



The Role of Indian Ethics and Values

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ABSTRACT

Ethics is a study of moral issues in the fields of individual and collective interaction. The term is also sometimes used more generally to describe issues in arts and sciences, religious beliefs and cultural priorities. The professional fields that deals with ethical issues and include medicine, trading, business, law etc. Ethics and values denote something's degree of importance with the aim of determining what action is the best to live or to do or at least attempt to describe the value of different actions. The fundamentals of living are being learnt on none other than through the acquisition of language, and the widely developed literature universally. The introspection of the self and the retrospection only always create room for further development in any dimension in general and in ethical point of view in particular. The development of the universal culture solely depends up on the development of the language. This paper focuses on the how each and every stage of the evolution process is governed by the ethical values with a special reference to origination and sustenance of the Indian culture. For Indian life style, philosophy and for the nurturing of ethical values, the epics like Ramayana, Bharatha and Bhagavatam and various forms of literature like Upanishads, Aaranyakas have laid the corner stone, and given the continuous renaissance through their language with a splendid stature and enriched with affluent literature. This paper throws light on the systematic and conceptual analysis on the ethics and values through introspection and retrospection in the Indian literature and Indian culture with an underlying observation on the chronological impact on the value enrichment.

Keyword-- Ethics and Values, Indian Values

I. SIGNIFICANCE OF THE STUDY

The Growth and development of Indian Ethics and Values till date has been mainly depends on few areas till date. Due to this reason to focus more and involve and implement the different types of traditions, customs in the society. There is more value for our culture and throughout the world. For sustaining the growth of our culture will

always focus on Indian Ethics and Values, maximum all areas of the India will play a very significant role in the growth of Indian Heritage and Culture. However, the projected growth and development of Indian technologies are largely depending upon the different types of skills and knowledge on the all types of people/ areas/ Educational Institutions/Industries, etc., are ability by developing its Culture.

II. NEED FOR THE STUDY

Indian Ethics will play a very central role in the development of culture of the country in general mainly focusing on village culture like when the seasons of festival time they should make different types of Rangoli, Dances, Jewelry, Cock Fights, Paddy fields, most wonderful thing is greenery these all are to make our culture to be proud. In India, most of the places like Taj mahal, Golden Temple, Tirupati, Manthralayam, Kasi, Charminar, Golkonda and Ajantha Ellora. When to maintain the good ethics, expansion of business activities, and to bring changes in production or service areas.

In this modern technological generation, to manage the Human Stress reduction is occupies crucial role.

III. OBJECTIVES OF THE STUDY

The objectives of the study are:

- To know the value and importance of the Indian ethics and values.
- To identify the impact of ethics on people and society.
- To analyze the technological changes in Indian Ethics and Values.
- To study the need and importance of ethics in business scenario.

IV. SCOPE OF THE STUDY

The study is majority covering the all Indian Ethics and that related aspects from different people and their views about Indian Habits, importance of tradition and different models and styles of dresses and dances. Basically, the data what I required to study for this project maximum availability and supports from villages only

The above concepts covered with a sample of different people from the villages, educational institutions, rural areas like out cuts of Hyderabad comprising a total sample of 130 different cultural people.

V. METHODOLOGY

Research Design

A research designs is a specific action of the method and procedures for acquiring the information needed to structure or solve the problems. It is an overall operational framework project has stipulated what procedures. The research design ensures that the information obtained is relevant to the study. A research design might be described as a series of advances. Decisions that have taken together from a special master plan or a model for the conduct of investigations. These are different types of research designs used to applied for different or suitable conditions for this research.

The primary and secondary data have been collected for the study. The primary data have been collected by conducting interviews and discussions, with people in villages and those who are running the different NGO's and Trusts like old age homes, Orphanages, educational institutions, speakers form different types of religious, pandits from different temples supplying two types of structured questionnaires' schedule. The information has also been collected through the interviews and personal observations so as to derive the effectiveness on the study and to draw the meaningful conclusions.

The secondary sources of data have been collected from the Institutions, Records, Reports, Published Books, Unpublished Research Reports, Journals, Magazines, News Papers, Web Sites, etc.

Opinions of the respondents have been solicited on five-point scale with scale values 5,4,3,2 and 1, opinions which fall under scale 3 are not considered as the respondents want to be silent on those issues for presentation and calculation purposes.

