1.1. Introduction:

Ethical values are the values of conscience. They are principles that guide towards a successful moral life. Ethical values are a set of rules and guidelines which individuals follow and adapt by following the society’s culture and norms. Ethical values may vary from time to time and gain flexibility in practice according to the thinking of the people and the society. Ethical values help us in forming an opinion in the mind, of what is good and what is bad. It can be said to be the nucleus of a civilized society. Ethical values are also depending on socio-religious culture.

Aristotle (384–323 BC) posited an ethical system that may be termed ‘self-realizationism’. In Aristotle's view, when a person acts in accordance with his nature and realizes his full potential, he will do well and be content. At birth, a baby is not a person, but a potential person. To become a ‘real’ person, the child's inherent potential must be realized. Unhappiness and frustration are caused by the unrealized potential of a person, leading to failed goals and a poor life. Aristotle said, “Nature does nothing in vain”. Therefore, it is imperative for people to act in accordance with their nature and develop their latent talents in order to be content and complete. Happiness was held to be the ultimate goal. All other things, such as civic life or wealth, are merely means to the end. Self-realization, the awareness of one’s nature and the development of one’s talents, is the surest path to happiness.

Ethical values are concepts of what is “good” and what is “bad” and how one should behave given this; they get formed and become a tradition in a certain society for a certain period of time. The ethical values or moral rules may be very different in different countries or even in the same country in
different epochs. Morals are a subjective phenomenon, since most of their rules do not follow from the objective necessity and advisability.

Ethical principles are objective. They follow from real necessity and advisability. They are based on the understanding of the Path to the Perfection, to God. This is what God tries to explain to people. Ethics is the science about the correct *attitude* of man. Ethics can be understood as conceptions which people don’t express but reflect through their deeds. People believe ethics are imbibed into one’s nature as principles. They are also based on the society, upbringing and psychology of a person. There can be no defined standards of ethics, they can only be laid down through a process of observation of a variety of people. Ethics are a driving force towards a good or an evil act. There can be no description of ethics as *good* or *bad*, it can be either strong, weak or absent. This shall be more clear from the given example, “A” meets with an accident with a stationary truck on a highway during midnight. “B”, amongst the many drivers of the following cars stops and helps “A” with the first aid and takes him to the hospital. There were some who stopped, enquired and moved ahead without offering any help. However, “A” reaches the hospital in time and gets the desired treatment. On the other hand, on the accident spot, the accessories of the car are looted by other locales around. Estimating the ethics of the individuals in the incident it can be said that, “B” was a person of ethics, who was concerned enough to help an ailing man, “A”, the passer-by cars who stopped and enquired were low on ethics, whereas the people who looted the car accessories did not have ethics at all (Bajpai, 2012).

Individual ethics can be distinguished from social morality, it is obvious that there is no complete separation between the two. The social morality of a community will be determined by the balance of thousands or millions of individual ethical “pictures of life” within it. Moral development theory given
by Piaget concerns developmental changes in thinking based on his observation of children playing marble. Piaget revealed that moral reasoning changes significantly from early childhood to adolescence that appear to be orderly and predictable way that they roughly coincide with developmental changes in thinking. Kohlberg noted that there was not the age related consistency in moral judgment predicted by Piaget’s theory. Piaget divided cognitive development based on moral development, where he categorized ages for morality. Each level is unique and significant; however, the final stage-operational is the highest level individual can attain. He believed that moral development is a developmental process which is based on cognitive development. Kohlberg subsequently developed a model of moral reasoning having levels of moral development. At stage 1 the obedience and punishment orientation: children make choices based on principles of avoiding punishment and obeying authority figure. In stage 2 native hedonistic and instrumental orientation: choices are based on the principle of self-satisfaction. In stage 3 the good boy/girl orientation: children make choices reflecting a desire for the approval of others. At stage 4 law and authority orientation: the decisions reflect a sense of duty to obey recognized authority and the avoidance of action that might under-mine the social order. In stage 5 social contract orientation: concern is focused on balancing the value of social stability with the right of the individual. At stage 6, universal ethical principle orientations: decisions are backed on conscience and principle such as justice, reciprocity, human rights rather than law is condemned (Piaget, 1932).

Kinetic Theory of ethics described that, a belief does not become goodness until the student or educator possessing this faith implements it into his or her behavior pattern. Although teachers should provide ethical education, this does not always indicate making decisions or supplying laws of do and don't. Rather, ethical training denotes that the pupil is taught that integrity is
behavior which is reliable and individualized and is foremost to the betterment of one’s self and community (Lindgren, 1992).

