VALUE EDUCATION

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VALUE EDUCATION

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Introduction

According to its verbal meaning value signifies that quality of an individual or thing which makes that individual or thing important, respectable and useful. The quality may be internal or external or both.

Values means something that is precious, dear, worthwhile, valuable and estimable and hence worthy of possession. Value is a standard. A value may be described as an emotional attitude, which motivates a person directly or indirectly to act in the most desirable way preferred by him or her. Values are defined as 'beliefs upon which man acts by preferences'. The Oxford Dictionary defines value as something of great worth or importance or standard or principle that is valuable in life.

Values are the guiding principles of life which are conducive to all round development. They give direction and firmness to life and bring joy, satisfaction and peace to life. They bring quality to life. Thus "Value is something or anything which appeals us, satisfying our needs, whether it is material or non-material, satisfaction and desirability are common elements init."

Values regulate and guide human behavior and action in our day to daily life. Values are embedded in every word we select and speak, what we wear, ways in which we interact, our perceptions and interpretation of others reactions in what we are say and soon.

Values are formed on the basis of interests, choices, needs, desires and preferences. These comprise the nuclei of value formation. Values have a selective or directional quality. When preferences acquire certain definiteness, intensity and stability, these become the criteria for judgement, choices, action and grounds for decision-making in behaviour. Value thus is considered to be an enduring belief upon which human beings act by preferences.

Values involve the processes of thinking, knowing/understanding feelings and action. These involve feelings i.e. strong liking for something, feeling deeply about the things one values and so on. People's action often give us clues as to what they value. If we try noticing what a person does in spare time when he or she is not being coaxed or threatened to do a particular activity, we may get some ideas about what he/she values.

Generally, value refers to the 'desirable'. It is difficult, however to define what is desirable, what kind of things/actions are good. What is desirable today may not be a desirable tomorrow and what is desirable here may not desirable elsewhere. Desirable is when our actions promote the general good in terms of the norms and ideals of a particular society and in terms of the consequences of our practices and action.

1.2. CONCEPT OF VALUES

In view of the noted philosopher A.C. Garnett in Religion and Moral life (1955) observed that on account of the ambiguity of the term 'Value' it should be avoided except where the contextual meaning is clear.

According to Maslow, Values are defined in many ways and mean different things to different people. As a matter of fact, it is so confusing semantically that I am convinced we will soon give up this catch-all word in favor of more precise and more operational definition.

The concept of values refers to the criteria used for determining levels of goodness, worth or beauty. Values are estimable and hence worthy of being possessed. The most popular meaning of the concept of values is given by Dewey, John is "To value means primarily to prize, to esteem; but secondarily it means to apprize, to estimate. It means, that is, the act of cherishing something, holding it dear and also the act of passing judgement upon the nature and amount of values as compared with something else. To value in the latter sense is to valuate or evaluate".

Value education is that form of education that stresses the acquisition of living values by learners. It inculcates universal and ethical values such as compassion, courage, honesty, tolerance and truthfulness (Aggrawal, 1992). This helps in nurturing balanced individuals thus creating a humane society. Values are what promote human beings to personhood. These values are inherent in all people and acting contrary to them negates one's personhood. Animals live by instinct; they are driven by instinctive forces and are not answerable to their acts. These instincts drive them to find food, shelter, and to procreate. Human beings are gifted with an intellect that helps them reason about the right course of action especially in moral aspects.

Values represent the aspirations of religions and philosophies that aim to guide people along the path to a better existence. Peoples who practice values develop inner strength and can resist common human weaknesses. Values are beauty and grace of life. They are essential constituents of civilization. Our values given an indication of our character and determine our moral and ethical choices.

According to All port, 'Value is a belief upon which a man acts by preference'. Rokeach defined value 'as an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence' and value system for him is 'as an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance'. According to Hill 'Values are individual beliefs to which people attach significant worth and by which they organize their life. Hence it can be said that values are principles before us that guide and direct our behaviour. Things or ideas are valuable because, we value them and desire to possess them or desire to cherish them.

W.H. Kilpatrick has explained the concept of values as, "That out of man's capacity for goal seeking behaviour arise his wants and efforts and out of these come in consciously chosen goals. Because goals conflict, man isled weigh his goals against each other".

It is generally accepted that values are at the root of all types of behaviours, including those that are morally, politically or economically motivated. Values are subtle and are exhibited through behaviour. Values are our convictions that guide our behaviour. They help us in deciding what is right and what is wrong. Parsons

(1951) opined that the basic social function of values is to motivate and control the behaviour of group members.

Values shape behaviour of both individuals as well as of organizations. The behaviour of individuals affects the behaviour of organization if the individual is a part of organization. Values are used to characterize societies and individuals, to trace change over time and to explain the motivational bases of attitudes and behaviour. Values are more significant to our functioning as individuals and as people. Values exert desirable influences on the way that individuals select, behave and evaluate their worlds.

Values have three basic elements namely, cognitive, affective and volitional. Thus a value goes beyond the cognitive domain to an affective domain to incorporate a volitional element or disposition to act.

An individual organizes his values in a hierarchical way because they differ in their importance to him. Human needs and social demands determine the values of a person apart from his cultural background. It is also said that 'Values are global in nature and culture specific'.

The process of acquiring values begins at birth. That is, primarily values are learned at home but in due course they will change according their experience. Values differ from generation to generation. Different regions may have different values and different cultures have different values. Values changes over time within the same society. They are influenced by the changing needs and present situations of the society. Therefore culture has a strong influence on the values.

Values are relatively stable and persistent. It is accepted that if a person's behaviour can be predicted by his values. Values are the determinants of attitudes and behaviour of an individual. Values are self-imposed rules, or ethical policy we adopt in order to travel through life with a clear ethics.

Thus the concept of value may be concluded as they are priced, precious, worthwhile, estimable, desirable, dear and valuable material things such as property, money, good appearance, children etc., as well as non-material and abstract beliefs/ideas such as truth, desire, justice, honesty, piety, self-respect etc.

1.3. AIMS OF VALUE EDUCATION

Education is not merely acquiring knowledge, gathering and correlating facts, it is to see the significance of life as a whole. Education means self-culture and self-improvement. This is the perennial source of illumination of various walks of life.

Education is to be perceived as an outcome but as an experience in itself, which will enable student to live safe, healthy and fruitful life and become responsible citizens who make positive contributions to the society.

Value education aims at transforming a mind into healthy, innocent, natural and attentive, capable of higher levels of sensitivity and perception. It develops moral, spiritual, aesthetic and social values in a person. It teaches to preserve whatever is good and worthwhile in the culture we inherited. It helps us accept and respect the attitudes and behaviours of those who differ from us.

Education for values aims at promoting broader capabilities, attitudes and skills that matter not just in schools but also life beyond schools, making the world a better place not just for themselves but also for their family, friends, colleagues and others. Education for values underpins the understanding that values are to be inculcated in students not just, for their own interest but also for the common good reflecting the balance between individual's interest and larger interest. The focus therefore cannot only be improving of academic knowledge, practical and technical skills mostly tied to market needs and employability but also holistic education focusing on the emotional and relational skills conducive to health and wholeness of the society and the nation. The aim of holistic development of students can thus be located in education for values. Education in values also prepares student for the world of work. The attitudes and values of hard work, discipline, cooperation, communication skills etc. enable them to develop healthy interpersonal relationships at home and in school which in turn facilitate their better adjustment on the job.

At the individual level, fostering values in school students therefore needs to be seen as an investment in building the foundation for lifelong learning and promoting human excellence. The capacity to listen patience, endurance, cooperation, team work, positive attitude towards study, work and life are the hallmarks of a good student or a person. So values, in fact, promote both academic as well as human excellence. In this sense education for values humanizes education.

At the societal level, education for values aims at promoting social cohesion and national integration for transforming societies, nations and creating a better world. It can contribute to create the aspiration for transformation of the culture of war, violence and greed into a culture of peace; where people learn and understand more about each other's uniqueness, human rights and fundamental freedom; where people learn to care and share to live together in a just, peaceful and compassionate society both in their immediate contexts and in the world at large.

The aim of values education is to encourage young people's awareness of having values and their corresponding relationship to the world in which they live. It is therefore necessary to try and convey the idea of which values people in our society regard as necessary (and through which our society is shaped today). A democratic society demands that an individual should have many skills, among them the skill to deal with conflicting values and to take independent decisions. It demands a critical faculty as well as competence to judge based on your moral principles. Democratic societies must therefore take an interest in that such skills are encouraged. Educators and teachers as well as parents are not just there to practice behaviour based on values, but are mainly there to help adolescents to understand the rules which society has developed, to be able to apply them independently and also to participate in political discussions regarding any possible changes to these rules. For this reason, we need educators who do not insist on their own interpretation of moral principles, rather educators who help adolescents to develop their own skills in applying morals to their lives.

Value education system that aims to enrich the level of our understanding and respect for such values and aims to bring us maturity of mind is called value-based education. Only a value-based education can give our youth the altruistic and benevolent sense of living for others; as Swami Vivekananda said, "They alone live who live for others".

Parents and society try to fix certain values on children. Learning experiences and social interaction offer an outlook and attitudes of children are transformed accordingly. If curriculum is outlined likewise and based on values, particular values are bound to reflect through learning process. According to Evan Smith-1. Value based teacher can only fix certain values. As the teacher so the values. 2. Educational system is a by-product of social and cultural advancement. Both formal and non-formal agencies are equally responsible to create necessary values for the development of personality of students.

1.4. TYPES OF VALUES

Classifying values has always been a complicated task and have been classified differently. This is due to the fact that there are no hard and fast rules to classify values as they are closely interlinked and interrelated. Values are sometimes classified according to the needs and demands of the society.

Personal Values

Personal Values are personal to an individual both in terms of their possession and their use. It is a desire and cherished by the individual irrespective of his or her social relationship. Each and

every individual like to imbibe these values at their personal level. These values make a person good for himself. Examples: ambition, cleanliness, discipline, honesty, loyalty, contentment, courage, creativity, determination, dignity of labour, diligence, excellence, hope, maturity, regularity, punctuality, self-confidence, self-motivation, simplicity, accomplishment, purity etc.

Social Values

Social values are certain behaviours and beliefs that are shared within specific cultures and social groups. These values are cherished and practiced because of our association with others. It imposes the interaction of two or more persons. Social values are always practised in relation to our neighbours, community, society, nation and world. These values are good for the society and form the basis of the relationship of an individual with other people in society. Examples: courtesy, charity, civic duty, fairness, goodness, neighborliness, trust and truth, accountability, brotherhood, dutifulness, forgiveness, freedom, friendship, gratitude, hospitality, justice, love, patience, repentance, responsibility, service, sharing, sympathy, team spirit, tolerance etc.

Moral Values

Moral values are those values that enable an individual in making a distinction between right and wrong and good and bad etc. It particularly refer to the conduct of man towards man in the various situations in which human beings come together. They reveal a person's self-control. Example: fairness, justice, equality, human dignity, honesty, integrity, sense of responsibility, compassion etc.

Spiritual Values

Spiritual values are characterized by the process of 'reflecting on non-material dimensions of life and acquiring insights into personal experiences, which are of enduring worth. They are related to soul and immaterial reality related. They are intangible and are not concerned with material things. They need not be religious values. They affect the individual in his relations with himself'. Spiritual values are eternal and they do not change. They are real ideas. These are concerned with the realisation of the 'Self' and being one with 'Divinity'. Examples: truth, beauty, goodness, unity, pure, love, joy, self-giving, contentment, wisdom, dispassion, self-discipline, devotion to God, etc.

Cultural Values

Cultural values are the standards of what is acceptable or unacceptable, important or unimportant, right or wrong in a community or society. It gives importance to preserve cultural practices, ceremonies, traditions and way of life which might be threatened by the materialistic culture of modern times. They maintain the integrity of language, behaviour, and traditional rites. Examples: hospitality, codes of conduct, social order, tolerance, gentleness, non-violence, love etc.

Ethical Values

Ethical values are a set of moral principles that apply to a specific group of people, professional field or form of human conduct and interaction. Ethics are based on the awareness that a human being is essentially spiritual and intrinsically valuable. Ethical values respect human rights through self-restraint, non-aggression, integrity, justice

and honesty. A person with ethical values can be trusted and will be respected and revered. These values presuppose moral courage and the power to act according to one's moral convictions even at the risk of financial, emotional or social security. These relate to our personal behaviour with our fellow beings. Among these we include values like honesty and truth etc. All moral values are also covered under ethical values.

Behavioural Values

Behavioural values refer to all good manner that are needed to make our life successful and joyous. They are those values which will express our conduct and behaviour in our daily life. Behavioural values will adorn our life and spread cordiality, friendliness, love all around. Example: cordiality, integrity, trustworthy, kindness, loyalty etc.

Instrumental Values

Instrumental values are such values that are useful in deriving some other benefit through them such as economic gain or an increase in status. Example: education, political power etc.

A subject is said to have instrumental value when it is pursued, not for its own sake, but for some ends beyond itself. Instrumental values include preparatory or introductory, practical or utilitarian, socializing and conventional values.

Intrinsic Values

Intrinsic value are values which are judged well, not for something else, but in and of themselves. Intrinsic values are such values that are pursued and possessed for their own sake. It refers to

the value of an object has solely by virtue of its 'intrinsic properties'. Intrinsic values are said to be inherent in themselves. They are supposed to be invaluable in an absolute sense. Examples: goodness, beauty, artistic expression, happiness, truth and bliss. They themselves are the ends and not the means for achieving some other end.

Aesthetic Values

Values which give us pleasure and happiness are known as aesthetic values. Aesthetic values represent and seek to emulate the beauty of the Divine through the arts. To intensify appreciation, to strain and alert every sensitivity to a full appreciation of a value is to treat it as an aesthetic value. Things and activities which gives joys of beauty are aesthetic values. Example: beauty, taste, architecture, calligraphy and literature.

Democratic Values

A person with democratic outlook is characterized by – respect for individuality, equal treatment to all, irrespective of their sex, caste, language, religion, colour, race, family status etc. ensuring equal social, political and religious rights to all, impartiality and social justice and respect for the democratic institutions.

According to National Curriculum framework for School Education (2000), "Truth, righteous conduct, peace, love and non-violence are the core universal values that can become the foundation for building the value based education programme. These five universal values represent the five domains of human personality – intellectual, physical, emotional, psychological and spiritual - are correlated with the five major objectives of education,

namely, knowledge, skill, balance, vision and identity. In addition, key qualities like regularity, punctuality, cleanliness, self-control, industriousness, sense of duty, desire to serve, responsibility, enterprise, sensitivity to equality, fraternity, democratic attitude and sense of obligation to environmental inculcation and nurturance of moral , ethical, humanities and constitutional values.

1.5. NEED AND IMPORTANCE OF VALUE EDUCATION

Value education has a special role in our country with different diversities in religion, ethnicities, cultures and language backgrounds. Such education is to foster in the long run a culture of 'unity in diversity', a culture of tolerance for pluralism and a culture that promotes peaceful means for resolving problems and issues.

Ghandhiji considers value as an inseparable component in the full flowering and development of personality. These values are also considered as determinants of human behaviour. They play a vital role in the lives of every individual. Values are enduring and they facilitate standards that guide the conduct of human beings.

In this present modern era, there has been a substantial erosion of values, the fabric of society is being from and age-old ties are breaking up and hence value education aims to provide direction for personal, emotional, social, cultural, ethical, moral, humanistic and spiritual development. There has been a rise in the number of cased of children with emotional disturbance, anti-social behaviour and drug abuse. The magnitude of value crisis indicates the need for value education in schools and demands conscious, planned, persistent and purposive efforts by teachers. Value education needs to be integral component of curricular and co-curricular activities.

Education becomes meaningless unless accompanied by knowledge of values. Educated and intelligent people with poor values in life not only make their own life miserable but also bring more harm to the society than good. The goals of education are not just to produce individuals with knowledge and memory but also to produce individuals with values. Superstitious, ignorance, intolerance and narrow perceptions lead to fights, riots and war, making life miserable to everyone. The consumerist and commercial ethos of our times have made primary goal of education to be to acquire material success and power in goal of education to be to acquire material success and power in this competitive world. As a result the basic values like honesty and tolerance are neglected in personal and public life of people, resulting in the rise of crime, violence, cruelty, greed and apathy to human sufferings. There is a need to overcome the narrow casteist, communalist, linguistic and regional divides among the people and to promote unity, social and national outlook. Values of idealism, altruism, selflessness and service to fellow humans are vanishing from our life. There is also a need to develop sensitivity to the beauty of art, literature, craft and nature.

A number of modern values such as democracy, equality, liberty, fraternity, global perception, international co-operation, environmental protection of human rights have developed in recent decades. These values are to be inculcated in the children right from childhood. Children inherit their values from their parents, teachers and those around them. The information on values they get from these sources has to be supplemented or corrected through value

education in the school. They should be made aware of the importance of leading value-based lives. Values should be deliberately inculcated, directly or indirectly, so that along with mainstream curriculum, they also acquire necessary knowledge and skills that prepare them to be responsible citizens.

The National Curriculum Framework (2005) stress on education for peace in schools as a counteracting measure to the unprecedented violence that exists globally, nationally and locally. It also opines that education for peace, tolerance, justice, intercultural understanding and civic responsibility. It embodies joy of living and encompasses respect for human rights, justice, tolerance, cooperation, social responsibility, respect for cultural diversities, in addition to a firm commitment to democracy and resolving conflicts non-violently.

Education without values is not Education at all. In these circumstances, the need to reorient education and the school curricula with value education should receive priority. There is a need for country wide concerted efforts in this respect. A majority of the children are studying in schools today and they would become tomorrow's full-fledged citizens. Anything imbibed at an impressionable age would have long lasting effect. If they come out of schools with a value-laden bent of mind, the country's future would be in safe hands.

1.6. PERSONAL DEVELOPMENT INTRODUCTION

The development of one's personality, done in the right manner, is a challenging and rewarding task for every individual, particularly for the energetic youth who can gain much from it. It is challenging

in that it demands hard, methodical labour, perseverance and careful attention. And it is rewarding since no effort in this direction goes in vain. In fact, every effort brings success and satisfaction proportionate to the attempt. Moreover, it is every person's duty to work towards it, since personality development is necessary for success in any field.