Various statistical tools are used. Frequency test, Cross tabulation, Factor Analysis, Scale Reliability, and a researcher used for Correlation and Regression. To find the various Cultures internally to know the various functions in Indian Culture. Correlation coefficient is using to check the consistency of the data, the total data and calculated value for the most of the tables as the opinions are varying from one area to another area and also to observe the opinions of the all respondents.

VI. SAMPLING

Data for this study have been collected based on the stratified convenient sampling' technique.

VII. STATISTICAL TOOLS USED IN THE STUDY

To analyze the data the following statistical tools are used.

The percentages, weighted averages, are used wherever necessary: mean, coefficient of variance and standard deviation are used according to the necessity and the compatibility. The Statistical data have been shown in the form of Tables, Bar Diagrams, Pie Diagrams, etc. The Scaling techniques have been used to analyze opinions of a different types of saints from various places and students and faculty from institutions as well as public. The Correlation and the Regressions have also been calculated for the variables.

VIII. LIMITATIONS

1. Time constraint is also there in the study in covering the various locations of surrounding places in Hyderabad.
2. The financial constraint is also there in the study as the expenditure on study is completely born by the researcher.
3. It is due to the confidentiality, the Institutions covered under the study are unable to give the confidential information.
4. The time spent by the respondents is very less, while interacting with the researcher.

Introduction:

IX. REVIEW OF LITERATURE

Indian culture plays an important role in inculcating ethical values. Indian values gave prime importance to right to happiness for all human beings. Indian culture is complex in nature and with diversity in religion and their customs we live with unity. The two most important tenets of Indian culture are human Values and Holism. Human values refer to moral, spiritual and ethical values while Holism means oneness or unity. Indian culture is very rich and diverse and teaches us to be tolerant to others. Human values are inculcated from the Vedic teachings to lead a peaceful integrated life. Indian Culture shows us evidences of development of values in life by training and experience. The Bhagawad Gita is considered as the essence of the Vedas and Upanishads. Important values that are ever relevant and unchanging are found in the form of scriptural texts in the Indian culture.

1. Vedas
2. Bhagavad Gita
3. Manusmriti
4. Ramayana
5. Kama sutra

6. Jataka-tales

7. Dhammapadda

Vedas:

The Vedas teaches how to perform them. It contains entire range of knowledge. Veda is the source of all Dharma i.e. religion, morality, righteousness and good conduct. It has the highest authority over other materials of the past. According to the Vedas, the nobler virtue is truth, and then follows other virtues.

Vedas are the oldest sacred books of Hinduism. Indian literature begins with the Vedas. They were probably composed beginning about 1400 B.C. The Vedas were a series of sacred texts used in religious rituals and sacrifices and composed in an early form of Sanskrit (Vedic Sanskrit). Even in modern times, the Vedas are regarded as the cornerstone of Hinduism. The Vedas include the basis of the doctrines concerning Hindu divinities. They also present philosophical ideas about the nature of Brahman, Hinduism's supreme divine being. The word Veda comes from the root 'Vid' which means knowledge.

There are four Vedas. The oldest Vedic texts are those of the Rig Veda, dating from about the 1300's B.C. These are mostly mythical poems to the great Vedic gods-- Indra the Warrior, Agni the god of fire, Surya the sun god, and Varuna the upholder of heaven and earth. The later books of the Vedas are the Yajur Veda (mainly formulas for sacrifice), Sama Veda (poetry from the Rig Veda adapted to melodies as priestly chants), and Atharva Veda (verses dealing with peace and prosperity and the daily life of human society). The Vedas are also called Samhitas. Hindu law permitted only certain people to hear the Vedas recited, and so the works became surrounded by mystery. Nevertheless, ideas presented in the Vedas spread throughout Indian culture.

Rig Veda:

Being the oldest of the Vedic literature, it is most important because it is the valuable record of ancient India. It has ten books or mandalas containing 1028 hymns by the successive generations of Rishis (sages). As the Aryans had no script of their own, the hymns of the Rig Veda were memorized and passed on orally from one generation to the other before being recorded in written form at a much later stage. It has many mantras like the Gayathri mantras which are resided by the Hindus in their houses. It is said to represent the voice of Gods. Many hymns were written in the praise of different Gods of nature. The Rig-Veda gives us information not only on the early Vedic religion and their Gods but also on the social condition of those days. It points to settled people, and organized society and full grown civilization.

Sama Veda:

It mainly contains verses taken from Rig-Veda with reference to Soma sacrifices. Its hymns are set to music. The Sama Veda has hymns meant for the priest

only who sang them at the time of the performance of Yajnas. It tells us much about the music of ancient Aryans.

Yajur Veda:

It contains hymns concerning sacrifices. The study of this Veda shows that the Aryans had acquired knowledge of sacrifices by that time. It depicts changes in social and religious conditions which had come in the society from the period of Rig-Veda. The Yajur Veda has two parts - the white and the black. The former consists of hymns and latter contains commentaries.

Atharva Veda:

It contains mantras on three topics - Gnana (Knowledge), Karma (deeds), and Upanishad (invocation). It is important from the point of view of knowing the history of science in India. It is also collection of spells and charms which are popular among the people. This Veda throws light on the beliefs of the people some of the Mantras are meant to bring success in life, while some where used to ward off evil spirits responsible for disease and sufferings. This Veda believed to be a later composition and contains some non-Aryan material. It seems to have been composed when a synthesis of Aryan and non-Aryan cultures took place.

Bhagavad Gita:

The Bhagavad Gita acts as powerful catalyst for change and renovation in one's life. The verses from this book contribute to improve self-reflection, better the senses and expands one's inner development, makes the life more active and joy at any circumstances, through attitudinal changes in the individuals. It offers us the tools to connect with our deepest insubstantial spirit, and leads us to participate in the battle of life. The Bhagavad-Gita is universally renowned as the jewel of India's spiritual wisdom. Spoken by Lord Krishna, the Supreme Personality of Godhead to His intimate disciple Arjuna, the Gita's seven hundred concise verses provide a definitive guide to the science of self-realization. No other philosophical or religious work reveals, in such a lucid and profound way, the nature of consciousness, the self, the universe and the Supreme.

His Divine Grace A.C. Bhakti Vedanta Swami Prabhupada is uniquely qualified to present this English translation and commentary on Bhagavad-Gita. He is the world's foremost Vedic scholar and teacher, and he is also the current representative of an unbroken chain of fully self-realized spiritual master's beginning with Lord Krishna Himself. Thus, unlike other editions of the Gita, this one is presented as it is--without the slightest taint of adulteration or personal motivation.

Manusmriti:

Manusmriti is one of the earliest and most authoritative law texts followed by the Hindus, covering a wide range of topics such as creation of the world, sacraments like 'Upanayana' and marriage; duties of men and women placed in different strata of society and stages of life; penitential rites for violation of codes of conduct;

and so on. According to Manusmriti, Dharma is essential for the individual's happiness and for the family and the society.

Manusmriti, translated "Laws of Manu" or "Institutions of Manu," is the most important and authoritative Hindu Law Book (Dharmashastra), which served as a foundational work on Hindu law and jurisprudence in the ancient Indian society. Until the modern times it was the standard reference for both the rulers who patronized Vedic faith and the people who practiced it. Manu in Hindu tradition is considered to be the first of Brahma's sons and a progenitor of human race. Therefore, it is difficult to determine the age of Manusmriti. The laws of Manu might have been known to the Vedic people for a long time before they were codified into their present form sometime during the post Vedic period. The work that we have today as Manusmriti might have reached its final form through the contribution of many by 200 CE.

Ramayana:

Ramayana contains the universal human values and the sense of morality which can regulate the code of society for the betterment of establishing peace. It is because, through various characters, social and moral values are displayed. There is an explanation in this epic to differentiate the term human value from social value. Rama sacrificed all his pleasures for the welfare of the subjects of his kingdom. Dasharatha was the King of Ayodhya and had three wives and four sons. Rama was the eldest and his mother was Kaushalya. Bharata was the son of Dasharatha's second and favorite wife, Queen Kaikeyi. The other two were twins, Lakshmana and Shatrughna whose mother was Sumithra. In the neighboring city the ruler's daughter was named Sita. When it was time for Sita to choose her bridegroom (at a ceremony called a swayamvara) princes from all over the land were asked to string a giant bow which no one could lift. However, as Rama picked it up, he not only strung the bow, he broke it. Seeing this, Sita indicated that she had chosen Rama as her husband by putting a garland around his neck. Their love became a model for the entire kingdom as they looked over the kingdom under the watchful eye of his father the king.

A few years later, King Dasharatha decided it was time to give his throne to his eldest son Rama and retire to the forest. Everyone seemed pleased, save Queen Kaikeyi since she wanted her son Bharata to rule. Because of an oath Dasharatha had made to her years before, she got the king to agree to banish Rama for fourteen years and to crown Bharata, even though the king pleaded with her not to demand such a request. The devastated King could not face Rama and it was Queen Kaikeyi who told Rama the King's decree. Rama, always obedient, was content to go into banishment in the forest. Sita and Lakshmana accompanied him on his exile.

One day Rama and Lakshmana wounded a rakshasas (demon) princess who tried to seduce Rama. She returned to her brother Ravana, the ten-headed ruler of Lanka. In retaliation, Ravana devised a plan to abduct Sita after hearing about her incomparable beauty. He sent one of his demons disguised as a magical golden deer to entice Sita. To please her, Rama and Lakshmana went to hunt the deer down. Before they did though, they drew a protective circle around Sita and told her that she would be safe for as long as she did not step outside the circle. After Rama and Lakshmana left, Ravana appeared as a holy man begging alms. The moment Sita stepped outside the circle to give him food; Ravana grabbed her and carried her to his kingdom in Lanka.

Kama sutra:

The Kama Sutra is the oldest and most notable of a group of texts known generically as Kama Sastra (Sanskrit: Kama sastra). Historians attribute Kama sutra to be composed between 400 BCE and 200 CE. John Keay says that the The Kama Sutra (Sanskrit: कामसूत्र about this soundpronunciation (help info), Kāmasūtra) is an ancient Indian Hindu. It is widely considered to be the standard work on human sexual behavior in Sanskrit literature. A portion of the work consists of practical advice on sexual intercourse. It is largely in prose, with many inserted anustubh poetry verses. "Kama" which is one of the four goals of Hindu life, means desire including sexual desire the latter being the subject of the textbook, and "sutra" literally means a thread or line that holds things together, and more metaphorically refers to an aphorism (or line, rule, formula), or a collection of such aphorisms in the form of a manual.

Contrary to western popular perception, the Kama Sutra is not exclusively a sex manual; it presents itself as a guide to a virtuous and gracious living that discusses the nature of love, family life and other aspects pertaining to pleasure oriented faculties of human life. Kama Sutra, in parts of the world, is presumed or depicted as a synonym for creative sexual positions; in reality, only 20% of Kama Sutra is about sexual positions. The majority of the book, notes Jacob Levy, is about the philosophy and theory of love, what triggers desire, what sustains it, how and when it is good or bad.

Jataka-tales:

Jataka tales are important part of Buddhist literature. Jataka stories represent former incarnations of Buddha and are intended to impart values of self-sacrifice, morality, honesty and other informative values to people. In 300 B.C, the Jataka Tales were written for the mankind to gain knowledge and morality. Ever since, Jataka tales have become story books that are both enjoyable as well as knowledgeable. Originally written in Pali (prakrit) language, Jataka Buddhist tales have been translated in different languages around the world. The luminous fables of 'Jataka' are intended to impart values of self-sacrifice, morality, honesty and other informative values to people.

No less than 547 in number, Jataka Tales are an important part of Buddhist literature. Jataka stories represent former incarnations of Buddha, at times like an animal, a bird and sometimes like a human being, the future Siddhartha Gautama. The setting of the stories is made in or near Benares (Varanasi), which is a holy city in north central India. Some of the popular story/ tale from Jataka collection are provided here.

Golden Swan:

This is another nice story from the album of Jataka Katha (Tales). Once upon a time, there was a swan / goose that had striking golden feathers. This swan lived in a pond. There was a house near this pond, where a poor woman lived with her two daughters. The people were really poor and were leading a tough life. The swan found that the poor mother was passing a hard time with her daughters.

Power of a Rumour:

This one is a nice story from the album of Jataka Katha (Tales). Once upon a time, it happened in a forest that a hare was resting under a banyan tree. He had an intuition of doom and thought, "What would happen to me, if the earth will break?". Suddenly, he heard a weird striking sound. He said, "It's happened, the earth is breaking up". He jumped up and ran madly without even observing the direction.

Dhammapadda:

Better known as the path of wisdom is concerned with establishment well-being and happiness in the immediately visible sphere of concrete human relations. It pursues a man to go in the path of light, and strengthen himself to fight the temptations of worldly pleasures. Dhammapada is one of the best known books of the Pitaka. It is a collection of the teachings of the Buddha expressed in clear, pithy verses. These verses were culled from various discourses given by the Buddha in the course of forty-five years of his teaching, as he travelled in the valley of the Ganges (Ganga) and the sub-mountain tract of the Himalayas. These verses are often terse, witty and convincing. Whenever similes are used, they are those that are easily understood even by a child, e.g., the cart's wheel, a man's shadow, a deep pool, flowers. Through these verses, the Buddha exhorts one to achieve that greatest of all conquests, the conquest of self; to escape from the evils of passion, hatred and ignorance; and to strive hard to attain freedom from craving and freedom from the round of rebirths. Each verse contains a truth (dhamma), an exhortation, a piece of advice. Culture is defined as a people's way of life. It entails how they dress, how they speak, the type of food they eat, the manner in which they worship, and their art among many other things.

Indian culture, therefore, is the Indians' way of life. Because of the population diversity, there is immense variety in Indian culture. The Indian culture is a blend of various cultures belonging to diverse religion, castes; regions follow their own tradition and culture.

Indian Culture is one of the oldest cultures in the world. India had an urban civilization even during the Bronze Age. The Indus Valley Civilization (Harappan Civilization) dates back to 3300 BC – 1300 BC. Distinct cultures different from each other co-exist together in a single country. Thus, In India there is unity amidst vast cultural diversity. The way people live in India is reflected its culture.

Unity in Diversity:

India is a land of unity in diversity where people of different sects, caste and religion live together. India is also called the land of unity in diversity as different groups of people co-operate with each other to live in a single society. *Unity in diversity has also become strength of India.*

Secularism: The word secularism means equality, impartiality, etc. towards all religion. India is a secular country, which means, equal treatment of all the religions present in India.

Touching feet of elders:

Indian tradition has rich cultural values. In India, younger show great respect to their elders. They touch the feet of their elders daily after waking up and especially on the festive occasions or before starting an important work.

Namaste: The gesture of the Namaste greeting is also part of the Indian culture. People greet each other by saying "Namaste" while joining their hands. "Namaste" means "Hello". (Also read, the meaning of Namaste here.) Most Indians have a habit of shaking their heads while talking.

Fasting:

Many Hindus follow the custom of fasting during any religious occasion like Maha-Shivratri, Diwali, Karvachauth, etc. Wives go on fasting for their Husband's long life in many occasions like "Karvachauth", etc. Many people belonging to Muslim faith go for fasting for around 30 days during the month of Ramazan.

Atithi Devo Bhava:

In India, people feel great when any guest comes to their home. They greet their guests with respect and them with utmost care. Indian believes in the concept of "Atithi Devo Bhava" which means "The Guest is considered equal to God".

Religions:

India is birth place of four major religions, such as, Hinduism, Sikhism, Jainism and Buddhism.

Other religions exist as minorities here, including Abrahamic religions. India is called a land of diversity, i.e., people belonging to almost every faith can be found in India. Many religions coexist in India such as Hinduism, Sikhism, Jainism, Buddhism, Islam, Christianity, Zoroastrians, Judaism and many more. People of all religions live together with great peace.

Love Marriage and Arranged Marriages:

There are two kinds of marriage system prevailing in India; these are Love Marriage and Arranged

Marriage. Arranged Marriage system is in the society from ages. Arranged marriage is arranged by the people other than those who are involved in marriage. Newest form of marriage is the Love Marriage system where the marriage is arranged by the people who are going to be married.

Family System: the structure of the family

Family systems in India are flexible, stable and strong. Presently, both the systems, joint family and nuclear, are present in India and they are equally important.

Joint Family System: Many parts of India practice the joint family system in which in which extended members of the family live together. In a Joint Family System, nearly 3 to 4 generations of people live together. There is a culture of showing respect to their elder ones. The senior most or the oldest member of the family is considered head of the family.

Nuclear Family System: But now-a-days, people use to stay alone and nuclear family system comes in

India. An important reason for the creation of nuclear family system is the changes in the profession. People come out from their home for better job opportunities and thus ended in staying alone. But that doesn't mean that the nuclear system is bad for the society and the joint system is good for the society.

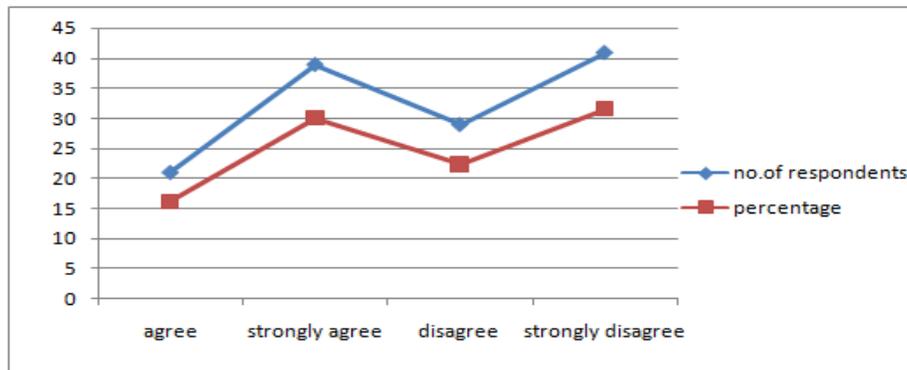
Festivals:

There are different types of festivals celebrated in India with joy and happiness. Different people celebrate different festivals as per their religion, caste and culture. People celebrate National festivals like Independence Day, Republic Day as well as religion festivals like Diwali, Holi, Eid, Guru Nanak Jayanti, Mahavir Jayanti, Buddha Purnima, Christmas, New Year and many more.

Data analysis and interpretation:

1. Whether Ethics and Values are followed by the present generation?

Opinion	No. of respondents	Percentage
Agree	21	16.15
Strongly agree	39	30
Disagree	29	22.30
Strongly disagree	41	31.55

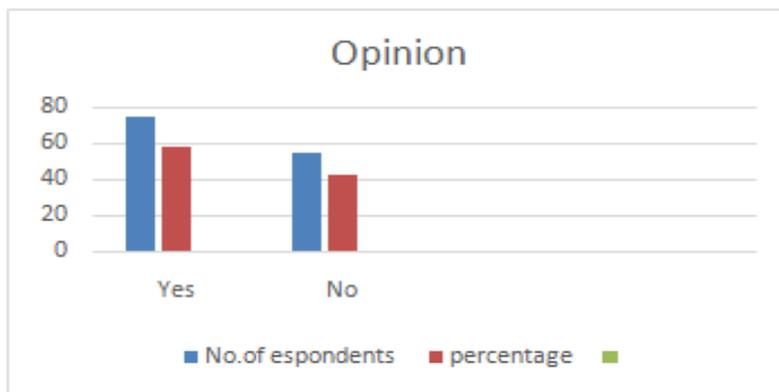


Data Analysis & Interpretation: From the above table, it has been observed that 16.15 percent of the respondents are agreed that Indian ethics and values are followed by the present generation, 30 percent of the respondents are strongly agreed, 22.30 percent of the respondents are Disagree, that Indian ethics and values are

followed by the present generation 31.55 percent are strongly disagree. In this point of view majority of the respondents are agreed that Indian ethics and values are followed by the present generation.

2. Do you feel Ethics and Values are followed by the females more than males?

Opinion	No. of respondents	Percentage
Yes	75	57.69
No	55	42.31

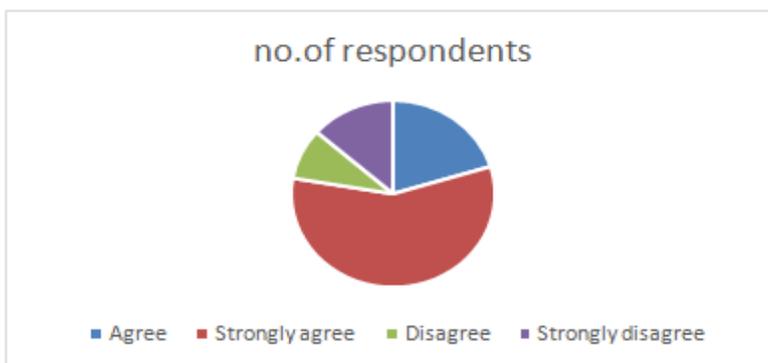


Data Analysis & Interpretation: From the above analysis, it seems that 57.69 percent of the respondents are agreed positively towards Indian ethics and values are followed by the females more than males and, 42.31 percent of the respondents are not accepted this. In this,

situation maximum of the people is saying that Indian ethics and values are followed by the females more than males.