The definition of ‘ethics’ is different from scholar to scholar, Albert Einstein once said “I do not believe in the immortality of the individual, and I consider ethics to be an exclusively human concern without any superhuman authority behind it” (Shermer, 2005). Einstein addresses that a man’s ethical behaviour should be based effectively on education, sympathy and social ties but not on the basis of religion. On the other hand A.J Ayer states that “Moral certainty is always a sign of cultural inferiority. The more uncivilized the man, the surer he is that he knows precisely what is right and what is wrong. No morality can be founded on authority, even if the authority were divine” (Vasanthi Ajay, 2014). The popular quote by Mahatma Gandhi is closely related to the ethical decision making “The greatness of a nation and its moral progress can be judged by the way its animals are treated”.

Ethics is vital for human life. Ethical codes have invariably been influencing everyday decisions and a means of deciding a course of action, without it, the actions will be aimless. There would be no way to work towards a goal. Every child is taught by its parent that it is wrong to lie, cheat and steal. It’s eminent to learn about good ethics as they guide our decisions and determine our future. Ethics are learnt throughout life, it teaches an individual to respect, adapt to take responsibilities and good conduct. Moreover it moulds the character of an individual. Ethics makes people honest and law abiding citizens, which contribute to the good of society. Ethics is the basic belief and standard that makes everything run smoothly. Ethics are applied in all organizations and institutions around whether it is political, medical, law, religious or social.

Now, most of the people claim that the morality and ethics are personal and comes from the culture in which they dwell and have accepted the idea that
our culture is responsible for our values and morals. People have somehow biased what is morally or ethically ‘right’ and ‘true’. But the people have actualized culture and culture has been the source for all moral truth, and the courts are the venue in which this moral truth is decided. Still, the culture is changing with the impact of technology, trends, lifestyles, religious rituals, traditions, educational development, etc. For instance, during the ancient Gurukul system of education lays significantly foundations to morality of disciples, whereas modern convent education emphasizes on subject based knowledge and due to impact of globalization, such convent education become commercial with lesser ethical values.

The need for ethical values are (1) they could guide your life minute by minute towards noble goals, rather than your life being controlled by self-serving motives, customs, accidental occurrences, bad habits, impulses, or emotions. You have to know where you are going before you can get there. (2) Values and morals can not only guide but inspire and motivate you, giving you energy and a zest for living and for doing something meaningful. (3) Sensitivity to a failure to live up to your basic values may lead to unproductive guilt or to constructive self-dissatisfaction which motivates you to improve. (4) High values and some success meeting those goals are necessary for high self-esteem. (5) Professed but unused values are worthless or worse—phony goodness and rationalizations for not changing. We must be honest with ourselves, recognizing the difference between pretended (verbalized) values and operational (acted on) values.

Education is not simply imparting knowledge in a particular faculty or subject or making one fit for securing jobs or fair well in exams, but at the same time is also a training in logical thinking which helps the coming generations adjust to the ever changing environment. It also means opening the doors of the mind, cleansing the soul and realization of the self (Pabla, 2011).
Education should aim at making human life better not only through economic upliftment of individual but also through social, moral and spiritual strengthening. This will not only improve human life but also realize the “higher truth” i.e. “Tamaso Ma Jyotirgamaya” from darkness to light. Thus education is not only a way of earning but it also helps to develop human personality with skills, values, morals and enhancement of different attributes of man. So education is a vital means for the potentialities of a human being to emerge in a positive direction so that a man can live in society with full of dignity (Bordoloi, 2011). The declining of ethical values in education system will give rise to unskilled professionals, undisciplined students. This trend needs to be addressed if India has to survive as a nation and acquire its due place in the world. Corruption, privatization, absence of teacher, undue political interference is the probable causes of ethical deterioration of Indian education system (Shelly and Jain, 2012).

With the globalization of markets and the evolution of technologies, the world has watched the reordering of capitalism in a planetary scale and the development of mass communication mechanisms such as computer graphics, cinematography and television, capable of creating fantastic imaginary realities and attractive forms of virtual leisure. Such mechanisms exert significant power on children and youngsters’ minds, values, attitudes and interests in schools and are supporting in the acquisition of scientific, artistic and informative knowledge to which they’ll have access to in the schooling through mediation of teachers.

When the ethical values derived from education are analyzed, it is found that there is decrease in ethical values among present children and teens. The reasons for the same include neglect of parents, dual work families where both mother and father works and due to lack of time, neglect their children, impact of globalization and commercialization, impact of technology especially
internet and social networking, increase in commercial attitudes of education rather than morality oriented education, etc. Hence compared to last two to three decades, there is decrease in ethical values in society and to look into the change of ethical values among teenagers, the present study is made and the present study is based on survey of pre-university students studying in Kalaburagi (Gulbarga) city.