What Is Personality?

According to the Cambridge International Dictionary of English, 'Your personality is the type of person you are, which is shown by the way you behave, feel and think.' Personality, according to the Long man Dictionary of Contemporary English, is the 'whole nature or character of a person.'

How a person behaves, feels and thinks; how he conducts himself in a given set of circumstances is largely determined by the state of his mind. Mere external appearance or a person's speech or mannerisms are only fringes of one's personality. They do not reflect the real personality. Personality development in the real sense refers to deeper levels of a person. So a study of our personality should start from a clear grasp of the nature of our mind, and how it functions.

Necessity to know our mind

We intend to do many things – make resolutions to cultivate good habits, to kick certain bad habits, to study with concentration, to do something with a concentrated mind. Very often our mind rebels, forcing us to beat a retreat from our efforts in implementing our resolutions. A book is open before us, and our eyes are open. But the mind has started wandering, thinking about some past events or

some future plans. The same thing happens when we sit for a few minutestryingtoprayorthinkofadivinenameorform.SaysSwamiViveka nanda: 'Free! We, who cannot for a moment govern our minds on a subject, focus it on a point to the exclusion of everything else for a moment! Yet we call ourselves free. Think of it!"

The fourfold functions of the mind

The human mind has four basic functions. This can be illustrated by an example: suppose I meet a person whom I had met somewhere, say, about ten years before. I try to recollect when and where I met him and who he is. From the inner recesses of my mind there begins a process of scanning, as it were, to check if there are any events stored there connected with the person. Suddenly I am able to recognize the person as so and so and finally say 'he is the same person I met in such and such a place,' etc. I now have a firm knowledge about the person.

Analyzing the above example, we are able to discern four functions of the mind:

1. **Memory**

   The storehouse of memory and impressions of our past experiences presents various possibilities before the mind. This storehouse is called chitta. It is in this storehouse that the impressions of our thoughts and actions-good and bad – are stored. The sum total of these impressions determine our character. This chitta, again, is what is known as our subconscious mind.

2. Deliberation and Conceptualization

Not yet sure, the mind examines the many options presented before it. It deliberates on several things. This faculty of the mind is called manas. Imagination and formation of concepts are also functions of the manas.

3. Determination and Decision-making

Buddhiis the faculty responsible for decision-making. It has the capacity to judge the pros and cons of things and find what is more desirable. It is also the discriminative faculty in a person, which enables him to discriminate between the real and the unreal, between what is to be done and what is to be avoided, what is morally right and what is wrong. It is also the seat of will power so essential for personality development and hence this aspect of the mind concerns us the most.

4. I'Consciousness

Appropriating to oneself all physical and mental activities e.g., 'I eat', 'I see', 'I talk', 'I think', 'I am confused', etc., is called ahamkaraor 'I' consciousness. As long as the 'I' identifies itself with the undisciplined body-mind complex, human life is dictated by events and circumstances of the world; we become happy with pleasurable events, and miserable with adverse circumstances. More the mind gets refined and disciplined, more does one get to know the real source of 'I' consciousness. Correspondingly, a person becomes more balanced and equipoise in his daily life. Such a person is no longer swayed by any event or circumstances of life.

These four aspects of the mind, vizmanas, buddhi, chitta and ahamkara, are not watertight compartments. It is the same mind called by different names based on its functions.

More about the mind

The Katha Upaninshad describes human personality with the help of a chariot allegory. Our 'I' is represented by the master of the chariot; the body is the chariot and the buddhi the charioteer. The manas is represented by the reins to which are yoked the horses representing the sense organs- ears, skin, eyes, tongue and nose- which are the five windows in a human being that give him or her the knowledge of objects in the world. The sense objects represent the road on which the chariot travels. The human being who identifies himself or herself with this body- mind system is said to be the enjoyer of objects or the fruits of actions.

If the horses are not woken and if the charioteer is asleep, the chariot cannot reach its destination. It can even overturn and spell the death of the master. Similarly, if the sense organs are not disciplined, and if the power of discrimination lies dormant, one cannot reach the goal of human life.

On the other hand, if the horses are woken and the charioteer is wide-awake, the chariot reaches its destination. Even so, if the buddhi is wide awake, and if the sensory system together with the mind is disciplined and controlled, a human being can reach the goal of his life. What is that goal? We will come to it shortly. Another important activity of the mind that concerns personality development is our emotions. More the emotions are under control, healthier becomes one's personality. Emotions can be broadly classified into two types, viz attraction and repulsion. Love, admiration, aspiration,

sympathy, joy, veneration, pride and the like indicate attraction. Hate, anger, fear, sorrow, jealousy, disgust, shame, etc are of the nature of repulsion. As long as one is entangled with the undisciplined mind, one's personality does not really develop. Buddhi, the charioteer, serves as an effective instrument of self-development by controlling the emotions and raising the higher self from the hold of the lower mind.

I   Activities

1. Make a list of 5 occasions each when you have and have not considered help or priority to individuals of your opposite gender.

2. List 5 ways by which you will help the physically challenged.

3. Describe in 200 words any experience you have had with an intellectually challenged individual.

II   Record as indicated in the table

S.No	Criteria/Person	Explain Respect Given to	Reason	Not respected	Reason	Vow
1.	Age					
2.	Experience					
3.	Maturity					
4.	Family members					
5.	Neighbours					
6.	Co-workers					

Character formation towards positive Personality

There are certain values that are extremely necessary for life, but which are generally ignored by the modern system of education. Today's education lays emphasis on accumulation of factual knowledge, but fails to mould the character of the youth. Our young people therefore have failed to acquire the means by which they can make themselves spiritually strong, courageous, bold and upright. The intellect gets sharpened by means of studies. Should there not be similar training for the cultivation and control of our minds and hearts? Our intelligentsia does not seem to have arrived at a constructive plan for the training of character as yet. The proverb goes, "A single good act is worth a ton of advice." Many enriching experiences and incidents in successful lives are not only of interest and significance, but also help in the moulding of character.

What is character?

Every action and thought of ours leaves an impression in our mind. These impressions determine how we respond to a given situation. The sum total of all our impressions is what determines our character. The past has determined the present. Even so the present- our present thoughts and actions – will shape our future. This is a key principle governing personality development.

"A nation may conquer the waves, control the elements, develop the utilitarian problems of life seemingly to the utmost limits, and yet not realize that in the individual, the highest type of civilization is found in him who has learned to conquer self".

"This universe is simply a gymnasium in which the soul is taking exercise; and after these exercises we become Gods. So the value of

everything is to be decided by how far it is a manifestation of God. Civilization is the manifestation of that divinity in man".

The divine core of our personality is covered, as it were, by five dimensions:

- **Physical dimension** consisting of our body and senses.
- **Energy dimension** which performs digestion of food, circulation of blood, respiration and other activities in the body.
- **Mental dimension** characterized by the activities of the mind, like, thinking, feeling and emotions, etc.
- **Intellectual dimension** characterized by the determinative faculty in a person. This is also the seat of discrimination and willpower.
- **Blissful dimension** experienced as bliss during deep sleep.

Some essential qualities for personality development:

1. **Faith in one self**

   Swamiji held faith in one's potential divinity as the sheet anchor of personality development. Faith in God came next only to faith in oneself. If one believes that one's real nature is the spirit not the body or the mind – one would be a better individual with strong character.

2. **Think Positive Thoughts**

   Swamiji decried, in no uncertain terms, there should be weakness in human beings. Positive, wholesome thoughts based on our inherent divinity are essential for a strong character. 'Go

on doing good, thinking holy thoughts continuously, that is the only way to suppress base impressions… Character is repeated habits and repeated habits alone can reform character. Further, according to Swamiji, the only sin is to think of oneself and others as weak.

3. Attitude towards Failures and Mistakes

Swamiji advocated upholding the ideal once again even if a person failed a thousand times. He appreciated committing mistakes and learning from them rather than leading an inert existence like a wall, which cannot even tell a lie.

4. Self-reliance

Man is the maker of his own destiny, said Swamiji: 'We are responsible for what we are, and whatever we wish ourselves to be, we have the power to make ourselves.

5. Renunciation and Service

Swamiji held selfless service as a paramount means to character development. This, coupled with renunciation of selfishness and desire for the fruits of action, was considered by Swamiji as the twin ideal of our nation 'Intensify her in those channels,' said he, 'and the rest will take care of itself'.

The ideal of all education, all training should be this man-making. But, instead of that, we are always trying to polish up the outside. What use in polishing up the outside when there is no inside? The end and aim of all training is to make the man grow. The man who influences, who throws his magic, as it were, upon his fellow-beings, is a dynamo of power, and when that man is ready, he can do

anything and everything he likes; that personality put upon anything will make it work.

What the youth really need are proper ideas, inspiring models and appropriate guidance to help them realize their mistakes and correct themselves, rather than criticizing them violently, attacking verbally or condemning out rightly. Are the youth an asset to the nation? Are there among them builders of the nation who can make her hold her head high among other nations? Are they capable, with the education they have been given, of defending themselves and the country? Have they some concern, some feeling and sympathy for the millions of poor people who have been subjected to repression and exploitation for centuries, people whose sweat of labour has provided them with the privilege of education, job and other amenities? Have they at least the keen desire to attain a level of achievement in the field chosen by them? Has the education taught them the virtues of honesty and responsibility? What can the nation expect from the youth who are physically weak, who are slaves of comfort and luxury, who are idling parasites, sucking the blood of the nation?

The youth are the symbol of a nation's enthusiasm, energy and hope. If we cannot make their irrepressible energy flow in proper and useful channels, all our national projects will go down the drain. What directions do the minds of the educated youth, who received their training because of the hard work of the people of the nation, take today? Do they have a sense of dignity of labour? Today, teachers and parents think that the purpose of their lives is fulfilled when their children are educated, pass examinations, get a job and

earn money. Nobody seems to be concerned about whether children imbibe any noble qualities and become good human beings.

There is a solution to the problems of the youth. The solution lies in re-establishing the self-confidence of the youth, in showing them the way of regaining their faith in themselves. With this, not only the individual but also the society rises to the heights of great achievement. When an individual becomes aware of his own tremendous potentialities, when he realizes that he himself is the architect of his future, he tries honestly to come up in life just like a man who falls to the ground will use the ground itself for support to standup.

Many of the leaders who fought for the freedom of India staunchly believed that the country has a special spiritual message to give to the world. Gandhiji imbibed the spirit of this message in his life and inspired his countrymen to live a life of selfless service for the good of the nation. The fight for freedom started only with the noble urge for preserving the culture and virtues of the people and also ensuring their welfare and well-being. At the dawn of the freedom movement, Swami Vivekananda gave a clarion call to the people to imbibe the spirit of true religious idealism as laid down by our great seers, based on the universal principles of the divinity present in every human being, the solidarity of the universe, the essential unity of all religions and service of God in the human being. Indeed, these are the answers to the fundamental questions about life and existence. Hence these truths are applicable for all times and for all places.

The educated have a great role to play. And the role of young people is still greater. It is not material help alone that provides a cure for the ills of the world. "We may convert every house in the country into a charity asylum; we may fill the land with hospitals, but the misery of man will still continue to exist until man's character changes," says Swami Vivekananda. We will be doing the greatest service to humanity not only by raising the roofs of houses but also by raising the minds of people.

Industry makes genius

Look at the history of the world. All those who have achieved something great have done so by means of hard work. They were wholly absorbed in their work. Such work gave them limitless joy and contentment. It imbued them with energy and self-confidence.

Thomas Alva Edison, the uncommon genius, with more than two thousand inventions to his credit, said, "Inventions are not accidents; they are the rewards for unceasing effort." Genius is one-percent inspiration and ninety-nine percent perspiration. Genuine success and unending industry-are inseparable companions. In spite of hard work, one may fail. But without sincere effort no one can attain excellence. We should remember that we could get valuable objects only by means of continuous effort. It is only in the dictionary that "success" comes before "work."

"Take up one idea. Make that one idea your life; think of it; dream of it; live on that idea. Let the brain, muscles, nerves, every part of your body be full of that idea, and just leave every other idea alone. This is the way to success, and this is the way great spiritual giants are produced."

From Mediocrity to excellence

Sir William Osler was one of the most reputed physicians of Canada. As a student, anxiety and stress often tormented him. When he was studying at the General Hospital in Montreal he was acutely distressed with the thoughts about his future. Anxiety, doubts and uncertainties besieged him. The volume of books he had to read for the final-year examination unnerved him. He wondered whether he would be able to cope with the year ahead. He felt unequal to the task of keeping in mind the myriad facts and writing the examination. Even if he passed the examination, the problem of securing a job would stare him in the face. Should he launch on independent practice? That would require heavy investment and the grace of Lady Luck. How could one be sure about success in this world characterized by cutthroat competition? On the whole, his mind remained torn with anxieties and doubts about success in life. But a single statement of Carlyle, which he happened to come upon quite accidentally, changed the course of his life completely. "Our main business is not to see that lies dimly at a distance, but to do what lies clearly at hand." This lifted him up from the abyss of depression. It kindled in his heart the flame or inspiration needed to transform him into an extra-ordinary man. He shaped himself into a man of heroic deeds. That statement became a magic formula for the triumphs of his life.

Later, he was instrumental in taking the famous John Hopkins Institute to its height of all- round development. He had the honour of serving four Universities as Professor. He became the Professor at

the Department of Medicine, Oxford University. The British Government decorated him with several medals and titles.

William Osler, once addressing the students of Yale University, said: "My reputation as a popular writer, a distinguished Professor of a reputed University like Oxford may lead some of you to think that I am a born genius. But that is not the truth. My close friends know how mediocre my intellectual powers are."

Let there be light

Swami Vivekananda said, "The remedy for weakness is not brooding over weakness, but thinking of strength that is already within them."

As I have said to the Indian people again and again, if there is the darkness of centuries in a room and we go into the room and begin to cry, 'Oh, it is dark, it is dark!' will the darkness go? Bring in the light and the darkness will vanish at once. This is the secret of reforming men. Suggest to them higher things; believe in man first. Why start with the belief that man is degraded and degenerated? I have never failed in my faith in man in any case, even taking him at his worst. Wherever I had faith in man, whether he appears to you to be a very learned one or a most ignorant one. Have faith in man, whether he appears to be an angel or the very devil himself. Have faith in man first, and then having faith in him, believe that there are defects in him, if he makes mistakes, if he embraces the crudest and vilest doctrines, believe that it is not from his real nature that they come, but from the want of higher ideals. If a man goes towards

what is false, it is because he cannot get what is true. Therefore the only method of correcting what is false is by supplying him with what is true. Do this, and let him compare.

You give him the truth, and there your work is done. Let him compare it in his own mind with what is already in him; and, mark my words, if you have really given him the truth, the false must vanish, light must dispel darkness, and truth will bring the good out."

1. Identify one role model for each of the following:

S.no	Characteristic	Role Model	Salient feature of incident
1.	Truthfulness		
2.	Contructivity		
3.	Sacrifice		
4.	Sincerity		
5.	Self-control		
6.	Altruism		
7.	Tolerance		
8.	Scientific vision		

MODEL QUESTIONS

1. Define value education. What is your opinion of the need for value education in the curriculum?

2. Highlight the role of today's youth in building a well-governed nation.

3. What constitutes the personality of an individual? Explain giving examples of a virtuous life.

4. What is the importance of character in developing a positive personality?

5. Describe any touching experience you have had with or heard of any one of the following:

   a) Physically Challenged   b) Intellectually Challenged

   c) Gender equality

6. How dies one's mind help in self-analysis and behaviour?

7. Share incidents of eminent personalities demonstrating any two of the following:

   a) Altruism   b) Sacrifice

   c) Tolerance   d) Truthfulness

8. What are the components of value education? Integrate their role in character formation.

9. What would you do in a situation when you find your classmates ragging your junior? Explain a situation and give the action with reasons.

10. Explain the interrelationships of dependence between members of a family, including the aged.

Human Values

2.1. HUMAN VALUES: ROLE OF FAMILY, SOCIETY AND EDUCATIONAL INSTITUTIONS

Human values are necessity in today's society and business world. Human values are the features that guide people to take into account the human element when one interacts with other human. They have many positive characters that create bonds of humanity between people and thus have value for all human beings. They are strong positive feelings for the human essence of the other. These human values have the effect of bonding, comforting, reassuring and procuring serenity. Human values are the basis for any practical life within society. They build space for a drive, a movement towards one another, which leads to peace. In simple term, human values are described as universal and are shared by all human beings, whatever their religion, their nationality, their culture, and their personal history. By nature, they persuade consideration for others.

Common human values are as under

- Brotherhood, friendship, empathy, compassion, and love.
- Openness, listening, welcoming, acceptance, recognition, and appreciation.
- Honesty, fairness, loyalty, sharing, and solidarity.
- Civility, respect, and consideration.

The function of these basic values enable every human to realize or maintain highest or human value for establishing relations of peace and yet it remains indefinable. Its understanding varies according to age (child, teen, adult), to one's education and surrounding culture. It is better assumed when combined with other values: a disposition that is deeper than graciousness, very close to consideration, and approaching appreciation. Truly, to respect someone, one must be able to appreciate some of his/her human qualities, even if one does not appreciate his/her opinions or past behaviour.

Several universal human values such as Truth, Righteous conduct, Peace, Love and Non- violence are directly associated to physical, intellectual, emotional psyche and spiritual facets of human personality. There is need and urgency to reinforce these values for a better and humane society. These are described below:

Co-operation: It is the procedure to work jointly to attain some goal, but many scholars visualize co-operation as a luxury and not an important human value. It is unquestionably one of the most vital assets one can have when working through a problem. Having the opinions and voice of another person will not only draw out a discussion of the topic, but also lead person to good solution. Co-operation has been under-appreciated for years in its importance and should be held in high regard. Caring: This human value is viewed as exhibiting kindness and concern for others, the true importance of this value comes from the work or practice of looking after those unable to care for themselves. Caring for others both physically and spiritually is an extremely important value to have; people will

always rely on someone else for help at one point or another, but we often fail to realize how much of a difference caring for another person can make.

Honesty: Honesty is also vital human values. Presently, adopting an honest approach can often feel intimidating and impossible, but people fail to realize is that it is not the act of simply telling the truth that makes someone honest rather the quality of person who is being honest. An honest person is often straight, upright, sincere and fair and being an honest person brings more reward to the soul than the damage a lie could do.

Love: The presence of love in human life, the love they have for their families, friends, our faith and for themselves is important source of energy to lead smooth life.

Respect: Respect is a feeling of deep esteem for someone or something elicited by their abilities, qualities, or achievements.

Faith: Faith is complete trust or confidence in someone or something.

Beauty: Beauty is something that has really been spoiled by human society. The way we think about something that is beautiful is judged on a purely physical response, but the true meaning of beauty is being in balance and harmony with nature. Many researchers would argue that beauty is not a human value and, although beauty is a subjective experience, when they analyse what a subject of beauty is, it becomes anything that resonates with personal meaning, not just emotion. The prominence of this Human Value is clear when people think about the things that bring meaning into

their life such as family and friends, these things become beautiful in a greater sense.

Trust: Trust can be understood in many ways, but finally it comes down to reliability and truth. Without trust, the world simply would not function.

Integrity: As a human value, integrity is imperative that people stand spiritually undivided and hold true to our integrity, the importance of which is often forgotten.

Wisdom: Wisdom is also significant human value in many ways; under-appreciated in its importance, in its value in our lives and in its true meaning. Wisdom is also very often confused with words like knowledge or intelligence but the word wisdom is defined as the quality of having experience and good judgment and the resulting soundness of that action or decision.

A value system is a continuing organization of beliefs concerning preferable modes of conduct along a continuum of importance. Therefore the importance of different values co-varies with the importance of others in the value system.

2.2. INTRODUCTION

Value literally means something that has a price, something precious, dear and worthwhile. It is defined as a belief upon which man acts by preference. By a close examination of different sources of the meaning of values, we may say

   i)   Values are general standards and higher order norms.

   ii)   Value is a belief that something is good and worthwhile.

   iii)   Value is a measure of goodness or desirability.

iv) Values are socially defined and accepted desires and goods that are internalized through the process of learning, socialization and conditioning.

Importance of Values

i) Good values are the spontaneous manifestations of a sound character and values form the central pole around which our actions, desires and ambitions are organized.

ii) Values guide our behaviour and give meaning to our existence.

iii) Values assist us to take right decisions and make choices.

iv) Values give direction and firmness to life and help us to be morally sound.

v) Values set goals for achievements and they motivate, define and colour all our activities in cognitive, affective and co native domains.

The value process is usefully seen as being composed of the following sub-processes:

i) Choosing from alternatives.

ii) Choosing after thoughtful consideration of consequences.

iii) Choosing freely.

iv) Prizing and cherishing.

v) Publicly affirming and appropriate sharing.

vi) Acting upon and

vii) Acting upon with some consistent pattern and repetition.

The goal of the value clarification approach (Simon, etal 1972) is to help people use these seven processes of valuing in their own lives by applying these valuing sub-processes to already formed beliefs and behaviour patterns and to those still emerging.

Religion, education, social and national traditions and structure are pillars of certain values. The human conscience is also a source of value awareness. When true values are inculcated among our students they help them to take a voyage in the stormy sea of life.

Categorisation of Values

1. Constitutional and National Values
2. Social Values
3. Professional Values
4. Religious and Moral Values
5. Aesthetic Values

1. Constitutional Values

Introduction

India became an Independent country on August 15, 1947 and a democratic constitution was established on January 26, 1950. The Indian society upholds a set of values namely, democracy, socialism and secularism, which guide the life of the individuals and group functioning. These three basic values are stressed in the preamble of the Constitution of India as

"We, the people of India, have solemnly resolved to constitute India into a Sovereign, Socialist, Secular, Democratic Republic" and to provide security to all its citizens.

Meaning of Democracy

In the famous words of Abraham Lincoln, "Democracy is the Government of the people, by the people and for the people". According to Dr. S. Radhakrishnan Commission report "Democracy is the way of life and a more political arrangement. It is based on equal freedom and equal rights for all its members regardless of race, religion, sex, occupation or economic status".

The following are the fundamental assumptions of democracy:

a) Respect for the dignity of the individual.

b) Freedom of action, speech and movement on existing of the society.

c) Equalitarianism.

d) Good citizenship.

e) Faith in change and peaceful methods.

f) National character and sense of tolerance.

g) Scientific temper of mind.

Secularism

The Indian concept of secularism is concerned with giving equal regard for all faiths and creeds and developing a spirit of reverence and tolerance for all faiths.

Secular Values of a Secular-minded Individual

i) Treating all religions on an equal footing.

ii) Implying freedom of worship and tolerance.

iii) Encouraging rational thinking and scientific temper of mind.

iv) Inculcating moral and spiritual values.

v) Believing in co-existence and discouraging dog matricides.

The Concept of Socialism

Socialism is concerned with establishing a new social and economic order on the basis of equality of opportunity and on the social, political and economic justice. Education has to be geared for achieving pattern of society.

To achieve socialism

a) General education has to be geared to productivity.

b) Practical and utilitarian aspects to be emphasized in education.

c) Innovative socialized and group instructional strategies to bead opted.

d) Social and national services are to be made as integral components of education.

The democratic social order is our national objective. The Constitution of India, lays emphasis on the above four pillars of democracy. The Indian Constitution has approved the following national values:

1. Justice - social, economic and political.

2. Liberty - of thoughts, expression, belief, faith and worship.

3. Equality - of rights and opportunities and to promote among the mall.

4. Fraternity - assuring the dignity of the individual and the unity and integrity of the nation.

National Values

1. Justice

The justice is built upon affirmative and collective relations and dependent on collective interests of individual groups and society. It includes social justice, economic justice and political justice.

2. Liberty

Each citizen has the right to freedom of speech. But it should not harm and ignore the national, social and even the personal interest of others. It should not jeopardize the national unity and social amity. Liberty is essential for individual progress and progress of society.

3. Equality

It is necessary to achieve the ends in liberty. It is one of the important social objectives of democracy.

4. Fraternity

For the glory of the individual and society, both the unity of the nation and the dignity of the individual is of vital importance. The feeling of compassion, love among human beings and the feeling of friendship are necessary for fraternity with a national feeling.

National Integration

In India we have multi-cultural, multi-lingual, and multi-traditional groups. Our constitution emphasizes the concept of unity in diversity and expects every citizen of India to honour the feeling of national and emotional integration.

Respect for all religions

India is a country of plural religions. The feeling of hatred towards religion may hamper the unity of democratic India. Each Individual is free to follow his own faith and principles of religion. Each individual has to respect other religions.

2. Social values

Introduction

On account of radical changes brought about by technical, scientific and technological advancements, our society has been undergoing rapid changes in every walk of life. The basic objective of socialism is to establish a new social and economic order on the basis of equality of opportunity and on the social, political and economic justice.

Individuals constitute society which has certain ideals, models and norms in respect of social behaviour, duties and responsibilities towards one another. Social values refer to those values which are oriented towards social amicability and coherence. They necessitate the interaction of two or more persons. Social values are always practiced in relation to our neighbours, community, society, nation and the world.

Social Values

Some of the social values may be listed as follows:

1. Love towards humanity	-	Brotherhood, Sharing
2. Sincerity and honesty	-	Dutifulness, forgiveness
3. Faith in co-operative living	-	Friendship, team spirit
4. Good citizenship	-	Sympathy, sportsmanship
5. Integrity of character	-	Magnanimity
6. Faith in change and peaceful methods	-	Patience, tolerance
7. Scientific temper of mind	-	Responsibility
8. Concern for environment	-	Conservation of natural resources.

Inculcation of Social Values

a) Laboratories

Students develop scientific attitude towards social life.

b) Libraries

Practice patience while sitting together for study by self.

c) Hostels

Lead corporate life imbibing the spirit of living together, sinking differences and behaving harmoniously.

d) Academic activities

Develop intellectual activities

e) Extra-curricular activities like N.C.C, N.S.S etc

Inculcate patriotic virtues and strengthen common bonds of spirit.

C. Professional Value

Many professions are in existence and each profession has got its own independent values. Irrespective of the specific nature of profession, the following are the common values of all the professions:

- Knowledge thrust
- Commitment
- Sincerity and honesty
- Resourcefulness
- Competence
- Responsibility
- Self-discipline

- Regularity and Punctuality
- Integrity
- Spirit of enquiry
- Confidentiality
- Self-study
- Sense of social responsibility
- Accountability
- Dutifulness
- Service

Professional Value

A few of the professional values may be explained as follows.

Accountability is related to responsibility. It is an indicator for measuring the depth of one's responsibility. Accountability is concerned with discharging an assigned duty carefully, sincerely and diligently.

Dutifulness is concerned with the fulfillment of obligations and tasks. It is a commitment to complete one's work for the society, obeying rules and regulations.

Regularity and punctuality win the respect of others. We become dishonest and unreliable when we fail to practice regularity and punctuality in our life.

Honesty means truthfulness It is concerned with accepting one's potentialities and limitations and admitting the truth on all occasions. Honesty demands upright thinking and brings respectability.

Rabindranath Tagore observes, "A teacher can never truly teach, unless he is still learning himself. A lamp can never right another lamp unless it continues to burn its own flame". Hence to be competent in any profession one has to develop knowledge thirst to keep in pace with the emerging trends, specifically in his field of specialization.

D. Religious Values

Introduction

Religion is based on certain moral principles. The core of all religions is the welfare of human beings. It is a way of life and binds human beings. Due to difference in land, climate, culture and language, many ways of worship came into existence. All religions emphasize a sense of brotherhood, sisterhood and love.

Religious Values

The following common values of life are recommended by all the religions of the world.

- Tolerance
- Broadmindedness
- Simplicity
- Welfare of mankind
- Pursuit of truth
- Holy life
- Simple living
- Purity
- Honesty
- Prayer

Respecting the place of worship and tolerance for other religions are to be treated as supreme values of human beings. Participating enthusiastically in the celebrations of other religious festivals, and respecting literature of other religions have to be developed.

E. Moral Values

Introduction

Moral Values are the standards of good **or** evil **or** principles of right **or** wrong **or** desirable **or** undesirable which govern an individual's behavior **or** choices.

Moral Values

Moral values are acquired as a part of cultural evolution. Individual's morals are derived from society and government. In due course the moral values may change as laws. When society moves into the modern era the earlier system of laws may vanish. **Faith, loyalty, non- violence, obedience, purity, truthfulness** are examples of moral values.

Inculcation of Moral Values

1. Parenting
2. Peer guidance
3. Conscience
4. Disapproval
5. Shunning
6. Enforcing laws

Another source of moral values is the religion. Each religion has an in-built list of do's and don'ts. They prescribe a set of codes and principles which have a great impact on the behaviour of followers.

F. Aesthetic Values

Introduction

Aesthetic values are values concerned with beauty or the appreciation of beauty. They provide pleasure and happiness to the individual and are composed of feelings of heart and mind. Enjoying or appreciation of music, literature, painting, drawing, sculpture, natural scenes, paper work, modeling, etc. belong to this category of values. Particularly, children possess aesthetic impulses and express their impulses through paintings, music, modeling, etc. from their infancy. One can enjoy beauty in science as well as in poetry, sculpture and painting. Aesthetic value is concerned with questions of beauty and artistic taste.

Inculcation of Aesthetic Values

i) By providing opportunities for extra-curricular activities and histrionic talents like music, drama, dance, recitation and other cultural activities.

ii) Exposing students to the work of artistic beauty.

iii) Role of mass media.

G. Environmental Ethical Values

Introduction

The earth is unique among all the planets in our solar system. It is with plentiful resources and providing sustenance for the survival of human beings. But today everywhere in the world, environmental

degradation is escalating. The air, land and water are increasingly becoming polluted. The atmosphere is becoming warmer because of the increase in its carbon dioxide content. Marine life is losing its ecological balance because of toxic wastes being dumped into the sea. Hence we are all confronted with multifarious environmental issues like air pollution, water and land pollution, noise pollution, deforestation, energy crisis, misuse and mismanagement of natural resources. The world is virtually sitting on an environmental time bomb that is ticking away without the consciousness of many of us. Unless we diffuse it soon, our life on the planet earth will be destroyed. Hence there arises an urgent need to inculcate among our people sensitivity towards environmental degradation by fostering environmental ethical values. Ethics attempts to define what is right and what is wrong regardless of cultural differences.

We have a fundamental responsibility to respect nature and to care for the earth, protecting the life-support systems, biodiversity and sustainable development. As pointed out by Mahatma Gandhiji, "There is enough for our needs but not for our greeds".

Environmental Ethical Values

The following are a set of environmental ethical values to be inculcated.

- Environmental consciousness.
- Humility and reverence.
- Responsibility and commitment.
- Respect for all life and landscape.
- Global environmental citizenship.

- Self-reliance.

- Adoption of eco-friendly culture.

- Preservation of diversity on the planet.

- Sharing common environment.

"Try not to be a man of success but rather try to be a man of value".

- AlbertEinstein.

Spectrum of Environmental Activities for inculcating Environmental Ethical Values

- Using recycled paper for notes and circulars.

- Diverting waste from the kitchen to the garden.

- Switching off unnecessary lights.

- Using bicycles or walking.

- Using public transport systems.

- Collecting rainwater.

- Avoiding using fresh water for gardening.

- Using cloth towels instead of paper towels.

- Avoiding unnecessary outdoor slighting.

- Organizing tree-plantation campaigns.

- Reducing volume of Radio/TV to reasonable levels.

- Listening to radio programmes on environment and its allied problems.

- Organizinge co-clubs.

- Placing trashcans and dustbins around the college premises.

- Observing Environment Day on 5th June and Earth Day on 22nd April.

- Planting trees in and around the campus.

- Encouraging healthy life styles through balanced nutrition, exercise and Yoga.

- Helping to enforce protection laws.

- Staging short plays on environmental crisis to create environmental awareness.

- Conserving energy resources by avoiding unnecessary wastage of energy.

- Collecting and displaying pictures and newspaper cuttings depicting the environmental crisis.

2.3. NATIONAL INTEGRATION

Introduction

India is a vast country having diversified cultures, religions, customs, languages, habits and even ways of thinking. Even though there existed a solid political unity during the period of Independence struggle, soon after, India became independent in the year 1947. The strength of fundamental unity has slowly eroded. With the emergence of the Democratic Republic, the general feeling of Indianness and the unity in diversity which organized all the groups together as the people of India, has slowly eroded giving rise to fissiparous tendencies, regional loyalties and linguistic fanaticism, shaking the very foundation of national solidarity.

Today we are facing new challenges to our integrity. The political parties for their electoral success have exploited the communal, sectarian, and parochial tendencies.

Meaning of National Integration

National integration is more than a slogan. It means bringing about the prevailing economic, social and cultural differences among people within a tolerable stage. It is a dynamic reality.

It is concerned with the development of nationalism. It is the feeling of oneness that binds the people of diversified cultures of a nation together.

It implies doing away with interests and prejudices based on linguistic and cultural diversity. It is concerned with creating and strengthening among people of patriotism and national pride. It is unity in diversity and a combination of economic, social, political, cultural and emotional integration.

According to the Emotional Integration Committee Report (1962), the attributes of national emotional integration are as follows:

i)   A strong feeling of brotherhood and nationhood that sinks and ignores individuals, parochial linguistic and religious differences.

ii) The common mental bond that binds all people irrespective of their differences towards the aesthetic, spiritual and material progress.

iii) Creation of a feeling of oneness and mental outlook towards the welfare of the country above narrow sectarian interests.

iv) A harmonious blending of personal emotion in an individual with his social obligation resulting in a well balanced personality.

v) A feeling of harmony and the welding of diverse elements of society into a very compact and homogenous unit.

vi) A firm conviction on the part of each individual that he is an integral component of the whole social unit for the healthy development of self and community.

Causes of National Disintegration

i) Communalism, and local, regional, linguistic, caste, communal and state loyalties.

ii) Inequality in social and economic spheres.

iii) Favoritism and corruption.

iv) Unemployment problems.

v) Prejudice and fanaticism.

vi) Lack of patriotism, narrow politics, dynamic leadership.

vii) Religious and language fundamentalism.

Activities to Promote National Integration

The various committees and commissions appointed by the Government of India have widely deliberated on the different aspects of national integration and have recommended a number of measures for promotion of national emotional integration.

Role of Education

Education is the potential instrument to bring about purposeful behavioural changes in the individual. It helps to achieve social

integration by alleviating social prejudices and by creating a strong desire for a rational social order.

Education should aim at achieving personal integration by developing integrated personality of the individual and by inculcating right values, scientific temper of mind, right attitudes, productive imagination and creative intelligence.

Education should develop cultural awakening, cultural understanding and appreciation, so as to transmit cultural values for promotion of cultural integration.

Education should inculcate national ideals and true patriotic outlook to pave way for the promotion of emotional integration.

In order to achieve the above mentioned national integration goals, the following changes and activities have to be carried out:

- Proper reforms in curriculum should be made from the point of view of our national needs and national achievements.
- Common prayers and observations of religious festivals in the educational institutions.
- Avoiding comments on casteism or communalism in the classroom.
- Conducting a short course on national literature.
- Encouraging the study of one of the Indian languages other than the regional language.
- Arranging co-curricular activities centering around human understanding.
- Organizing National ceremonies, symbols, songs, national pledges, etc.

- Compiling a short anthology of songs in all languages for wide circulation.

- Emphasizing the points of interdependence cooperation and integration by way of educational programmes.

- Encouraging the participation of people of different castes and religions in national fairs and festivals.

- Organizing dramas, seminars, debates and discussions advocating the concept of national harmony.

- Increasing use of mass media for harnessing national unity.

- Revising textbooks so as to emphasize national unity and love of the country.

- Providing opportunities inculcating broad humanism and single-minded devotion to decent values.

2.4. INTERNATIONAL UNDERSTANDING

Introduction

The world today has undergone radical changes. Globalization, the advent of technology in communication network, transport system and life styles, have erased the margin of distance and time. There is a greater awareness for the necessity of establishing lasting peace among the nations of the world after the impact of international wars. In recent years, the concept of one World of one Community has assumed greater significance. After the World War II, the concepts of unity in diversity and the interdependence of nations for the sustained economic growth and political safety have assumed greater significance.

As pointed out by Dr.S.Radhakrishnan, the former President of India and the great philosopher, "The World once divided by oceans and continents today is united physically, but there are still suspicions and misunderstandings. It is essential for us not to live apart but to live together, understanding each other, knowing one another's fears and anxieties, aspirations and thought. That is what we are expected to do".

Meaning of International Understanding

International understanding implies the acceptance of the rights of all nations for an honorable existence. It implies the elimination of the fear of war, ignorance, prejudices, values of co-operation and mutual understanding. It is for the development of global interdependence between people and nation.

Internationalism knows no barriers of caste, creed or colour, no differences of religion or culture. It is cosmopolitan and believes in the dignity of the individual and the equality and fraternity of all human beings.

It is "interdependent living of independent lives".

Internationalism is for developing awareness, and respect for all people, their culture and ways of life, so as to inculcate the faith in one world society and one human culture and to promote world peace. It emphasizes the need to create conditions for establishing healthy relations between different nations and for settling any disputes among them through negotiations, discussions and compromise.

Need For International Understanding

- To develop a sense of world citizenship.
- To prevent human exploitations and large scale damages by war.
- To stop competition and promote co-operation and interdependence of nations.
- To safeguard the national interest.
- To prevent narrow national is tic ideas.
- To promote democratic ideals and the concept of peaceful co-existence.
- To prevent exclusiveness and isolation.
- To synchronise cultures.

Role of Education in Promoting Internationalism

- Teaching about the United Nations.
- Teaching about Human Rights.
- Radical changes in the contents of the curriculum at all levels.
- Encouraging through music, fine arts, literature and science.
- Organisation of international camps, celebration of international days, exhibition of films, organisation of study tours, cultural exchange programmes, and organisation of world citizenship programmes.

Activities

1. Narrate life situations where you have acted with responsibility?

2. Recollect the situations in your life when you have shown commitment?

3. Have you practiced dutifulness in your schooldays? Illustrate the situations.

4. Through the T.V. Programme, short story, news items, film, biography and folk song, depict the values.

MODEL QUESTIONS

1. What do you mean by "National Integration". What is the need for National Integration? As an individual list out the activities to be undertaken for promoting National Integration.

2. Explain the concept of International understanding and its importance .Suggest various activities to be promoted for inculcating International understanding.

3. Write a brief note on constitutional values.

4. What do you mean by aesthetic values? Give examples. What strategies would you adopt for inculcating aesthetic values?

5. What do you understand by moral values? Citing examples explain how moral values may be enforced.

6. Give a few examples for social values. How are social values inculcated?

7. Write brief notes on religious and moral values.

8. Enumerate the importance of inculcating values.

9. Explain the concept of value. With examples, list out how values are categorised?

10. Describe the role of education in inculcating values?

11. Define 'Environmental sensitivity'. List out the strategies you would adopt in inculcating environmental ethical values.

3

Global Development on Ethical Values Impact

3.1. CULTURES AND CONFLICT

3.1.1. Meaning of Culture

This is the first time in history that people as Information and Communication Technology (ICT) users have had access to information and the ability to communicate with whoever they want, without the historical constraints of time bodies, identities, communities and physical geographic boundaries. As such it is recognized as a major paradigm shift in literacy, which has in turn created a major shift in the way society and individuals operate. New media, information technologies and the Internal have changed the nature of interpersonal relations, by enabling those with access (mostly people in advanced capitalist nation states) to communicate, shop, bank, work, gain an education, and play remotely. Electronic time and place, around which communities were established, have been penetrated. And, importantly, the ongoing and rapid metamorphoses of new media and the effects of media globalization seem beyond our imagination.

With the sophistication of ICT it is possible to be almost any place, any time within cyberspace. No longer are people constrained by enclosures such as distance and time. A young adolescent growing up in a rural area in the 1970s was limited to the resources

in the local community, for many, this meant no or limited television, access to public telephones and perhaps a home telephone. The library was the primary sources of information and communication. The Adolescent of today in the same rural area today can access a range of mass communication technologies.

There is a growing research around the effects of ICT, and in particular identity formation, which is recognized as a significant event in adolescence. They keep abreast of technological advancements with ease and enthusiasm. From the parental perspective, the fear is that children will be put at risk of 'virtual' dangers through their use of ICT because they may lack the emotional competence to match their technical skills. However, the parents lack the technical skills to oversee the process.

Other benefits of developing technological capability and engaging in games such as those delivered by Game Boy and X box are beginning to emerge. Enhanced communication skills, the capacity to associate actions with consequences, and other capabilities such as enhanced business skills are being identified as benefits.

What this means for adolescents is that the world is a different place. The opening up and flow of people, media images, technology, finance and ideology on a global scale means that they will experience life in dramatically different ways from any previous generation.

A fundamental shift linked to globalization is the shift from the 'old work order', the traditional, assembly line approach typical of mass production. Products were replicated faithfully; they were

standardized with no flexibility. With globalization and the 'new work order', the approach is towards forms of production, which employ new ways of making goods and commodities, and serving more differentiated markets for niches through segmented retailing strategies.

Progress and change are fundamental to the twenty-first century, so the capacity to constantly modify also will be essential. In the 'old work order and the traditional approach to education, we encouraged students to develop specialist points of view so that eventually they were able to function as particular types of experts. We also focused on getting students to function as particular types of experts. We also focused on getting students to be able to reproduce facts and figures and learn how to handle knowledge and language in ways limited to their particular disciplines.

Cultures are like underground rivers that run through our lives and relationships, giving us messages that shape our perceptions, attributions, judgments, and ideas of self and other. Though cultures are powerful, they are often unconscious curve.

Cultures are more than language, dress, and food customs. Two things are essential to remember about cultures: they are always changing, and they relate to the symbolic dimension of life. The symbolic dimension is the place where we are constantly making meaning and enacting our identities. Cultural messages from the groups we belong to give us information about what is meaningful or important, and who we are in the world and in relation to others - our identities.

- The word 'culture' has been derived from the Latin word "culture" meaning to cultivate.

- Culture of every social order is unique. It is total way of life of a society.

- Culture has material and non-material aspects. Material dimension of culture includes material aspects i.e., materials that contribute to better standard of living and to the development of human capital, technological resources etc. Non material dimension of culture includes human, ideas, interests, attitudes, values and appreciations

- Culture is social and dynamic. It changes at the society changes and it is transmitted from generation to generation.

- Culture includes the ways of life, habits manners and the very tones of voices.

- Culture is the widening of the mind and of the sprit

3.1.2. How Cultures Work

The cultures are a shifting, dynamic set of starting points that orient us to move in a particular way. The multiple cultures give us messages about what is normal, appropriate, and expected. What is common to one cultural group may seem strange, counterintuitive, or wrong to another cultural group. Cultural messages shape our understandings of relationships.

- Culture is constantly in flux - as conditions change, cultural groups adapt in dynamic and sometimes unpredictable ways. Therefore, no comprehensive description can ever be formulated about a particular group. Any attempt to

understand a group must take the dimensions of time, context, and individual differences into account.

- Culture is elastic -- knowing the cultural norms of a given group does not predict the behavior of a member of that group, who may not conform to norms for individual or contextual reasons. Therefore, taxonomies such as Hindus go to temple, have limited use, and can lead to error if not checked with experience.

- Culture is largely below the surface, influencing identities and meaning-making, or who we believe ourselves to be and what we care about -- it is not easy to access these symbolic levels since they are largely outside our awareness. Therefore, it is important to use many ways of learning about the cultural dimensions of those involved in a conflict, especially indirect ways, including stories, metaphors, and rituals.

- Cultural influences and identities become important depending on context. When an aspect of cultural identity is threatened or misunderstood, it may become relatively more important than other cultural identities and this fixed, narrow identity may become the focus of stereotyping, negative projection, and conflict. This is a very common situation in intractable conflicts. Therefore, it is useful for people in conflict to have interactive experiences that help them see each other as broadly as possible, experiences that foster the recognition of shared identities as well as those that are different. Since culture is so closely related to our identities

(who we think we are), and the ways we make meaning (what is important to us and how), it is always a factor in conflict.

3.1.3. Culture and Conflict: How to Respond

Given culture's important role in conflicts, what should be done to keep it in mind and include it in response plans? Cultures may act like temperamental children: complicated, elusive, and difficult to predict. Unless we develop comfort with culture as an integral part of conflict, we may find ourselves tangled in its net of complexity, limited by our own cultural lenses. Cultural fluency is a key tool for disentangling and managing multilateral cultural conflicts.

Generally, Western cultures tend to gravitate toward low-context starting points, while Eastern and Southern cultures tend to high-context communication. Within these huge categories, there are important differences and many variations. Where high-context communication tends to be featured, it is useful to pay specific attention to nonverbal cues and the behavior of others who may know more of the unstated rules governing the communication. Where low-context communication is the norm, directness is likely to be expected in return.

Examples can also be drawn from the other three dimensions identified by Hampden- Turner and Trompenaars. When an intractable conflict has been ongoing for years or even generations, should there be recourse to international standards and interveners, or local rules and practices? Those favoring a universalist starting point are more likely to prefer international intervention and the setting of international standards. Particular lists will be more

comfortable with a tailor-made, home-grown approach than with the imposition of general rules that may or may not fit their needs and context.

Specificity and diffuseness also lead to conflict and conflict escalation in many instances. People, who speak in specifics, looking for practical solutions to challenges that can be implemented and measured, may find those who focus on process, feelings, and the big picture obstructionist and frustrating. On the other hand, those whose starting points are diffuse are more apt to catch the flaw in the sum that is not easy to detect by looking at the component parts, and to see the context into which specific ideas must fit.

3.2. WHAT IS ETHICS?

Ethics involves learning what is right or wrong, and then doing the right thing -- but "the right thing" is not nearly as straightforward as conveyed. We may consider ethics to be the "Science of Conduct." Ethics includes the fundamental ground rules by which we live our lives. Philosophers such as Socrates and Plato have given guidelines for ethical behaviour. Many ethicists consider emerging ethical beliefs to be legal principles, i.e., what becomes an ethical guideline today is made into to a law, regulation or rule. Therefore following law of the land is one of the basic virtues of ethics. Values, which guide how we ought to behave, are moral values, e.g., values such as respect, honesty, fairness, responsibility, etc. Statements around how these values are applied are sometime called moral or ethical principles.

3.2.1. Definition of Ethics

The concept has come to mean various things to various people. In times of fundamental change, values that were previously taken for granted are now strongly questioned. For example, life long employment is considered one of the best policies of organizations. However in the changed competitive situations we find that downsizing, outsourcing production systems raise questions about the fundamental premise of previously laid down good practices. Consequently, there is no clear moral compass to guide leaders through complex dilemmas about what is right or wrong. Attention to ethics in the workplace sensitizes leaders and staff to how they should act. Perhaps most important, attention to ethics in the workplaces helps ensure that when leaders and managers are struggling in times of crises and confusion, they retain a strong moral compass.

3.3. CROSS-BORDER EDUCATION: COMPLEXITIES AND CHALLENGES

3.3.1. What is cross-border education?

Cross-border education refers to the movement of people, programs, providers, knowledge, ideas, projects and services across national boundaries. The term is often used interchangeably with "transnational education," "offshore education" and "borderless education." There are subtle but important differences between these terms, cross-border education is described as: "higher education that takes place in situations where the teacher, student, program, institution/provider or course materials cross national jurisdictional borders. Cross-border education may include higher education by

public/private and not-for-profit/ for profit providers. It encompasses a wide range of modalities in a continuum from face-to-face (taking various forms from students traveling abroad and campuses abroad) to distance learning (using a range of technologies and including e-learning).

3.3.2. Real Love

The mind is invisible. It takes various shapes and images according to the nature and value of the thing with which it gets contact. Such mental images or moods are called by several names, such as happiness, anger, fear, courage, confidence, etc. When a man and woman get close friendship with one another and make the decision to share the body, life, knowledge and skill with one another and lead life together, such a thought of oneness is real love between sexual partners. This kind of real love helps, secures, protects, saves and enriches the lives of both.

3.4. NEGATIVE THOUGHTS

3.4.1. Where Negativity Comes From

As children, each of us live with the barrage of commands from the adults in our lives: stop fidgeting, pay attention, sit up straight. For some, those commands became a consistent source of pain, maybe you heard words such as "You're stupid" or "You're lazy." As we grow into adulthood, we don't leave these remarks behind us, but instead, we continue them on our own, telling ourselves over and over again how inadequate weare.

Our negative thought patterns have the ability to reap havoc on our lives. Sometimes, we create our own reality by what we say to ourselves each day. For example, if we have one or two lousy things

happen to us in the morning, we tell ourselves what a terrible day this is. Throughout the day, as we repeat this over and over, we begin to focus only on what has gone wrong. By the end of the day, we have convinced ourselves it was the worst day ever. If instead, we had accepted that the morning started off poorly, but the rest of the day looked promising and repeated this to our selves all day, we would view our experiences differently and look for the good in what was happening. And so it goes throughout our lives. When we continue to barrage ourselves with negative thoughts of ourselves, we tend to believe them. We view ourselves in this negative way.

3.4.2. Negative Can Become Positive

Although difficult, you can change your thought process and change your outlook about yourself and about your life. This takes practice and work and dedication. But the results are definitely worth it. According to several psychologists, the process of changing negative thought processes into positive can take months, slowly, though, you will begin to notice a change in how you think.

3.4.3. Steps to creating a more positive thought process

1. Be aware of your thoughts and what you tell yourself each day. Keep track of the negative on a piece of paper for several days. Notice how many times you put yourself down through your thoughts.

2. Use a piece of paper folded long ways down the middle. On one side, write down each negative thought. On the right side, write down a positive thought to replace it. Be as specific as possible. You might write down a correction to the thought, as well as a goal. For example, if you wrote

down "I can't believe I lost my keys again, I am so stupid" as a negative thought, your positive side might include such phrases as "I am fine just the way I am" and "I lost my keys today, I am going to start hanging my keys on the hook each day so I know where they are." Your list should now include the most common negative thoughts you tell yourself each day.

3. Use a black pen and cross out each negative thought. As you are crossing them out, tell yourself these thoughts no longer have any control over you.

4. Begin to read the positive side to yourself several times each day. Each time you find yourself sliding back into your negative thoughts, tell yourself "STOP" and repeat your positive statement instead. As you begin to do this continually, you will notice the negative thoughts do not come as quickly as they used to.

5. Keep a tablet with you and write down any new negative thoughts you may have. At the end of the day, go through the same process, exchanging, on paper, negative thoughts for positive ones. Cross out the negative and add your paper to your previous one, so that you can continue to feed yourself positive statements and goals each morning and evening as you read your list.

6. Make sure you complete this entire process each day. The act of writing down your positive thoughts will make them stronger, reading them out loud several times a day will make them stronger still.

7. As you begin to see progress, note how many times each day you are writing down negative thoughts about yourself. If you are completing all the steps above consistently, you should begin to see your negative thoughts decrease. Maybe in the beginning you were constantly writing down negative thoughts and filled up pages quickly. Several weeks later, you might see that you are filling up only a half a page in the same amount of time you were filling up a whole page.

3.4.4. Be Aware of Your Thoughts

Start watching your thoughts, without identifying with them. Watch them as a detached observer. You may even get carried away by your thoughts. Never mind. It is natural - especially for a beginner. What you need to do, whenever you detect this, is to take yourself out of your thoughts immediately and get back to the process of thought-watching once again as a detached observer.

Do not get perturbed by your thoughts. Don't condemn or justify them. Don't try to control them. Just watch them. After some time, you will come to know what your negative thoughts are about. Now concentrate on all the positive thoughts that you can replace these thoughts with, in order to switch over to a more positive attitude towards them. Our attempt should be to cut down the quantity of unnecessary thoughts and to improve the quality of the necessary ones. Keep yourself busy. Simple food, deep breathing and relaxation exercises also help manage your thoughts easily. Expect less from others.

3.4.5. Identify Negative Thoughts

Keep a logbook. Jots down your thoughts. Write down happenings of the day. Were they positive, appropriate and adequate or were they confused, superfluous and negative? Could you notice the interval between the happening and your response? If yes, could your foresee your negative thoughts? If not, what can, you do to notice this interval? Was there any discrepancy between words and thoughts? If yes, was it justified could you find a better way of harmonizing your words and thoughts? Was the verbal response necessary, appropriate and adequate?

Sometimes we talk to others, or simply to ourselves, or think about something just like that. Ask yourself what provoked you to take the initiative to start a conversation. Was it essential? What was the purpose? Did it serve the purpose? If no, then why not? Did it use any unnecessary and emotionally charged negative words? Were the words used in thinking, inner dialogue or in talking to the other person, precise, appropriate, adequate and positive? Did you feel happy or satisfied after the interaction with the other person or with your inner self? Can you find ways of improving your performance as a thinker or a speaker?

Keep in mind that logbooks are meant to get you started and make you aware of your negative thoughts. It is far more important, however, to be aware of these thoughts when they are just taking birth, rather than leave them for later analysis. Be conscious of the interval that separates the event from thoughts with which you respond to the event.

3.4.6. Negative Thoughts

Imagine a strong sun radiating a powerful light. Use this mental sunshine to kill your negative, undesirable thoughts, emotions and images as and when these are detected. Take this sun as a mighty weapon which is always on the alert and which automatically chases any negative thought and kills it with a flash and then withdraws. Don't forget to imagine that this sun is your faithful friend and is extremely kind to you.

Personal Growth Keep a note of how many times you need to call the sun for its services. There will be a gradual increase, followed by a drastic fall. This is so because initially the number of times you call on your mental sunshine increases gradually as your awareness of your thoughts grows. The drastic fall is because what we do not use (the negative thoughts, in this case), we tend to lose.

3.4.7. Replace with Positive Thoughts

A vital step in this process is the immediate replacement of all negative thoughts by the positive ones. The shorter the interval between the disinfecting and the replacing stage, the better it is. Longer intervals between these two events weaken the impact of the positive thoughts. Our success and happiness depend on identifying our goals precisely and chasing them effectively, both of which, in turn, depend on how well we manage our thoughts. The quality of our thoughts decides the quality of the outcomes we land up with. Thoughts have the power to materialize themselves because they are instrumental in channeling energy towards the physical or mental condition they are about.

External situations and the remarks of others can harm us through our thoughts - but only to the extent our thoughts allow them to. So think positive. Talk positive. Read positive quotable quotes of great people. Surround yourself with posters and cards bearing positive messages. Keep them on your table. Hang them on the walls. Paste them near the bathroom mirror and on the doors. Stick them on your watchstrap. Keep them on the refrigerator. Have them on the dashboard of the car. Slip them under the glass of the table in front of you. Slide them in the inner side of the briefcase you carry. Find other suitable places where you are bound to look at them everyday.

Remember that these messages will stale with prolonged use. So keep changing their position and contents. Do not let the momentum of these thoughts get weaker. Use them appropriately in response to specific negative thoughts. The replacing thought must be positive in every sense. Apart from being inspiring and assuring, it should also be suggestive. For example, if you confront a negative thought, "I can never succeed", it will not suffice if you replace it with "Sun! Attack! I can succeed". This kind of replacement may not be effective, for it sounds like wishful thinking and lacks assurance, depth and penetrating certainty. It is better to break your replacing thought down into more definite and specific steps or instructions.

The replacing thought in this case may be: "I can succeed. By earlier failures I have become rich in experience and have come to know specific areas that require special attention. I will jot them down and systematically think of the ways in which I can improve. I shall plan. And then stick to it. There is absolutely no reason why I should not succeed. I will assess, plan, execute, monitor, modify and

carryon with the plan, and finally succeed. In fact, I think that success has already been achieved and only time separates my thought of success and its transformation into reality. I am committing myself to all that is required to achieve success. I am a river that knows no obstacles. I shall find my way anyhow - and if there is none I shall make one."

3.4.8. Reinforce

Thoughts like these can be further reinforced with emotions and images. All this may take longer than one single replacing thought, but the sear far more effective since the yellow you to divide the desired target into workable units. Focus on a pleasant event that took place in the past. This way your thoughts will turn positive and your emotions and images will reinforce each other, resulting in an overall positive attitude.

Adolescence

Adolescence is the period of transition between childhoods to adulthood. It is a period demanding significant adjustment to the physical and social changes that distinguish childhood behavior from adult behavior. It is the period when the child moves from dependency to autonomy. The period of adolescence not only brings physical changes but also psychological changes that make the child a qualitatively different person. These changes affect the personality and adjustment in later life.

Some of the features of development that takes place during adolescence are presented below.

Biological transitions

The chief elements of the biological changes of adolescence which together are referred to as puberty involve changes in the young person's physical appearance and attainment of reproductive capacity. The following are the chief physical manifestation:

- A rapid acceleration in growth resulting in dramatic increases in both height and weight The further development of the gonads, or sex glands,
- The development of secondary sex characteristics
- Changes in body composition
- Changes in the circulatory and respiratory system.

Due to these, the adolescent's consciousness and increased interest about one's own body develops. The body image can bring a sense of fun, pride, shyness or even unhappiness.

Cognitive Development

Very noticeable changes in intellectual development take place during adolescence. The adolescent becomes able to think in more abstract and logical terms. The quality of thinking in terms of great ideals also emerges during the period. They can now understand abstract concepts and think in terms of probabilities as well. They develop the capacity to think both inductively and deductively. They can also reflect, analyze, judge, hypothesize and discuss various points of views. Adolescents' own opinion about an issue becomes very important to them. This often gets the adolescents into hot arguments with parents, teachers and friends.

Adolescents begin to question every thing like an experimenter. They draw conclusions only when they are convinced. They also tend to defend their point of view very rigidly. There is a noticeable increment in their vocabulary. Adolescents can attend to several intellectual tasks simultaneously making this a very promising stage of intellectual development.

The three main characteristics of adolescent thought are as follows:

a) Capacity to combine several factors and finds solution to a problem.

b) Ability to see that what affect one factor will have on another factors.

c) Ability to combine and separate factors in a probabilistic manner.

The above characteristics of adolescent thought may not apply to each and every child. Important variations have often been seen in individuals of the same culture.

Emotional Changes

The onset of puberty brings physical changes among the adolescents.

These changes are often accompanied by emotional tensions. The adolescent is exposed to new social situations, patterns of behavior and societal expectations, which bring a sense of insecurity. It has been found that there is increase in the incidence of depression. The adolescents show the tendency of impulsive urge to take immediate action, which often leads to risk taking behavior. The peer group support emphasizes the decision of risk taking behavior.

Social Development

In the social sphere, adolescents undergo a lot of changes in their interpersonal relationships and they also begin to understand society and its diverse influences. The dependence on parents noted during childhood gets transformed into dependence on friends and peers. In fact, friendship becomes very important for the adolescents and most of them like to spend more time with their friends than with family. Being recognized as a popular member of a peer group is an important adolescent need.

Attraction towards members of the opposite sex is another prominent characteristic of the adolescent. This is natural and occurs mainly because of the sexual maturity taking place among the adolescents. The adolescents also begin to acquire beliefs, opinions, attitudes and stereotypes about society based upon their own understanding.

Media becomes a very powerful source of influence in this stage, especially music and television. These provide adolescents with role models like, Politicians, great athletes, etc., whom they try to emulate. Such models help the adolescents realize their fantasies and dreams. Body image becomes a very important concern for the adolescents. Having an appropriate figure in fact is almost a teenage obsession. In addition, fashion and glamour reflected in the style of dressing, sporting, make-up, having the right hairstyle etc. become very important in their lives. These are associated with the social roles that the adolescents want to develop and to experiment with.

Moral Development

In the moral sphere, too, the adolescents undergo very significant changes. They now develop a firm ethical sense or an understanding

of what is right and wrong. The ideas are based not only on what the parents and elders have taught but also on adolescents' own experience. They begin to question the social and moral codes prevalent in society and accept only those, which they are convinced of. The eagerness to be a nice-boy/nice girl and to please others ceases to be important now. It gets replaced by a questioning mind and conviction about adolescents own stand on the issues. During this stage, adolescence begins to understand the importance of law in maintaining order in the society. Further, they begin to evolve a set of personal values, which become guiding principles in life.

Change in Attitudes, Interest and Interpersonal Relationships

The adolescence brings a change in the habitual pattern of behavior, attitude and personality. There are marked changes in the adolescent's social interest. Adolescents use new set of values in selection of friends and social grouping. The choice of friends depends more on similar interests and values. The peer group influences the attitudes, values and behavior more than the child's own family. Interest in world affairs, politics and government often develops during this period. Some of the recreational interests during adolescence are sports and games, scholastic and extracurricular activities. There is genuine desire to help others and engaging in benevolent activities like collecting funds for a cause, arranging charity show etc. This also helps the adolescent to learn to adjust in variety of situations. It must be noted that along with these changes adolescence also brings in negative syndrome like being self-centered, showing off, emotional immaturity, stubbornness, irritability, unsatisfactory relationship with the family and other unattractive personality traits.

Many adolescents are frequently confronted with a wide range of negative emotions that interfere with their ability to function effectively in academic, vocational and social settings. Emotions such as anger, depression and anxiety can vary in intensity from mild to severe and can be triggered by both acute and chronic factors. As adolescents struggle to cope with the challenges of identity development, learning to effectively respond to the emotional demands they encounter from day to day is essential to their success in school, work and social settings "Students can learn how and when to use rational processes to override their emotions, or to hold them in check

Since adolescence is marked not only with sexual developments but emotional also, psychologists suggest that individuals going through this stage must be given proper care and education. Another feature is psychological weaning which reflects in their desire for independence from parents. There is development of specific abilities according to interests. They choose an idol for themselves and hero worship is common. Idols are selected which appeal them most such as as ports-person.

With puberty, powerful increase in instinctual demands, impulsiveness and sexual arousal can be witnessed. Daydreaming helps them to actualize all wishes. They develop an interest towards natural beauty, arts, music, poetry, literature etc. It would not be wrong if we say that an adolescent is selfish for love as he is ready and willing to sacrifice every thing for the person whom he loves. It is mostly seen why teenage girls leave their family for sake of lover. It is not entirely their fault but this age is characterized by complete inclination. Pressure from outside may lead them to seclusion when

they want to spend time all alone. Since they oscillate between extremes – on one side they have spirit of independence and on the other want of emotional security

Coping with stress

Adolescents react to stress in much the same ways as adults do. Common reactions are excitement, fear, anxiety, sadness, and anger. The behavior of an adolescent who is stressed may change, but each adolescent reacts in a different way. Some adolescents withdraw from others, some lash out at others, and some actively seek the comfort of others. Although adolescents cope with stress in different ways, there are general patterns in their coping behaviors. There are two major ways to cope with stress.

1. Problem solving -This involves trying to deal with the problem by changing the situation or getting rid of the problem.

2. Managing emotions -This involves handling the thoughts and feelings caused by the problem.

Adolescents use both methods, and both can be effective, depending on what the problem is and when it started. Studies show that people, who deal with their problems, see the positive side of difficult situations, and take part in activities they enjoy are more likely to be well-adjusted. Acting to solve problems often requires planning. Sometimes it requires learning new skills. For example, coping with poor grades might require learning study skills and making time to complete homework. Coping with feeling left out might require learning social skills. An example of seeing the positive side would be focusing on your team's good performance even though they lost the game.

Managing emotions can be very helpful when an adolescent is dealing with an uncontrollable problem. It can also be helpful in the early stages of coping with a problem. For example, blowing off steam, avoidance, and distraction can be important ways of getting prepared to cope more directly with difficult situations. Studies show that the most common ways young adolescents cope with stress are listening to music and watching television. Another way of resolving stressful situations is to find meaning in the experience. It helps if teens can see that something good is coming out of the problem. Finally, doing something enjoyable provides time out from stress. It often "recharges batteries" so the person can go back to dealing with stress. The help, encouragement, and support from adult members during times of stress can help adolescents manage with their problems and develop skills to cope with future difficulties.

- Talk about what are going through, get support from parents and family member

- Participate in the productive activities

- Learn and practice problem-solving skills

- There innumerable ways of coping with difficult situations. Learn and practice these skills

- Identify the problems, come up with possible solutions, and evaluate the pros and cons of each.

- Learn the safe ways to blow off steam and relax.

- Develop ways to see problems and situations in a different light. Learn to see the positive side of things

- Utilize the opportunities available for activities that are fun and enjoyable.

Cognitive-behavioral skills

The following nine steps will help the adolescent to effectively manage difficult emotions such as anger, depression and anxiety, as well as low self-esteem.

1. Recognize triggers

2. Listen for your emotional mind

3. Identify automatic negative thoughts and core beliefs

4. Identify and rate the intensity of the negative emotions associated with faulty thinking

5. Stop, Look &Listen

6. Find evidence from your life that disproves negative thoughts and core beliefs

7. Re-think: Change faulty thoughts to more realistic thoughts based on evidence

8. Re-examine and rate the intensity of feelings now that you've changed your thoughts

9. Re-act: Develop an action plan to change your behavior.

Self-esteem and self-confidence

Self-esteem and self-confidence are important elements of a well-developed personality. Self-esteem is the perception of one's worth, while self-confidence is the belief in one's own ability. The development of self-esteem and self-confidence is influenced by many things such as congenital factors, one's character, family, school and peers.

Suggestions to improve build up self-esteem and self-confidence

1. Appreciate your strengths

List your good points and achievements e.g., being kind, sporty, reliable etc., and stick the list at an eye-catching area to remind yourself constantly.

2. Be affirmed of your worth

Everybody is unique. Respect yourself and try to better equip yourself. Make full use of your capability and talent in your family, school and society.

3. Accept your self

Accept your appearance and developmental stage. In fact, having a good temperament is more important. Learn from other's good behavior and build up a positive self-image.

4. Maximize your potential

Join various social activities such as out-reach training programs, interest groups, voluntary service groups or become a boy-scout or girl-guide, so as to know more about your abilities, interests and talents and develop your potential.

5. Overcome your weaknesses

No one is perfect. Don't be let down by your weaknesses. Make efforts to improve. Set realistic and achievable goals.

6. Avoid making comparisons

Unnecessary comparison with others will harm your self-esteem and self-confidence. However, you can compare with your own performance and strive for improvements.

7. Try again if you fail

Don't be despaired when you fail. You can learn from mistakes. Through the process of assessment and evaluation, you will be able to achieve better results.

8. Make improvements

Everybody makes mistakes. The most important thing is to recognize and correct them, and rebuild your self-esteem and self-confidence.

9. Be a good friend with yourself

Take good care of yourself and lead a healthy and enriching life.

10. Build up good inter personal relationships

Establish good relationships with parents, family members, teachers and friends. Respect and trust each other. When there are problems, talk and share with them. Let them support and help you when your self-esteem and self-confidence decline.

3.5. ADOLESCENCE AND EMOTIONS

What is adolescence?

The term "adolescence" is used today, it has a broader meaning and includes mental, emotional, and social as well as physical maturity. Adolescence is a time when the individual is expected to prepare for adulthood by replacing childish attitudes and behaviour patterns with those of an adult type.

Early adolescence begins when the individual become sexually mature. For average girl of today, early adolescence begins at thirteen years and, for boys, approximately a later. The dividing line between early and late adolescence is placed around seventeen years.

The young adolescence status in our society is vague and confused. At one time, he is treated as a child, and when acts like a child, he is reproved and told to act his age. When he attempts to act

like an adult, he is often accused of being "too big for his britches". This ambiguous status presents a dilemma for the young teenagers.

Late adolescence, which is part of the adolescent period, is recognized as beginning around seventeen years of age. There are certain attitudes and patterns of behavior, which are normally found among older adolescents that make them different from young adolescents- the "teen-agers". These characteristics are increased stability, changes in methods of meeting problems, knowledge of decreased adult concern, increased emotional calm, increased realism, and interest in symbols of maturity.

Normally the generally heightened emotionality of early adolescence should wane as the adolescent is given more independence and is less protected by adults. In its place then comes emotional calm. While not all the moodiness, temper outbursts, and irrational worries and anxieties of early adolescence will automatically end when the individual is less restricted, they should be replaced gradually by less predisposition to become emotionally disturbed and by greater control over the overt expressions of the emotions.

3.5.1. Storm and Stress

Traditionally, adolescence is a period of "storm and stress", of heightened emotional tension that comes from the physical and glandular changes taking place at this time. While it is true that growth does continue through the early years of adolescence, it is at a progressively slower rate. What growth is taking place is primarily a completion of the pattern already set at puberty. It is necessary, therefore, to look for other explanations of the emotional tension so characteristic of this age.

The explanations are to be found in social conditions that surround the adolescent of today. The pressures and expectations of the social group on individuals who, throughout the years of childhood, have had little if any preparation to meet the changed conditions that will face them at adolescence, are chiefly to blame for adolescent emotionality.

3.5.2. Common Emotional Patterns

The most important emotional patterns of the early, adolescent years include anger, fear, worry, jealousy, envy, affection, joy, and curiosity.

3.5.3. Anger

The adolescent is made angry when he is teased, ridiculed, criticized, or "lectured", when he feels that he or his friends are unfairly treated or punished by parents and teachers, when privileges he considers fair are refused, when he is "treated like a child," when people impose upon him, or when people are bossy and sarcastic. In addition, he becomes angry when things do not go right, when he is unable to accomplish what he sets out to do, when he is interrupted at times when he is busy and preoccupied, or when his private property is encroached upon by parents or siblings.

The young adolescent experiences many frustrations or feelings of helplessness when he is blocked in doing what he wants to do. In his desire to achieve independence, he finds himself constantly blocked by parents, teachers, or others in authority. The more common form of angry response is sulkiness or being generally disagreeable. The sulky individual refuse to talk or to do what he is expected to do.

Instead of trying to get his revenge by hitting and kicking, as a child does, the adolescent frequently substitutes belittling or ridiculing the person he would like to fight with. Frequently young adolescents throw things, stamp their feet, hit, kick, and, in the case of girls, cry when they are angry. Gradually, however, the adolescent comes to realize that such overt expressions are regarded as signs of immaturity, and he learns to control them.

How the adolescent will react when angry, however, depends upon the social class with which he is identified. Those of the lower socioeconomic groups, or those who belong to a minority group, are likely to be more aggressive when angry than are those from higher socioeconomic groups. This is especially true of boys. It is not unusual for adolescents who have acquired control over their angry responses to show hostility toward a parent, usually the mother, and treat her as the scapegoat for their pent-up anger. They plan revenge, but this is rarely more than a fantasy.

Of all the emotions, anger is aroused in late adolescence more often than any other emotion. Thwarting of self-assertion, and interruption of habitual activities are the two most common causes of anger at this age.

Failure to accomplish what one sets out to do, to come up to one's own expectations, likewise gives rise to anger.

3.5.4. Fear

By the time the child has reached adolescence, he has learned from experience that many of the things he formerly feared are not dangerous or harmful. As a result, his farmer fears vanish. However, in place of fears of childhood come new fears related to his more

mature experiences, such as fears of being alone in the dark, being out alone at night, being in social situations when larger numbers are present or when he is with strangers, and fears of school and subjects.

3.5.5. Worry

Worry is a form of fear that comes from imaginary rather than real causes. The young adolescent works himself up into a state of fear about what might happen, though he may have little reason for believing that these happenings are possible or even probable.

The older adolescent fears fewer things but worries more than he did when he was younger. By the time adolescence comes to a close, there should also be a waning of fears of people and social situations as the individual's social experiences increase and as he has opportunities to meet people of all types.

The older adolescent does not run away from a frightening situation, no matter how great his fear may be. He stands his ground, even though he may become tongue-tied and shake so that all can see him.

3.5.6. Jealousy

Jealousy is commonly thought of as an infantile emotion, it appears in an intense and well-camouflaged form during early adolescence. The young adolescent is interested in members of the opposite sex en masse and craves popularity with them. Those who attain this desired goal arouse jealous reactions in those who are overlooked or scorned by members of the apposite sex.

When interest in the members of the opposite sex appears, the individual who loses the loved one to another is as intensely jealous

as the child whose position as center of attention in the family is suddenly usurped by the new arrival. Young adolescents are also jealous of peers who have4 more privileges and more independence, or who are more successful in schoolwork or athletics than they.

Instead of making bodily attacks upon those of whom he is jealous, the adolescent makes verbal attacks. These attacks are generally in such a subtle form that it is often difficult to recognize them as such. The most common forms of verbal attack consist of sarcastic comments, ridiculing the individual, preferably in the presence of his parents or friends, and making derogatory comments about the person behind his back.

3.5.7. Affection

The adolescent's affections are concentrated on people with whom he has a pleasurable relationship and who have made him feel secure and loved. As a general rule, the affection relationship with members of the family is less strong among adolescents than it is in childhood, owing to the strained family relationships that typically exist at this time.

The number of people for whom the adolescents has a strong affection is small. As a result, his emotional reaction toward these few individuals is strong. Adolescent affection is an absorbing type of emotion that drives the adolescent to seek constantly the companionship of the individual or individuals for whom his affection is strongest. When he is away from them, he tries to keep in constant touch by telephone calls and letters. In addition, the adolescent tries to do everything he can to make the loved one happy, whether it be helping him with his schoolwork, planning

forms of entertainment he will enjoy, or giving him presents. He reveals his affection by watching and listening to the loved one with rapt attention and by smiling constantly when in the presence of the love done.

The individual has achieved maturity in this area of his development if, by the end of adolescence There is a marked trend toward concentration of affection on one individual of the opposite sex, together with an idealization of that individual, which adds to the intensity of the emotional reaction. To achieve emotional maturity, the adolescent must learn to get a perspective on situations which otherwise would lead to emotional reactions. This can best be done by discussing his problems with others – self- disclosure.

3.5.8. Joy

Joy comes from the adolescent's good adjustments to his work and to the social situations with which he is identified, from his ability to perceive the comic in a situation, from a release of pent-up emotional energy following worry, fear, anger, or jealously, and from feelings of superiority which result from successful achievements on the adolescent's part.

3.6. SEX INTEREST AND SEX BEHAVIOR

To master the important developmental tasks of forming new and more mature relationships with members of the opposite sex and of playing the approved role for one's sex, the young adolescent must acquire more complete and more mature concepts of sex than he had as a child. The motivation to do so comes partly from his interest in sex.

With the development of the sexual capacities at the time of puberty comes a change in the form of interest that adolescents take in members of the opposite sex. No longer are boys and girls primarily interested in physical differences, although this interest never completely vanishes. The new interest that develops during the early part of adolescence is romantic in nature. This is accompanied by a strong desire to win the approval of members of the opposite sex.

Knowledge about sex is acquired as a result of the curiosity the individual has about sex. This curiosity, which became pronounced at puberty, provided the individual has been able to get the information he wishes to satisfy his curiosity. There is still, however, a lively interest in sex, though this is not likely to preoccupy the time and interest of young adolescents as much as it did earlier, during the puberty period.

3.6.1. Pattern of Sex Interests

Interest in members of the opposite sex heterosexuality – follows a predictable pattern, with variations in ages at which the adolescent reaches different stages in this pattern partly because of differences in age of sexual maturing and partly because of differences in opportunities to develop this interest. Interest in members of the opposite sex is also markedly influenced by patterns of interest among the adolescent's friends.

Studies of large groups of adolescents have shown what the predictable pattern of heterosexuality is. In the transition from aversion toward members of the opposite sex, characteristic of puberty, to falling in love with members of the opposite sex, it is

quite usual for both boys and girls to center their affections first on a member of their own sex, older than they, who has qualities they admire, and then, later, on a member of the opposite sex who is distinctly older then they.

When the attachment is for a person whom the adolescent knows and has personal contacts with, it is usually called a "crush", when the attachment is for a person not known personally but admired from afar, it is generally referred to as "here worshiping". However, this distinction is worshiping". However, this distinction is not always made, and the latter attachment is then also called a "crush".

The object of the adolescent's crush is a person who embodies the qualities the adolescent admires. This person becomes the focal point of the adolescent's admiration and love. Whether it is a teacher, a camp counselor, a sports star, an actor or actress, a crooner, or even an older relative or friend of the family, there is a strong desire on the adolescent's part to imitate this individual.

If the object of affection is a person known to the adolescent, there is added to the desire to imitate a strong desire to be with the loved person, to do everything possible to win the favor and attention of that person, and to be constantly thinking and talking about the loved one. Crushes and hero-worshiping generally reach their peak around fourteen years of age, after which there is a rapid decline in interest in these love objects. There is no evidence that crushes are a barrier to later heterosexual adjustments. On the other hand, there is evidence that crushes may prove to be a healthy learning experience for the young adolescent. As Rybakhas explained, "The main function of the adult in the crush or hero-

worship relationship is to help the young person to learn from this experience and then to gradually grow away from it into a more mature relationship".

3.6.2. Approved Sex Roles

Even more difficult than learning to get along with age-mates of the opposite sex is the developmental task of learning to play the approved sex roles for one's sex. For boys, this is not nearly so difficult as it is for girls. The reasons for this are, first, since earliest childhood boys have been told what is the approved behavior for boys and have been encouraged, prodded, or even shamed into conforming to the approved standards, and, second, boys, discover with each passing year that the male female role.

Girls, by contrast, reach adolescence with blurred of what the female role is, though their concepts of the male role are clearer and better defined. This is because, as children, they were permitted to look, act, and feel much as boys without constant prodding's to be "feminine". Even when they learn what society expects of girls, their motivation to mold their behavior in accordance with the standards outlined in the concept of the traditional female role is week because they realize that this role is far less prestigious than the male role and even less prestigious than the role they played as children.

Many young adolescent girls rebel against the "double standard" of behavior on the grounds that the pattern of their lives has been on an equalitarian basis with boys and that they should not be expected to learn a new pattern now, especially when this pattern is less to their liking that the childhood pattern. However, they soon discover that rebellion against accepting the traditional female role is

punished by social rejection, not only by members of the opposite sex, but also by members of their own sex. Before early adolescence is over, most girls accept, often reluctantly, the stereotype of the female role as a model for their own behavior and pretend that they are "feminine" even though they prefer an equalitarian role that combines features of both the male and the female roles. This is a price they are willing to pay, temporarily at least, for the social acceptance they crave.

In spite of the fact that most girls, as they approach the end of adolescence, maintain that their preference for their adult role is that of wife and mother, they often find it difficult to accept their appropriate sex role. Not only is there ambiguity about what the appropriate sex role is for the woman of today, but also the girl discovers, early in her teens, that boys consider the female role subordinate to that of the male. In one study in which male college students were questioned about the role of the female students, it was found that the male students felt that the female students should take courses in preparation for the domestic role and they felt that, since woman's place is in the home, school and college work should be a preparation for this role.

MODELS QUESTIONS

1. Define in your own words the following
   i) Ethics
   ii) Ethical Value
   iii) Materialistic Value
2. Explain the following
   i) Cross border education
   ii) Positive and negative thoughts

3. List out the steps to promote positive thoughts

4. Discuss the most important emotional patterns

5. Comment on "The belief that the female soul is inferior to the male soul in the society".

6. What are the challenges faced by adolescents in the modern world?

7. Discuss: "teaching the matured girls and boys about the value of marriage and sex will help maintain a healthy society"

8. What are the different perspectives on rationales and impacts of cross-border Education?

9. How do adolescents express their emotions? Give illustrative examples.

10. Write a short note on the identity crisis in adolescence.

11. List and evaluate the methods of managing emotions.

12. Bring out the methods of improving self-confidence.

4

Fostering Values

The effective tools to foster values in the youth are education, mass media and voluntary associations that involve the individuals. The Kothari commission report (1966) suggests that values should be taught to students. Therefore, the National Policy on Education (NPE, 1986), has recommended various radical changes in education.

They are as follows: "The growing concern over the erosion of essential values and increasing cynicism in society has brought forces to, the need for re-adjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values". In a pluralistic society like ours, education should foster universal and eternal values. Such value education should help to eliminate traditionalism, religious fanaticism and violence.

4.1. DEVELOPMENT OF VALUES: ATTITUDES AND PERSONAL QUALITIES

Principal A.R. Seetha Ram of Ramakrishna Institute of Moral and Spiritual Education, Mysore has suggested the following conceptual framework for value education as in fig 4.1.
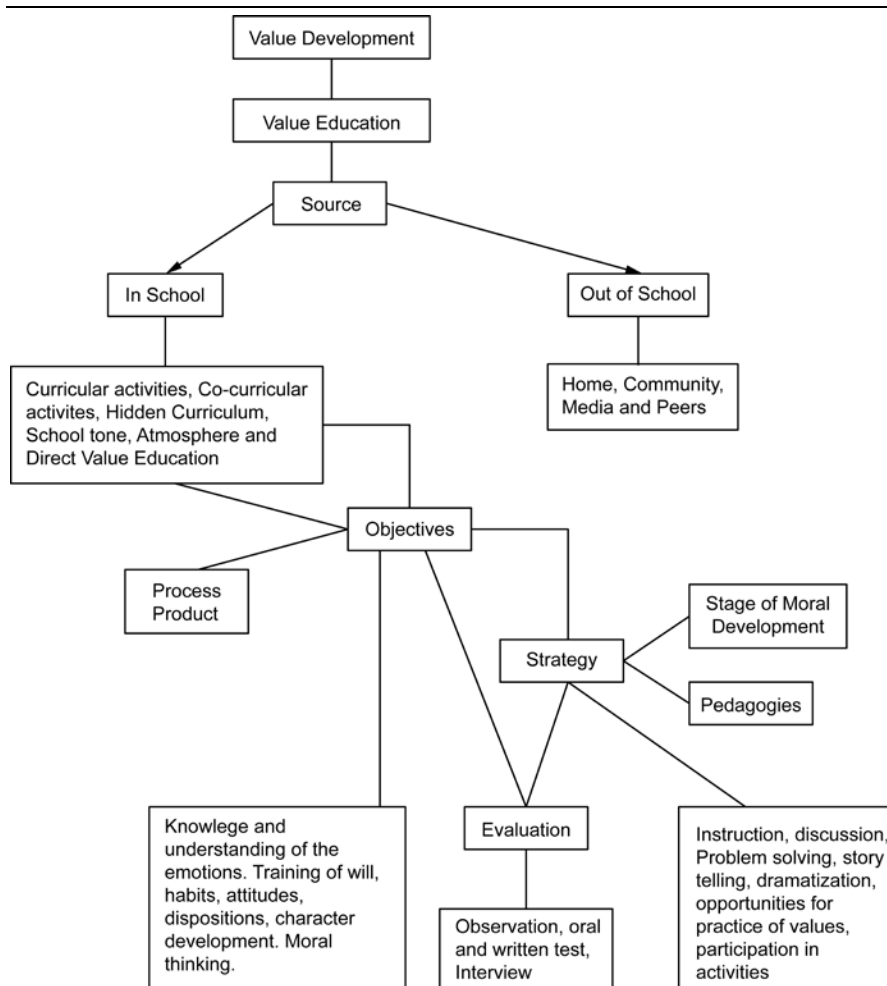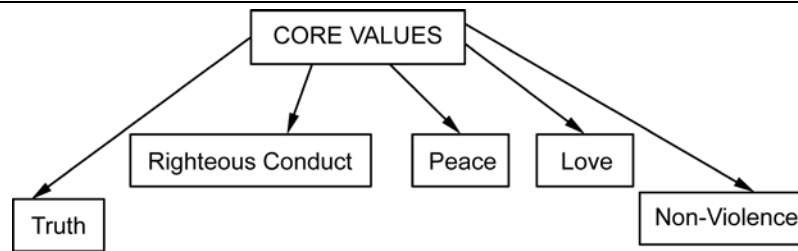
Fig. 4.1. Showing Value Development

4.2.   CORE VALUES

Core values are universally accepted values by all major religions. But they are abstract and sub values are more concrete and observable in behaviour. A brief description of the core values given by NCERT (1987) are as follows.

1. Truth

Truth is the unchanging reality. It is represents the real "I" or the diving principle in each of us. The role of human intellect is to find out the truth. "When one realizes and experiences this truth, one sees that the same truth pervades every other person and object and in essence we all are one".

2. Righteous Conduct

Truth in action be considered as right conduct. It represents unity in thought, word and action of an individual. It cover all aspects of life and concerned not only in one's own welfare, but in the well-being of all.

3. Peace

Peace is the end purpose of all human endeavors and it is a state of emotional equilibrium. Peace and love are closely connected. It love is blocked it will result in loss of peace. When the flow of love is restored, then peace returns.

4. Love

Love is the supreme value. It is a form of energy which each individual transmits and receives. The essence of value education is to train students to start the day with love, fill the day with love and to end the day with love.

5. Non-Violence

Non – violence means not to injure others either by our thoughts, words, or action. Non-violence is based on the understanding of oneness or underlying unity of all beings.

4.3. WAYS OF FOSTERING VALUES IN CHILDREN

As parents and teachers are mainly responsible for laying foundation of values in children that make them good citizens, their faith in inculcating values in children is indispensable. The task of inculcating values is not an easy task unless the society as a whole resolves to bring about changes to make a society for all and voluntary efforts are initiated to practice values in day-to-day life. It will be unrealistic to expect a teacher to bring about the change if the society does not follow a set of values.

Role of Parents

In olden days, the children had such great regard and love for the parents that they were both to go away from them. They should be careful how they themselves behave in the presence of children for young people have to learn a lot from emulation. A spirit of understanding and sympathy has to be pervade at the home, create a sort of value education and knowledge. From the age of two to five the children looks up to its mother, and so the mother's behaviour, has to be very proper. So you reach the children 'we must always speak the truth', provides a way of ethical education.

Ninety percent of blame for spoiling the behaviour and character of children go to the parents because they show unnecessary affections and give too indiscriminate freedom to them. The

endearing nature of parents is fading out rapidly in a mist of affected nature. Most of the parents pay no attention to the anxieties of the growing child. It is not all to shift the responsibility by admitting the chiding 'Top School' and washing their hand scoff the child.

The problems faced by children affect the smooth running of school life. What is learnt at school turns out to be quite contrary to what actually happens at home. Whatever parents have to do, cannot be overdone at school, however, responsible teachers may be. Knowledge can be given by the teachers; however, the discipline, the rigorous control of the senses and behaviour must be administered by the parents so that the latter also practise the human values and reform their children. Then the children become sacred souls and holy individuals.

Parents must ensure that right values are developed in children. Parents must also volunteer themselves to initiate such efforts that could contribute to the process of inculcating values in society. Plays, books, stories and a congenial environment at home will help a lot in inculcating values.

Sri SathyaSai Baba (2000), the most powerful advocate of moral education has observed that character is the most precious gift of education. Politics without principles, education without character, science without humanity, and commerce without morality are not only useless but positively dangerous. He concludes, present day education develops the intellect and basic skills but does little to develop good qualities.

Teachers

Teachers of all levels of education are today faced with the problem of imparting functional type of education to promote human values. Teacher's role is to initiate such education processes and involve students in such processes by which students develop their ability, attitude and other forms of behaviour of practical life in the society in which they live. The influence of school environment is expected to enable students to obtain social competence and individual development. Such an expected influence largely depends upon teacher's positive role in creating and sustaining conducive environment of the school.

Teacher should establish clear standards of behaviour and encourage his students to behave towards himself, towards one another, and towards the whole community in an orderly and considerate way. The teacher should, therefore, develop a rational acceptance of these standards in his student sandal so the ability to discriminate the right from the wrong.

Traditionally teachers are regarded as the torch bearers of the race and the makers of history. Although their role in this respect has diminished still it must be admitted that they exercise their considerable influence on children.

Teachers to be functional as vehicles of values must themselves be value-oriented. It has been remarked by a great thinker that if a teacher is devoid of values, it is better to take to shop keeping. Gandhiji has observed, "The secret of teaching values is to inspire and kindle the quest among the students by means of one's own example of character and mastery of knowledge. It is by embodying

values within themselves that the teachers can really radiate values to their students".

One of the challenges before a modern teacher is how to make value education effective and interesting to the modern youth. The present day youth with all its potential and goodwill to learn seem to concentrate on all other academic subjects except value education. This poses a challenge to all concerned with the all-round development of the pupil through education.

Mazumdar (1983) said, "Values cannot be taught through formal and direct teaching. They can be inculcated only when the institutions provide activity for it and experiences inside and outside the school that promote responsibility, cooperation, honesty, fair play and self-control. Education for values has to be based on the ideas of supremacy of reasoning over anything else and not only unintelligent conformity".

All occasions of daily life should be utilised by the teacher to bring his student nearer to the realisation of the ideals. There are occasions when children express wild impulses and passions, and often they are in revolt. Children have their own daily battles of loyalties and friendship, and there are moments of desperate depression and of violent enthusiasm. There are occasions when children get vexed, become sulky and go on strike. With patience and perseverance, the teacher can utilise all these occasions to show the truth and light and to awaken among the children the right sense and the right direction of true progress.

The important aspect in the role of a teacher is that they should set good examples of conduct and behaviour which students may

imbibe in themselves. Teachers have to be professionally prepared and made to internalise their role in value inculcation. Since every teacher is a value educator, it is expected that she/ he:

- Would develop a clear vision of his role in value orientation.

- Would be able to identify the potential of different subjects and situations in school for fostering universal human values and be sensitized about his own influences as role models.

- Would be able to analyse his own biases and attitude towards students.

- Would evolve a positive approach to authentic orientation related to different religions related values.

- Would be a good communicator.

- Would be able to delineate stage specific strategies.

- Would be able to incorporate moral themes while teaching subjects.

- Would be able to devise a number of innovative ways for value education to be applied in the classroom.

Ordinary Teachers can bring about extraordinary transformation in the society. A teacher should practice what he preaches. Teachers are a role-model for the students. Their actions convey more than their words. Students learn values from what the teachers are rather than from what they say. Teacher makes a maximum impact on the personality of a student in the formative years. Students imbibe virtues and vices knowingly and unknowingly from theses role models. Teachers demonstrate the appropriate behaviour of their students by their actions. Teachers must have healthy attitude and

should possess rich values. Teaching is all about attitude-positive/negative towards their job of imparting quality education. Teacher should act as a friend, philosopher and guide. A teacher is not only a source of information but is also a mentor and guardian. For this teacher must respect the teaching profession, love her subjects and students, Students will seek inspiration from teachers who have high self- esteem. A decade back or so the role of a teacher was limited to being a source of information. But today this place is shared by books, coaching classes, multimedia technology etc. So the role of a teacher is marginalized. Role of a teacher has increased manifold. In modern times we are experiencing transition. A teacher can maintain values and nurture them. A teacher has an immense potential of bringing about a sea change in the society by demonstrating essential values of head and heart. Teacher can impart values in students by giving them instructions through discussion, experimentation and lectures and by the following mentioned ways:

- Teachers can maintain a case-study register to closely observe the students and note down the positive and negative traits of their personality.

- Teachers should also tell the students to maintain a spiritual diary in which they will surrender themselves to God and take an oath to follow the path shown buy him.

- By organizing cultural and sports events values like team spirit, sharing, spirit of cooperation, patience, courtesy etc can be imparted.

- "Thought for the Day" should be employed in assemblies. Moral thoughts trigger in them moral thinking.

- Teachers should give importance to cooperative learning.

- Skits, role plays propagating moral values can be performed by students under the guidance of teacher.

- Teacher must tell the students to go to the libraries- the treasure house of knowledge. Classics available in the library are morally rich and inspiring.

- Teacher must explain the students the importance of meditation& yoga practices for realization or the attainment of oneness with God.

- Every day a Teacher must spent at least 5 minutes on moral lecturing.

- Impart knowledge of foreign languages to make them know different cultures.

- Organize games, excursions, visits to places of historical importance. Club activities like nature club, literary club, wildlife prevention club, social service camps, blood donation etc.

- Suicidal tendencies in students should be curbed. They must be prepared by the teacher to face the challenges of life fearlessly and with courage.

The most important agent for building the character of the student is a teacher. Swami Vivekananda says that "character is nothing but a bundle of habits formed through repeated acts. It comes through "Samskaras" or past impressions. Character building can change the nation. As strong foundation is required for a strong building, strong character is required for nation-building.

Thus Teachers Society play an important role in the nation building by character building of the students. The best and the greatest profession in the world is that of a teacher, because the future of a nation depends upon the type of teachers who shape the future generations. Every teacher plays the most important role in shaping the students as enlightened citizen. Swami Vivekananda's words should not be forgotten by the teachers - "Arise, Awake and Stop not till the goal is achieved".

Society

The child is initiated into learning in the society to which he/she is a bonafied member with all facilities at disposal. The society may be assigned new roles to play effectively and vigorously towards development and inculcation of values of multi-dimension. The society is expected

1. To create homogeneous environment so as the learners may take up valuable lessons on ethics, behaviour, adjustment, living together, sympathy and service

2. To reflect simplicity, honesty, kindness, and fairness in their conduct, for development of positive habit, attitude, inner capacity, and feeling and wish to live

3. To provide maximum freedom for fuller growth with experiences (Spencer) and with facilitation of desired suggestion and persuasion (StuartMill).

4. To explain its traditions, rituals, mythological stories, consequences and contribution to the modern order of society

5. To take the valuable lesson from Gandhian thoughts, 'do not hear ill, do not speak ill and do not see ill of others'

6. To narrate the cultural-socio-economic life patterns and the values the society members should continue to give quality lessons taking from the scriptures of Vedas, Upanishads, Geeta, Koran , Bible and the preaching of the great men and the saints

7. To make the children emotionally integrated for practicing the values of oneness, unity, neighbourhood, code-conduct, love and sympathy for the poor. The values of co-operation, sincerity and commitment can be learnt in the society

8. As the children are the working force and asset to the society vis-à-vis the nation, they require learning the 'value of dignity of labour'.

Peer Groups

Peer group is from age-matched, like-minded, harmonious relationship between people of equal status, an informal group, it can meet the young people for friendship, security, self-esteem, identity, and many other needs, and thus into the peer group values and behaviour of children and young people formed an important sources of influence. Youth are interested in participating in peer group activities, and loyal to the peer groups. Peer group is a prime factor in society which influences the values of children. The peer group persists as a factor of environment throughout life, of course changing with time and maturity, but forcing the individual to live up to his/her "reputation" in the group. Furthermore, peer group's

values and interest are mostly influenced by positive and negative peer pressure.

When children are small, their minds are not developed enough to understand such things, but as they grow older more and more peer pressure situations start arising. Peer pressure is the psychological force exerted by another, or orders, in equal standing, which often influences one into acting or behaving in a manner that is generally inconsistent with one's normal behaviour. Both children and adults fall victim to peer pressure. It is human nature o be influenced by someone who is a part of our friend circle and to be tempted to do whatever he/she is doing.

There are both negative and positive effects of peer pressure. Positive peer pressure is something that impacts child's life in a positive way. Parents can use child's peers to their advantage by making use of positive peer pressure tactics. Parents should appreciate the good qualities of their child's friends to motivate the child to follow the same. Positive peer pressure helps children to acquire good values, attitude, habits and behaviour. At times friends can help them give an altogether new perspective and attitude towards life, through sharing of opinions and thoughts. They learn to accept the point of view of other people and become more sociable. Children's life can certainly change for better by using positive peer pressure. It can shape their personality and thought process and help them become better human beings.

Religion

Worship, rituals and morality of an individual is based on his religion. Religious value is the faith in God, an attempt to understand

God, fear of divine worth and thinking, believing and behaving according to ethical codes prescribed in the religious books, religious leaders and teachings. The religious values are expressed through behaviour are going on pilgrimage, worshipping God and speaking truth.

Religion is nothing but a spiritual quest. It is the reaction of the whole man to the   whole reality. Bertocci (1951) says, "The essence of religion is the personal belief that one's most important values are sponsored by, or in harmony with the in during structure of the universe whether they are sponsored by society or not. S.Radhakrishnangives his views as, "It is an attempt to discover the ideal possibilities of human life a quest for emancipation from the immediate compulsions of vain and petty moods. It is not true religion unless it ceases to be a traditional view and becomes a personal experience. It is an independent functioning of human mind, something unique, possessing an autonomous character. It is something inward and personal which unifies all values and organizes all experiences. It is the reaction of the whole man to the whole reality. We seek the religious object by totality of our faculties and energies.

According to Swami Krishnananda, "Religion is the language of the spirit in man. It is the urgu of the soul within, the response of the whole that is man to the call of the Absolute." Vivekananda says, "Of all the forces that have worked and are still working to mould the destiny of the human race, none certainly is more potent than the manifestation of which we call religion." According to Dr.Radhakrishnan, "Religion tends to converge, if we look on the

spiritualfactsonwhichtheyarebasedandthemoraluniversalismwhichthey teach".

According to Gandhiji's view "Religions is the expression of the permanent nature of man. Religion purifies and elevates one's nature. It arouses in man a sense of spiritual restlessness, a kind of thirst which enables the individual to cultivate and develop a sense to the right and good and make him truly moral man". Gandhi believes that religion involves a conscious and sincere love and striving for truth.

Religion involves two disciplines i.e., an external part which is expressed in ceremonies or Shariyats or Karmkands and inner discipline i.e., spiritual part. The external part differs from religion to religion and communities and is dependent upon time and climate of the place. The inner part i.e., spiritualism is the same in all religions.

All religions advocate, profess and promote various values, binding man back to its source and his fellow human beings and other creatures. The values recognised by all religions include: truth, goodness, beauty, modesty, non-violence, hard work, determination, forgiveness, contentment, mutual cooperation, love, respect for others view, purity of conduct, selfless action, sacrifice of one's pleasure for others etc. Every religion encourage man to lead life in consonance with these values in order to achieve spiritual bliss or self- realization. According to Dr. Radhakrishnan 'All religions are friends and partners in the pursuit of spiritual life. All religions are bound together in a holy partnership to advance the cause of peace, justice and freedom'.

The major religions of world like Hinduism, Christianity and Islam have a common teaching, connotations, orientations for humanity, therefore, they all three show equal or same communication in the pursuit of spiritual life.

Hinduism

Hinduism is one of the oldest and powerful religion of the world. Vedas are one of the oldest literature of the world which means knowledge. The most fundamental values in Hinduism are: Self-control, Ahimsa, self-realization, truthfulness, love and satisfaction.

The chief characteristics of Hinduism is: It is an attempt to know reality as against appearance, it accepts experience as a base for test of truth. Brahman or Atman is the ultimate reality. Maya is material cause of the universe. Ethics starts room the path of positive action and gradually progresses on the path of liberation. It promotes ideals of Purushart has (doctrine of life) with its four ends namely, Artha, Kama, Dharma, Moksha to realize through four ashramas of Brahmacharya, Grahastha, Vanaprastha and Sanyas. Mystic experience is a vital factor of Hinduism and it is included in all the religions of the world. Morality constitutes an integral part of Hinduism, Modern Hindu ethics discards caste system.

According to Dr. Radhakrishnan "The Hindu Method of religious reform is essentially democratic. It allow each group to get to the truth through its own tradition by means of discipline of mind and morals. Each group has its own historic tradition and assimilation of it is the condition of its growth of spirit..."

Christianity

The faith of Christianity is centred in Jesus Christ, who is called the God. God is the creator and Redeemer. He is eternally Father, Son and Holy Spirit. Education is regarded as an important activity in Christianity. Education to a Christian is a means of true moral life, enabling the child to learn how to serve the individual as well as society. Christianity insists the following nine Godly habits that will change anybody's life. They are:

- Spend time regularly with God in prayer and bible study.
- Live with a clear conscience.
- Finish what you start.
- Strive for excellence in all what you do.
- Handle criticism in a Godly manner.
- Be peaceful-avoid strife. Live by faith – one day at a time.
- Live by discernment. Be a giver.

Islam

Islam is one of the major religions of the world. It represents a compete way of life, a system of values, a code of conduct, a unique ideology, a socio-economic order and the doctrine of faith in oneness of Allah (God). According to teachings of Mohammad Islam does not admit any dualism in human nature. Man is integral of body and soul. Islam is the complete and perfect code of life for all the human beings. Islam preaches and promotes the following behaviour-based values:

- Honesty
- Humility
- Politeness
- Forgiveness
- Goodness
- Courage
- Reliability
- Patience
- Sympathy.

Government

Government is formed and reformed as part of the process by which humanity is learning to develop a harmonious system of organising resources both locally and globally for a sustainable healthy nation. Government acts as a facilitator for greater participation in the field of education. Steps have been taken in making higher education more relevant and purposeful, and imparting to the students, skills and knowledge which are relevant to the current trends of the society. Government has established various organization to propagate truth, goodness and beauty. They also imparting cultural values among the Indian citizens.

The report of the Indian Parliamentary standing committee (January 1999) rightly points out that there has been continuous erosion of values in our society, which is reflected in our day-to-day life. The National Curriculum Framework of School Education, India – 2005 also voices serious concern over erosion of values in our society and stresses the need for inculcating values in children to

bring about desirable change in the society. So urgent steps must be taken to inculcate values in children. Families as well as schools who lay foundation of future citizens must undertake the task of inculcating values in children at once. Hence the society has the responsibility to ensure that values are inculcated in children and a congenial environment is created to nurture values.

It is said that education is an instrument for social change and social control and it is the only means for bringing about desirable changes in the society. But even after 63 years of independence we have not brought about desirable changes in the society. Thus the progress of a nation and the society depends on how much value the citizens attach to their duties to the nation, society and to fellow citizens. The following recommendations from various committees which were setup during the last six decades dealt with the state of education.

Mass Media

India's most remarkable achievements since independence is in the field of space science and information technology (IT) which includes mass media, mobile technology, internet, direct to home (DTH) etc. The main functions of mass media are surveillance, interpretation, linkage and entertainment. One subtle but extremely important role of mass media is transmission of values. It has also been called the socialisation function. Socialisation refers to the ways an individual comes to adopt the behavior and values of a group. The mass media's portrayal of society plays a vital role in moulding the audience's psychology.

The values and attitudes that get transmitted most often are rather contrary to the values desired by the family, society or school. Propagating myths and derogatory images of women for example is likely to make the young learner, instead of learning that all human beings are equal and all men and women are equal, grow up with prejudices injurious to women and society. Students are required to go through the process of learning in schools by which they are empowered to decode the negative messages that the mass media propagates purely from a commercial and money making point of view. Centred thinking, reflection, social responsibility, questioning, discerning truth and facts, freedom from biases are all important values and skills to be developed in young learners. There is a need to examine and ensure how these issues and concerns are dealt appropriately in our school system, in curriculum, teaching, the administrative processes, and the institutional ethos and over all climate of the school and how our students are given opportunities to develop their considered opinions and convictions to meet the above challenges peacefully and creatively.

The mass media is responsible for both reflecting values of a society and fostering values to a good extent. The most important and prominent forms of mass media are Television, Radio, Magazines, Newspapers, Pamphlets, Internet, Books, Movies, Music etc. the media influences the behaviour pattern of persons in a different manners. Each of them evolved as a powerful medium in its own way. Values lie at the core of the society. Media evolved and become part of the society over the years. Both tradition and modernization contribute to the development of values. Media is far-

reaching and it makes or breaks values. Mass media is the direct and responsible authority to communicate and train the child to the desires and demands of the standard form of culture. Mass media plays a significant role in bringing positive Social change, particularly with respect to education and creating awareness. The mass media have a strong social and cultural impact upon the society. This is projected upon their ability to reach a wide audience with a strong and powerful message.

Mass media with the advent of new technologies carry the news even to the remotest village the moment it happened in any part of the world. Media should play a constructive role in society's development and educate the masses about our community values and tradition. It is high time we realise our own culture and start nurturing it in the young minds instead of blindly following ideologies imported from other countries.

Voluntary Organisation

Values for life and living are also offered by voluntary organizations in India. Voluntary organisations are independent organizations which are established for the purpose of added value to the community as a whole, or a significant section of the community and which are not permitted by their constitution to make a profit for private distribution. Voluntary organisation work for promoting the mental and moral welfare and improvement of the community. They contribute by providing humanitarian aid and meditation, empowerment of society etc.

4.4. RATH'S PROCESS OF VALUING

One educational approach to help students make values decision is the values clarification process outlined by Rath. Rath's process of values clarification is one method to help people identify values or make moral decisions. Values Clarification Process Rath believes that every decision or choice an individual makes is based upon his beliefs, attitudes, and values. Valuing activities allow the individual student the opportunity to identify a personal set of beliefs that aids in the decision-making process.

According to Rath, students need a systematic approach for the development of values. We should be less concerned with the individual value a person selects and more concerned with the process used to arrive at that value. Rath assumes that educators know what processes are most effective in helping students develop their individual system of values. His 7-step process is listed below:

1. **Choosing Freely.** Students must be able to select values without coercion from others. The facilitator needs to develop an environment which is conductive to allowing participants to express and choose their values without peer pressure or ridicule.

2. **Choosing from Alternatives.** As with any decision-making process, there must be at least two options (or in this case, values) from which to choose. Obviously, if there is only one value to choose from, there is no choice involved.

3. **Choosing after Thoughtful Consideration of the Consequences of Each Alternative**. This calls for careful consideration of the risks and benefits of each alternative.

The consequences of each alternative must be identified before an intelligent decision can be made.

4. **Prizing and Cherishing.** If a person has truly developed a value, he/she should be willing to respect that value. A value is only meaningful if the person believes that the value is worth prizing and cherishing.

5. **Affirming.** If a value has met the aforementioned criteria then the person should be willing to publicly affirm and support that value position when appropriate.

6. **Acting upon Choices.** The value position one has selected should provide guideposts for behavior. If the value is prized and cherished and selected from alternatives after weighing the consequences of each alternative, the person is likely to exhibit behaviours congruent with the value.

7. **Repeating.** A value position which serves as a guidepost for behaviour tends to be applicable in a variety of situations. A value position which influences ones behaviour tends to form a pattern in one's life.

According to Rath, the process of values clarification is more important than the actual value selected. Unless a person satisfies all the criteria listed in the seven-step process, the results or position cannot be considered a value. This method of defining a value, although somewhat concise, eliminates a variety of beliefs, attitudes, feelings, and opinions from consideration as values. Instead, these terms have been labelled values indicators. They include goals, aspirations, attitudes, interests, feelings, beliefs, activities, and worries.

4.5. METHODS OF FOSTERING VALUES

As parents and teachers are mainly responsible for laying foundation of values in children that make them good citizens, their faith in inculcating values in children is indispensable. The task of inculcating values is not an easy task unless the society as a whole resolves to bring about changes to make a society for all and voluntary efforts are initiated to practice values in day-to-day life. It will be unrealistic to expect a teacher to bring about the change if the society does not follow a set of values.

Story telling

Story telling is both an art as well as science. The main aim of story telling is to elevate man' spirit and to cultivate an inner vision which makes man finally realize his real self and to inculcate certain values in life. Stories on the life of great men and women, saint and heroes will kindle the spirit of inquiry and promote higher ideals and understanding human values. If used effectively, this technique has great potential of inculcating all values. Through delightful, entertaining and purposeful stories, great moral values can be inculcated. An accountability is related to responsibility, it should be cultivated among students through stories which help them to develop character and potentials for good, make careful use of properties, spend wisely the money entrusted to one's care and discharge one's obligations with care. Besides stories of great persons and values they cherished always have a salutary effect on the minds of children.