3. In the Education institutions are they helping the society to create awareness of the ethics and values?

Opinion	No. of respondents	Percentage
Agree	30	23.07
Strongly Agree	85	65.38
Disagree	13	10
Strongly Disagree	02	1.55



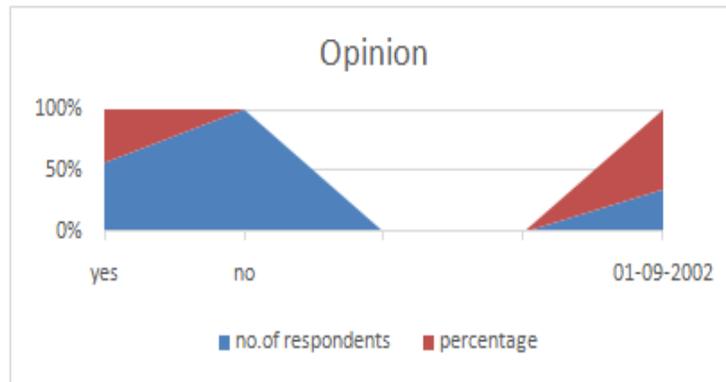
Data Analysis & Interpretation: From the above table, it has been observed that 23.07 percent of the respondents are agreed that education institutions are they helping the society to create awareness of the ethics and values,65.38

percent of the respondents are strongly agreed, 10percentage of the respondents are Disagree, that 1.55 percent are strongly disagree. In this point of view majority of the respondents are agreed that education

institutions are they helping the society to create awareness of the ethics and values.

4. Do you feel that to run a business do they need to follow the ethics and values?

Opinion	No. of Respondents	Percentage
Yes	90	69
No	40	31

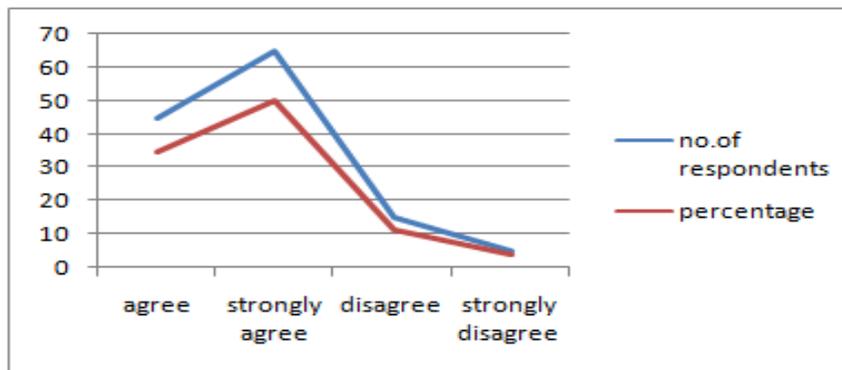


Data Analysis & Interpretation: From the above analysis, it seems that 69 percent of the respondents are agreed positively towards ethics and values to run a business do they need to follow the ethics and values and 31 percent of the respondents are not accepted this. In this,

situation maximum of the people are saying that to run a business do they need to follow the ethics and values.

5. Will you agree that society should follow the ethics and values?

Opinions	No. of Respondents	Percentage
Agree	45	34.61
Strongly Agree	65	50
Disagree	15	11.53
Strongly Disagree	05	3.86



Data Analysis & Interpretation: From the above table, it has been observed that 34.61 percent of the respondents

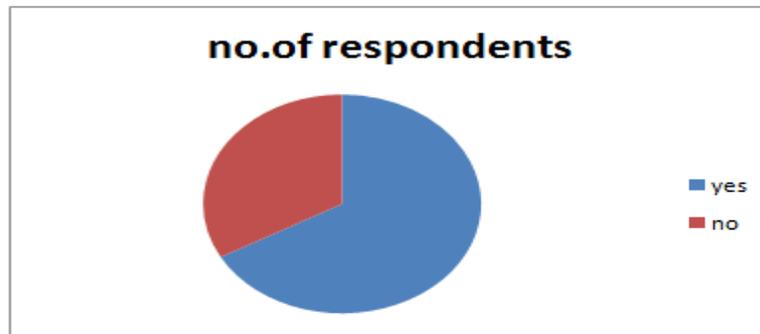
are agreed that, the society should follow the ethics and values, 50 percent of the respondents are strongly agreed

that the society should follow the ethics and values, 11.53 percent of the respondents are Disagree, 3.86 percent are strongly disagreed. In this point of view majority of the

respondents (90 percent) are agreed that society should follow the ethics and values.

6. Do you think that the technological changes are impact on Indian culture?

Opinion	No. of Respondents	Percentage
Yes	87	66.92
No	43	33.08

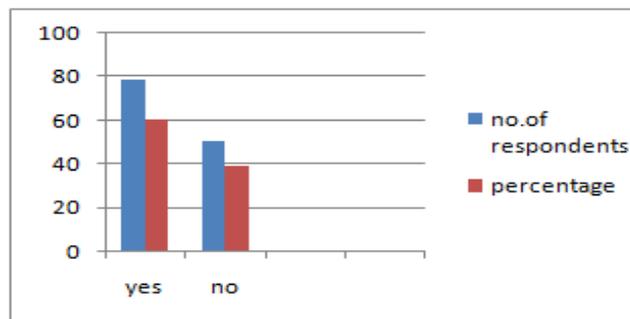


Data Analysis & Interpretation: From the above analysis, it seems that 66.92 percent of the respondents are agreed positively towards the technological changes are impact on Indian culture and 33.08 percent of the respondents are not accepted this. In this, situation

maximum of the people are saying that technological changes are impact on Indian culture.

7. Do you think Indian values and ethics are impact on world culture?

Opinion	No. of Respondents	Percentage
Yes	79	60.76
No	51	39.24



Data Analysis & Interpretation: From the above analysis, it seems that 60.76 percent of the respondents are agreed positively towards Indian ethics and values are impact on world culture and 39.24 percent of the respondents are not accepted this. In this, situation maximum of the people are saying that Indian ethics and values are impact on world culture.

X. FINDINGS

➤ It has been observed that only 46.15 percent of the people only in the present generation.

- Maximum females are following and implementing the Ethics and Values when comparing with Male.
- 88.45 percent of the respondents are accepted that educational Institutions are placing a very significant role to create the awareness about Indian Values and Ethics.
- 69 percent of the respondents are accepted that business people are following the proper Ethical values in their Business.
- Maximum respondents are agreed that society will always to follow the good Ethics and Values.
- Majority of the respondents are agreed that Technological changes are more effect on Ethics and Values.
- Maximum respondents are accepted that Indian Ethics and Values are impact on World Culture.

- [1] <https://www.asitis.com/>
- [2] www.hinduwebsite.com
- [3] www.culturalindia.net
- [4] www.tipitaka.net/tipitaka/dh

XI. SUGGESTIONS

- It is suggested that to create the awareness and importance of Indian Ethics and Values to the young generation
- It is suggested that motivate the all genders in the society to follow and implement the Ethics and Values
- It is suggested that the all educational institutions to take more initiation to involve the all the students all accepts of Ethical and Cultural activities.
- It is suggested that all the business people will maintain the good ethics in their business activities
- It is suggested that to provide the more information to the society to implement the good ethical values.
- It is suggested that to give more importance to ethics than technology.
- It is suggested that always world is looking on Indian Culture and Traditions, to expand the publicity about the Indian Ethical Values throughout the world.

XII. CONCLUSIONS

All the above observations can make us to arrive at taking a bird's eye-view at the society through the Ithihasas of Ramayana which has universal applicability all the times. An introspection of self as well as a retrospection of the world around is possible by keenly following Ramayana and knowing about the quintessence of it. The culture has given everything that is needed for us; our ancestors with a great vision have textured Ithihasas, so as to make us acquainted with morals and ethics. Going through these, referring them with an insight and analysis through Introspection by taking them as metaphors of our life is richly beneficial to keep up our spiritual lead and wellbeing forever.

REFERENCES