1.2. Statement of the Problem:

As discussed above, there is changing ethical values among teenagers who are studying in pre-university education, the present study is made to assess the changes among the pre-university students. Hence, the present study is stated as “Changing Ethical Values among P.U. Students: A Sociological Study of Gulbarga City”.

1.3. Significance of the Study:

Twenty-first century witnessed major changes in education and social culture due to the impact of modernization and technological changes. As such, many of the applications of technology such as media, television, entertainment, internet, mobile technology, social networking, etc are much influencing society. These changes have more impact on youth and teenagers. Of course, on the one hand, these changes have helped students much in terms of increase in knowledge and awareness, but on the other hand, they have degraded Indian culture and ethical values. Many of the studies were already found that present teenagers are frustrated and depressed due to impact of modernization and technological use. Even many of the students were neglected their academic studies. Hence, it is essentially needed to look into the changes in ethical values of the students especially at teen age. In this regard, the present study is proved as significant in assessing changing ethical values among pre-university students in Gulbarga city.
1.4. Aims and Objectives:

The present study is made:

1. To look into the social background of the pre-university students studying in Government and Government Aided Colleges in Gulbarga city;
2. To study the ethical values among the pre-university students towards their parents;
3. To study the inter-personal ethical values of pre-university students with their teachers and parents;
4. To find out the moral values possessed by the pre-university students in Gulbarga city; and
5. To assess the conceptions of pre-university students on ethical values.

1.5. Formulation of Hypotheses:

Following are hypotheses formulated for the present study.

1. Majority of the pre-university students studying in Arts and Commerce are from Kannada medium as they thought it is easier.
2. Equality of Female Status is achieved in the Families of majority of the Students.
3. Employment and Job are the Significant Influencing Factors to Get Education.
4. To a Greater extent, teachers are playing significant role in imparting ethical values.
5. Compared to earlier, the ethical values have been decreased now.
6. Though educated, the students still believe and support religious and philosophical values.
7. Majority of the Students feel the discipline in college is correct.
1.6. Chapterization:

The present research report is structured into seven chapters and two appendixes as under.

The first chapter gives brief background information to the research topic. Further, here research problem is clearly defined. The significance of the study is discussed. The importance of the research topic is stated briefly. Objectives of the present study are stated clearly. The scope and limitations set were defined in this chapter. Some generalizations and assumptions are fixed as hypothesis of the study. Hence, the first chapter is drafted under the title “Introduction to the Study”.

The second chapter covers ‘Review of Literature’, which discussed about literature survey conducted. In other words, here the various publications published which are relevant to the present study are stated in brief, so as to find research gap in the research study.

Before the study, it is essential to know about the theoretical background. As such, the theoretical concepts on morality, cultural issues, impact of changes especially technological, internet, entertainment, family patterns, media, etc on ethical values are needed to be studied. Further, the value education which aims to increase ethical values among the students is analyzed. In this regard, third chapter is written under the title “Ethical Values and Morality”.

The present study is a research work and as per the research process many of the steps and stages should be conducted. As such, there is need to define the concepts and terms used in the research report. Further, it is essential to define the information sources used in the present research work.
Further, the study of the field or area is significant as it provides background information on literacy, education, occupation of people, etc, which influence the social values. Hence, study of field is also relevant for the present study. The methodology followed, samples selected, criteria to select samples, sampling method, etc. used for the present study and the detailed information on the field or area of the study are written in third chapter under the title “Methods and Field”.

The most important part of every research report is Analysis and Interpretation of the Primary data. Social culture is foundation to the ethical values of students. The cultural issues determine the ethical values among the students. Hence, it is essential to study the socio-economic and cultural background of the students and the collected primary data in this regard, is analyzed and discussed in fifth chapter under the title “Socio-economic and Cultural Background”.

The prime focus of the present study is analyzing ethical values among pre-university students and changes, if any observed in these values. There is impact of modern technology, internet, media, television, family pattern, etc on ethical values of these students. Hence, the primary data collected on educational aspects is discussed in sixth chapter under the title “Ethical Values among Pre-University Students”.

After the analysis and interpretation of the collected data, output of the research is presented as summaries and findings. The present chapter is also provided suggestions to improve and impart ethical values and morality among the students and the research study is concluded with discussion. The study is needed to be summarized finally. After analyzing all the information and literature covered in the study, conclusion is given in the seventh chapter under the title “Summaries, Suggestions and Conclusion”.
Besides the above chapters, a list of the research papers, articles, books, research reports and web sites referred are provided under the title “Bibliography” as first appendix to the research report and second appendix is questionnaire, which is used to conduct present study and collect primary data. Further, photographs with the pre-university students during the interviews is presented in the third appendix.

1.7. References: