



"A STUDY ON ETHICAL PRINCIPLES IN COMMUNITY"

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ABSTRACT

Without human values, human civilisation might not be able to survive. As a result, it is imperative to discuss the challenges of incorporating human values into modern society. The fact that the current global civilisation is dealing with several issues is undeniable. One acknowledged reality of modern civilisation is the human cost catastrophe. Indeed, people are aware of the national and global issues that they are now dealing with. There is a lot of strain on our planet because to the various ways that human sports are affecting it. For example, global warming causes the weather to change. There appears to be a significant connection between the application of human values and corrective actions and various climate change remedies. At the end of the day, Miles believes that human values are what make us human.



KEY WORD: Relevance, Values, Society, and Human Ideals.

OVERVIEW:

If the basic goal of ethics is to support an individual in maintaining a just and moral existence for themselves and others, then ethics is also focused on leading a moral life. A wonderful sense of righteousness permeates every man's and woman's private and social life. A fee machine is best described as either a myth or an item in the "notion-museum" of cultural artefacts without the potential to shape the community's worldview and the potential for individuals to strive after it. It requires constant readiness to adapt culturally in order to achieve this equilibrium.

It is widely accepted that the practical application of human values in every community may resolve a variety of national and international issues. It will enable mankind to be regarded as the most valuable member of the global human community. Because the goal of mankind is to unite the diverse living and non-living animals of the world while safeguarding historical, ethnic, and cultural differences as well as the distinctiveness of kingdom governments and communities. Acknowledging human values such as fact, compassion, benevolence, peace, love, dignity, admiration, forgiveness, etc., is the best way to bring such human team spirit home. Directionally, such values must no longer be viewed as just responsibilities; instead, they must be determined rigidly. Therefore, developing a global orientation and a humanistic worldview that accurately represents the reality of our era, as well as expanding the foundations and norms of an international human society, are the most important tasks for philosophy college students. Increasingly, the foundation of our movement should be an acknowledgement of globally recognised principles.

Because the solutions to the world's problems lie in treating human values. Meaning: Generally speaking, values are perceived as the moral standards for social behaviour. It's a kind of

human penalty that is applied to human behaviour. It is conveyed to a contextual factor that relies on the assessment of reality. Three concepts—idea, Q pleasurable, and S uper vention—combine to form fee. Values have different levels of significance and may be defined as the principles that guide people's lives. The core of our character is our values, which influence how we make decisions, trust people, and manage our time and energy in social situations. Many global problems may be solved by addressing values.

It should be noted that value is an item's true worth. It is the importance or utility of something, a common practice, and it is widely regarded as essential or beneficial to human existence. Traditionally, the word "value" itself entered the field of ethics through the application of economics. It is used in economics for two purposes: (i) cost in usage, which is an object's capacity to satisfy a human need or preference; and (ii) fee in exchange, which is the amount of one commodity that is received in return for another. Additionally, values may be broadly divided into two categories: (i) intrinsic charge and (ii) extrinsic price. Extrinsic values are those in which certain items have price as components of other items of price or as a means to ends of fee, whereas intrinsic values are those associated with positive items that appear to have such cost that they could preserve it even if they were to exist entirely on my own. Values can be perceived as both good and negative. Anything that is extremely valuable is regarded as true, whereas something that is extremely costly is said to be bad.

SIGNIFICANCE:

Given the social sciences' beginnings, human values were an essential concept. Human values, which are defined as people's ideas for living better lives, are vital to society. Every religion's sacred texts are said to contain the principles of a good life. Whether it's in discussions of quality of life and character fulfilment, research criticising "cost-loose" methods to explore, or arguments in international assemblies, the significance of values is often mentioned in relation to national and international concerns. As a result, values are considered particularly important when it comes to issues of cultural advancement and are crucial to the preservation of cultural heritage.

It should be noted that human values are valued from an early age. The primary level or duration that serves as the basis for statistics on human values is preschool. because knowledge of life's values is a constant process that is established by society. The essential facts, however, are no longer the most effective improvements in earlier periods that start and end throughout the youth era but also preserve individuality. Although fundamental ideals have been established, these values may be altered to some degree in the future. It is more challenging to correct an infant's incorrect conduct than to try to create a new one. Expanding a child's identity in a methodical and planned way is crucial in order to avoid improving values education in the incorrect way.

Human values in the lives of men and women as well as in society are influenced by a number of different elements. Value education starts in homes and continues in universities with the assistance of teachers. Families, educators, and educational programmes are therefore essential to values education. Since households are the main source of records, they should be mindful of their attitudes and actions since children look up to them. Since the teacher's actions in the classroom have the most influence on the children, collaboration between educators and families may be quite important. In addition, instructional packages must be adjusted to reflect this collaboration. Families can actively participate in the planning of these packages at this time by using educational events like conferences and seminars. To do that, homes, instructors, and educational apps may have a strong concord.

Humans learn statistics through their five senses, and human values help us distinguish between right and evil, true and terrible. We have easy access to information, but without the application of human values, change happens slowly. This is where the significance of human values plays a significant role in finding solutions to the world's problems, such as moral dilemmas, ecological problems, global warming, and so on.

