'અંત્યવાસીન' ગૌતમ અને વશિષ્ટ ધર્મસૂત્રોમાં છે, મનુસ્મૃતિ, મહાભારતના શાંતિપર્વ મધ્યમાં ગિરસમાં છે. જ્યારે 'અંત્યજ' શબ્દનો ઉપયોગ વિષ્ણુધર્મસૂત્ર તેમજ મનુસ્મૃતિ, યજ્ઞવાલ્ક્ય તેમજ બૃહદ્મા સ્મૃતિમાં છે. પરંતુ તે પવિત્રતાના સંદર્ભમાં ગામની બહાર રહેનાર જાતિઓની યાદીઓ છે. જે સાતથી બાર જેટલી છે. આજે લગભગ ૪૨૯ જેટલી એવી જાતિઓ મળે છે જે અપવિત્ર છે, જ્યારે ૪૨૮ જાતિઓનું સર્વેક્ષણ અછૂત લોકોનું છે. ખાસ કરીને સ્મૃતિકાલીન ઉલ્લેખ પ્રમાણે ચમારો અપવિત્ર તો હતા પરંતુ ગૌમાંસાહારને કારણે જ ચમારો અછૂત બની ગયા. આ માટે મનુસ્મૃતિનો

સમય નિશ્ચિત કરતાં પ્રા. બુહુલરના "લોઝ ઓફમ' ગ્રંથમાં તેને બીજી સદીની સંવર્ધિત આવૃત્તિ માને છે, વળી મૌર્યવંશના બૌદ્ધનરેશ મહારાજ બૃહદ્રથની હત્યા જે એમના બ્રાહ્મણ સરસેનાપતિ પુષ્યમિત્ર શૂંગના હાથે ઈ.સ. ૧૮૫માં થઈ, જે બ્રાહ્મણવાદની પુનઃસ્થાપનાની એક નોંધપાત્ર ઐતિહાસિક ઘટના હતી. જે એક લોહિયાળ ક્રાંતિ હતી. બૌદ્ધધર્મ અને બ્રાહ્મણધર્મના સંઘર્ષના પરિપાક રૂપો આ ચરમસીમા રૂપ ઘટના બની હતી, કારણ કે બ્રાહ્મણે હથિયાર-શસ્ત્રો ધારણ કર્યા અને હંમેશા અવધ ગણાતા એવા રાજાનો વધ કર્યો. જેણે ભારતના ઈતિહાસને બદલી નાંખ્યો. ઈ.સ. ૨૦૦ સુધી અસ્પૃશ્યતાનું અસ્તિત્વ ન હતું. પરંતુ ઈસવીસનની ચોથી સદીમાં ગૌવધને પ્રાણ દંડનીય અપરાધ ઘોષિત કર્યો હતો. તેમાંથી આજના અછૂતપણાનો અને અછૂતોનો જન્મ થયો હતો. ગુપ્તવંશના રાજાઓના રાજકીય ષડયંત્રનો અછૂતો આજદિન સુધી ભોગ બનતા રહ્યા છે.

આજે આ ઘટનાને લગભગ ૧૬૦૦ વર્ષ પૂરા થયા છે. ત્યારે આપણી સત્યાર્થ પર આધારિત એક શાસક પ્રજા તરીકેની આગવી તસવીર રચાવી અનિવાર્ય છે.

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