We almost exclusively observe depressing ideals in today's global human civilisation. It is crucial to ask what the true cause of these values' decline is. According to philology, the word "ethics" comes from the

Latin "Ethos," which meaning "that character." It's a question of moral significance. In this sense, ethics is the technology of human character, interests, or conduct.

The Latin word "mores," which implies customs or practice, is where the term "moral" originates. In this sense, ethics truly refers to the study of custom or practice. The technological know-how of human behaviour is ethics. Behaviour is linked to the enduring characteristics of each human being. A man's or woman's behaviour is a replica. Therefore, the study of man or woman or dependence is ethics. It assesses individual and voluntary choices, human behaviour, and their appropriateness, among other things. It should be noted that moral and social values are important aspects of any network's collective existence. Moral principles serve as a basis for our judgements, whether they are good or bad, precise or immoral. Every network has its own set of social and ethical standards. Without a social and cultural community, a network cannot have any fees or standards. Behaviour is linked to the enduring characteristics of each human being. A man's or woman's behaviour is a replica. Therefore, the study of man or woman or dependence is ethics. It assesses individual and voluntary choices, human behaviour, and their appropriateness, among other things. It should be noted that moral and social values are important aspects of any network's collective existence. Moral principles serve as a basis for our judgements, whether they are good or bad, precise or immoral. Every network has its own set of social and ethical standards. Without a social and cultural community, a network cannot have any fees or standards.

Furthermore, social values are some characteristics and principles that might be shared within a certain human organisation or society. These developments might be monetary, political, educational, historic, non-secular, and many more. Social and ethical principles are undoubtedly important aspects of any network's collective existence. Social values are things that a person believes are detrimental to their social life. These are the prerequisites that enable one to perform what is referred to be a normal function. Most, if not all, behaviour is impacted by values. A framework for connecting the gadget of 10 values to behaviour that enhances analysis, prediction, and rationalisation of fee-behavior links is provided by the cost principle. It clarifies that behaviour entails a trade-off between conflicting ideals. Almost every behaviour has negative effects on the values in opposite places across the structural circle, but positive effects on expressing, withholding, or accomplishing some values. People often behave in ways that reinforce their conflicting beliefs. They select choices that support higher priority values rather than lower ones. Consequently, the sequence of favourable and unfavourable correlations between any distinct behaviour and the ten values tends to align with the pricing circle's order. The cost of a certain item is determined by its need at a given moment and situation. As a result, the item's worth is determined by how well it fulfils the character's desires.

CATASTROPHE OF HUMAN VALUES:

Any incident that is predicted to result in a dangerous and dangerous situation that affects a person, organisation, network, or entire civilisation is considered a disaster. Crises are defined as catastrophic changes in security, environmental, political, social, or environmental situations, particularly when they occur suddenly. In a broader sense, it refers to a period of time, such as "a testing time" or "an emergency occasion."

As a result, everyone must be involved in resolving any social issues that may be deeply ingrained in human civilisation. ideals such as justice, law, kindness, honesty, humanism, patriotism, and many more. are to be maintained in society in order to adapt human existence in a well-organized manner. Due to a lack of knowledge about its proper place in human society, fee-disaster has arisen. Some scholars believe that the two fundamental crises that lead to major issues like suicide, homicide, robbery, extortion, rape, insurrection, or extremist difficulties, as well as caste and sophisticated warfare, are epistemological catastrophe and identification disaster. If we are socially conscious of the deeply ingrained principles in our society, we may prevent the issue of fee degradation. This realisation is most possible while we are developing our spiritual or philosophical faculties to evaluate the cost of our lives.

A herbal disaster is the result of a herbal hazard (such as a landslide, earthquake, or volcanic eruption) that shifts from capacity into a dynamic area and therefore affects human activity. Financial, structural, and human losses result from human vulnerability, which is made worse by a lack of preparation or inadequate emergency control. The fabric component and its position seem to be the basis for the worth of modern human civilisation. For example, a wealthy person is recognised and respectable now days, while a person without money isn't respected by everyone. To make a living, the awful people, whomever they may be, must court the wealthy people. Because people are now the means by which the affluent make money, human values have become irrelevant. People don't have time or want to think about the state of mankind since they are so preoccupied with earning money. For the self-targeted, feelings of kindness, pity, sympathy, and so forth might not have a place. People who hold too many posts these days are respectable. As a result, dignity seemed to be associated with rank or submission.

These days, educated individuals are so content with their degrees that some of them detest illiterate people and avoid working with regular people. They choose to live in cities or towns instead than villages because of this. All the amenities of life are denied to the villagers. They stand upright with the candle resting on their heads, making them the candlestick of civilisation. Everyone benefits from it, but they also experience agony from the wax dripping down their sides. Thus, human dishonesty or the disregard for human values has become a social ill in gift technology.

CONCLUSION:

The idea of "what matters inside the world are suitable, desirable, and vital" is known as "human fee." For the past few years, there have been significant difficulties in modern civilisation. Indeed, we humans are mostly to blame for the rapid decline of human values. Clan and village cooperation, as well as the age-old simplicity and close relationships among kin, are rapidly disappearing. One factor contributing to this progress is the expansion of many contemporary political parties, as well as the general public's participation in party politics.

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