Dramatization

Story dramatization is identified as one of the expressive arts that are concerned with children's inner imaginative thought and their spontaneous dramatic action in creative ways. Dramatization in young children's expression is spontaneous, improvised and a creative enactment. Using dramatization in the classroom will stimulate awareness of the importance of acting truthfully and honestly, help to recognize how our behaviour affects others. Nowadays dramatic arts are an important means of stimulating creativity in problem solving. It can challenge students' perception about their world and about themselves. Dramatic exploration can provide students with an outlet for emotions, thoughts, and dreams that they might not otherwise have means to express. In today's increasingly polarized and intolerant culture. The ability to understand others' motives and choices is crucial. Dramatization will help to build responsible global citizen. Drama can be used to promote active learning in any subject to give students a kina esthetic and empathetic understanding as well as an intellectual understanding of a topic. Drama accomplishes several goals at once enriching students' school experience through art as well as reinforcing traditional academics.

Role plays

Students generally take pleasure in playing the role of other persons. This technique is basically a socio-drama technique. It provides an ideal setting for highlighting values.

According to K.H. Hoover (1976), role-play has the following advantages:

- The enactment of selected situations provides a valuable opportunity for discussion of actual feeling reactions.

- To live for a short while in the shadow of another person offers a significant opportunity for insight into other person's feelings.

- A stimulation of reality may be superior to reality itself for instructional purposes.

- The feelings often concealed in real life come forth during the role playing sessions.

- The technique provides the learner with new insights into possible responses to social situations.

- An analysis of the dramatized situation stresses factors which contribute to actual feeling reactions.

- Role-playing technique combines the joy of acting with learning.

The Procedure for Role-play technique is as follows:

Observation and Analysis by Students

↑

Enactment of the Situation

↑

Briefing the role-player about situation and

↑

roles Selection of roles

↑

Developing the situation
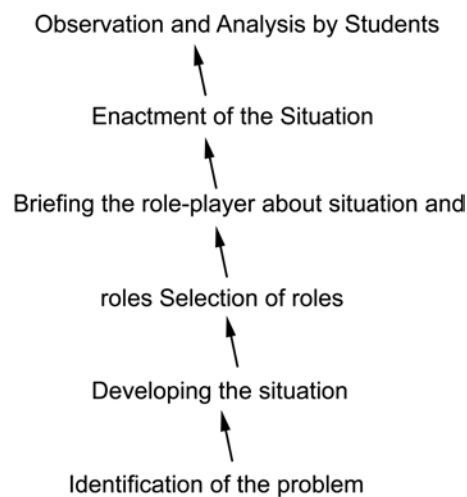
↑

Identification of the problem

Fig. 4.2. Procedure of Flow-chart of Role-play technique

Personal examples

Value clarification is a technique for encouraging students to relate their thoughts and their feelings and thus enrich their awareness of their own values. The process of acquiring values begins at birth. Values develop through life and evolve from life experiences. They are formed by combing: intellect, will, emotions and spiritual needs. Through exercises and discussion students should be made aware of the influences to their values, and to explore and acknowledge what they truly value in their lives. As values are the driving force behind most of your decisions and actions, the class activities should focus on engaging students in exercises that force them to wrestle with their values as they apply to subjects such as war, family, future, and a whole range of human relationships and situations.

Children learn to establish values through exercises in which they rank or compare items or opinions based on personal preference. By sharing the personal views in the class, students reveal private information that classmates naturally will compare with their own lives. Students are compelled to state their positions, wither in class discussions, in written exercise or in personal journals. This help the students to reveal and explore some of his attitudes, beliefs, actions, convictions, interests, aspirations, likes, dislikes, goals and purposes.

Personal examples help students to deepen understanding, motivation and responsibility with regard t making personal and social choices; to inspire individuals to choose their own personal, social, moral and spiritual values and be aware of practical methods

for developing and deepening them; Autobiographies, biographies and experiences of great and noble persons also provide inspiring values to the learners. Our youngsters can learn from the life experiences of great and noble persons like Gandhi, Dhyan Chand, Jagadish Chandra Bose, Tagore, Abraham Lincoln, Abdul Kalam that they achieved heights of greatness through sheer hard work, devotion, perseverance and determination. Lives of all great men remind us that we can also make our lives sublime.

4.6. VALUE CRISIS

Value crisis in a society implies the erosion of traditional values of society or situation of dilemma when there is little balance between traditional values and modern values. There is lack of synthesis. Material values override the ethical, moral, social and spiritual values. At present, India is passing through a periods of value crisis in several fields of national life. It is generally being said that the life of individuals as well as our social life is plagued with the evil values of corruption, cynicism, disparity, disruption, hypocrisy and violence. It is very unfortunate that our role-models i.e., leaders of various shades fail to inspire us to pursue higher values of life. Several conflicting ideologies are also at work. On the one hand, there is the value crisis of Indianisation and on the other hand value-crisis on account of overemphasis on modernization and westernization.

The Education Commission 1964-66 has observed, " we believe that India should strive to bring science and the values of the spirit together in harmony and thereby pave their way for the eventual

emergence of a society which would cater the needs of the whole man and not only to a particular fragment of his personality."

Crisis is not so much intellectual but rather moral and spiritual. There is lack of development of sound moral vision among human being along with the scientific and technological development. As a result human being can produce such powerful means of destruction like hydrogen and nuclear bombs and destroy the whole world in no time. Wealth worshipped as god, Pride has become a creed. Selfishness is entrenched in the intellect. The ego is flaunted, and desires become an adornment, righteousness has become merely a figurehead in the world, compassion has dried up, gratitude has waned, Hypocrisy has become the hall mark of life and love and affection has become lustful afflictions. Distortion of values is partially due to imbalance between ancient values and explosion of knowledge in war field technology. Atomic weapons, bio-weapon, explosives, missiles etc., are threatening the whole mankind. Developed countries possess all kinds of dreadful weapons and are trying to boss over all developed and underdeveloped countries.

Prostitution, illegal marriages, broken home structure, divorce, etc., are also factors responsible for decline of values. Lack of mutual concern between parents at home, disaffection and lack of securities in families are other factors responsible for erosion of values. The role of home, school and society cannot be neglected in the degradation of values. Definitely the living styles of parents leave deep impression on the minds of children.

Even in this dynamic society, values and standard do not change quickly and some of them, at any rate, have an abiding significance.

The whole socio-political setting and physical environment in which they have to be worked out are in a state of constant transition and consequently, they have to be interrupted in the light of new condition. Cultural values, the gracious fruit of centuries of co-operative efforts and moral values, which is distinguished, which distinguish men from animals, have been totally changed in these years. The modern youth receiving education are losing their idealism and living in spiritual vacuum. Moral values have no respect now. Man fails to distinguish between right and wrong, good and evil. Highest respect is being placed on wealth and power. Religious have now become a private affair and stress is being laid on secularization of social relationships. Human relations are becoming impersonal and secondary.

The older generations have lost their sense of morality. Therefore the younger generation completely ignores the traditional or even any idea of value system. Loss of leadership among the teachers is another manifestation of the deterioration of values in the modern society. A teacher has to perform three important activities. People in an industrial society develop a growing sense of insecurity in social relations because of the emphasis on individuals.

4.7. CONCLUSION

The present situation in India demands such a system of education which apart from strengthening national unity must strengthen social solidarity through meaningful and purposeful constructive value education by adopting interdisciplinary approach. Emphasis is now on 'Value Education' for the proper development of the human personality. Transmission of values is inherent in the theory of all round development of human personality which is a prominent aim of education.

MODEL QUESTIONS

1. Explain the development of values.

2. List out the Core values and explain it.

3. Discuss the role of Parents, teachers and Peer group in fostering values.

4. Analyse the Rath's process of valuing.

5. Describe the methods of fostering values.

6. Give an account on Value crisis.

5

Human Rights

5.1. THE CONCEPT OF HUMAN RIGHTS

Meaning

Human beings are rational beings. They by virtue of their being human possess certain basic and inalienable rights, which are commonly known as human rights. Since these rights belong to them because of their very existence, they become operative with their birth. Human rights, being the birthrights are therefore, inherent in all the individuals irrespective of their caste, creed, religion, sex and nationality. These rights are essential for all the individuals as they are consonant with their freedom and dignity and are conductive to physical, moral, social and spiritual welfare. They are also necessary, as they provide suitable conditions for the material and moral uplift of the people. Because of their immense significance to human beings, human rights are also sometimes referred to fundamental rights, basic rights, inherent rights, natural rights and birthrights.

It is difficult to define the expression human rights, mainly because of differences in cultural background, legal systems, ideology and economic and social and political conditions of different societies or states. However it can be said that the ideal of human rights is bound up with the ideal of human dignity. Thus, all those rights, which are essential for the maintenance of human dignity, may be called human rights. The world conference on

Human rights held in 1993 in Vienna stated in the Declaration that all human rights derive from the dignity and worth inherent in the human person, and the human person is the central subject of human rights and fundamental freedoms.

D.K.Basu defines human rights as those minimum rights, which every individual must have against the state or other public authority by virtue of his being a member of human family irrespective of any other consideration. Human rights are, therefore based on elementary human needs as imperatives. Some of these human needs are elemental for sheer physical survival and health. Others are elemental for psychic's survival and health. Thus, the human rights can be perceived and enumerated.

Rights being immunities denote that there is a guarantee that certain things cannot or ought not to be done to a person against his will. According to this concept, human beings, by virtue of their humanity, ought to be protected against unjust and degrading treatment. In other words, human rights are exemptions from the operation of arbitrary power. An individual can seek human rights only in an organized community. i.e, a state or in other words, where the civil social order exists. No one can imagine to invoke them in a state of anarchy where there is hardly any just power to which a citizen can appeal against the violations of rights. Thus the principle of the protection of human rights is derived from the concept of man as a person and his relationship with an organized society which cannot be separated from universal human nature.

Human rights being essential for all-round development of the personality of the individuals in the society, be necessarily protected

and be made available to all the individuals. The need for the protection has arisen because of inevitable increase in the control over men's action by the Governments which by no means can be regarded as derivable. The consciousness on the part of the human beings as to their rights has also necessitated the protection by the states. It has been realized that the functions of all the laws whether they are the rules of municipal law or that of international law should be to protect them in the interest of the humanity.

Evolution of the concept of Human Rights

The roots for the protection of the rights of man may be traced as far back as in the Babylonian laws, Assyrian laws, Hittiti laws and in the Dharm of the Vedic period in India. (Writings of Plato and other Greek and Roman philosophers also for the protection of human rights though they had a religious foundation). The city-state of Greece gave equal freedom of speech, equality before law, right to vote, right to be elected to public office, right to trade, and the right of access to justice to their citizens. Similar rights were secured to the Roman by the ' Jus civile' of the Roman law.

Thus the origins of the concept of human rights are usually agreed to be found in the Greco-Roman natural law doctrines of stoicism, which held that a universal force pervades all creation of the human conduct should therefore be judged according to the law of nature.

International Perspective

In 1929, the worth of the human personality was realized and the Institute of International law issued a proclamation of the rights of the man against the state. However instead of enumerating the rights of human beings it laid down six duties of the states which are:

i. To recognise the right of every individual to life, liberty and property and to accord to all within its territory the full and entire protection of their right without distinction as to nationality, sex, race, language or religion.

ii. To recognize the right of every individual to the free practice, both public and private of every faith, religion or belief.

iii. To recognise the right of every individual both to the free use of the language of his choice and to the teaching of such language.

iv. To recognise that no motive based directly or indirectly on distinction of sex, race, language or religion, empowers states to refuse to any of their nationals, private and public rights.

v. To recognise that the equality as contemplated herein is not to be nominal, but effective.

vi. To recognise that except for motives based upon its general legislation, no state shall have right to withdraw its nationality from those whom for reasons of sex, race, language or religion, it should not deprive of the guarantee contemplated in this proclamation. These duties based the conviction arrived by the President Franklin D.Roosevelt, on Jan 6, 1941 a proclamation was issued by him and was known as "Four Freedoms". The list is:

1. Freedom of speech

2. Freedom of religion

3. Freedom from want

4. Freedom from fear

He also declared that: "Freedom means the supremacy of human rights everywhere. Our support goes to those who struggle to gain these rights or keep them".

Emergence of Universal Declaration of Human Rights

The idea for the protection for human rights and fundamental freedoms was received in the Atlantic charter-1941 and the Declaration of the United Nations - 1942. Subsequent to the discussions it was realized by many members of the United Nations that it should be an obligation of the international community to promote human rights.

The Universal Declaration of Human rights was adopted in 1948 and two International covenants were adopted in 1966. The two international covenants, together with the Universal Declaration and optional protocols, comprise the International Bill of Human Rights. Thus, International Bill of Human Rights is a collective term applied to five major international instruments. These documents have laid the foundations from which other treaties and declarations have been adopted. Fundamental rights and freedoms contained in the International Bill of Human Rights have been further elaborated in over sixty human rights treaties concerning slavery, genocide, humanitarian law, the administration of justice, social development, religious tolerance, cultural cooperation, discrimination, violence against women, and the status of refugees and minorities.

Enumeration of Rights in the Declaration

The Universal Declaration enumerated the basic postulates and principles of human rights in a most comprehensive manner. It dealt

not only with civil or political rights, but with social and economic rights as well.

Civil and Political Rights as per the Declaration

Articles 2 to 21 deal with those civil and political rights, which have been generally recognised throughout the world. These are:

1. Right to life, liberty and security of persons. (Art.3)

2. Freedom from slavery or servitude (Art.4)

3. Prohibition against torture, inhuman or degrading treatment or punishment (Art.5)

4. Recognition as a person before Law (Art.6)

5. Equality before the law and equal protection of the law without any discrimination. (Art.7)

6. Effective remedy before the national tribunals (Art.8)

7. Freedom from arbitrary arrest, detention or exile. (Art.9)

8. Right to a fair and public hearing by an independent and impartial tribunal. (Art.10)

9. Presumption of innocence until proved guilty in a public trial with all guarantees necessary for defense in criminal cases. (Art.11-I)

10. Freedom from ex-post facto laws (Art.11-II)

11. Right to privacy, family, home and correspondence. (Art.12)

12. Right to freedom of movement and residence within the borders of a state. (Article 13, I)

13. Right to leave any country, including his own and to return to his country.(Art.13)

14. Right to seek and to enjoy in other countries asylum from persecution (Art.14)

15. Right to a nationality (Art.15)

16. Right to marry and to find a family. (Art.16)

17. Right to own property. (Art.17)

18. Right to freedom of thought, conscience and religion (Art.18)

19. Right to freedom of opinion and expression (Art.19)

20. Right to freedom of peaceful assembly and association (Article20)

21. Right to participate in the Government of his country (Article21)

Economic and Social Rights

1. Right to social security (Art.22)

2. Right to work and free choice of employment (Art.23)

3. Right to rest and leisure (Art.24)

4. Right to a standard of living for the health of himself and of his family (Art.25)

5. Right to education (Art.26)

6. Right to participate in cultural life (Art.27)

7. Right to good social and international order (Art.28)

Limitations

Though the rights have been enumerated to safe guard human rights, the declaration also had laid down under Art.29 certain limitations to these rights and freedoms. By providing that everyone has duties to the community in which, the final and full development of his personality alone is possible. Art.29 Para 2 provides that the

rights shall be provided to the individuals, subject to just requirements of morality, public order and the general welfare in a democratic society. Therefore it is to be considered that the rights provided in the Declaration are not absolute.

India and the Universal Declaration

India was a signatory to the Declaration. The Indian constitution adopted by the constituent Assembly on Nov.26, 1949 came into force from Jan 26, 1950 was greatly influenced by the Declaration. A number of fundamental rights guaranteed to individuals in Part III of the Indian constitution are similar to the provisions of the Declaration is clear from the following:

Classifying Human Rights

1. Equality before law	Art.7	Art.14
2. Prohibition of discrimination	Art.7	Art.15(1)
3. Equality of opportunity	Art.21(2)	Art.16(1)
4. Freedom of speech and expression	Art.19	Art.19(1)(a)
5. Freedom of peaceful assembly	Art.20(1)	Art.(1)(b)
6. Right to form associations or unions	Art.23(4)	Art.19(1)(c)
7. Freedom of movement within the border	Art.13(1)	Art.19(1)(d)
8. Protection in respect of conviction for essences	Art.(11)(2)	Art.20(1)
9. Protection of life and personal liberty	Art.3	Art.21
10. Protection of slavery and forced labour	Art.4	Art.23
11. Freedom of conscience and religion	Art.18	Art.25 (1)
12. Remedy for enforcement of rights	Art.8	Art.32

The above-mentioned comparative table shows that the Universal Declaration has provided the model for the Indian Constitution's human rights guarantees.

5.2. HUMAN RIGHTS AND CONSTITUTIONAL PROVISIONS

Right to Life and Liberty

Art.21 lays down that no person shall be deprived of his life or personal liberty except according to 'procedure established by law' which means in a simple way that, a person could not be deprived of his life or personal liberty merely by an executive fiat without there being a valid law to support it.

The basic principles of this right are that personal liberty makes for the worth of the human person.

Present View

Right to life includes the right to live with human dignity and all that goes along with it, Viz. the bare necessaries of life such as adequate nutrition, clothing reading, writing and expressing oneself in diverse forms, freely moving about and mixing and co-mingling with fellow human beings. Thus it is construed that, the term 'Life' mentioned in Art.21 of the Indian constitution is not only restricted to the mere animal existence of a person.

Fundamental Right's growth in India

During the British rule in India, human rights were violated by the rulers on a very wide scale. Therefore, the framers of the Indian constitution, who had suffered long incarceration during the British regime, had a very positive attitude towards their rights.

Secondly, the Indian society is fragmented into many religions, cultural and linguistic groups and it was necessary to declare fundamental rights and to give to the people a sense of security and confidence. Then it was thought necessary that people should have some rights which may be enforced against the government which may become arbitrary at times.

Articles 12 to 35 of the constitution pertain to Fundamental Rights of the people. They have been grouped under seven heads as follows:

i,   Right to Equality comprising Articles 14 to 18, of which Art.14 is the most important.

ii. Right for Freedom comprising Articles 19 to 22 which guarantee several freedoms.

iii. Right against Exploitation consists of Art.23 &24.

iv. Right to Freedom of Religion is guaranteed by Art.25 to28.

v.   Cultural and Educational Rights are guaranteed by Art.29 & 30.

vi. Right to constitutional Remedies is secured by Art.32 to 35.

5.3. HUMAN RIGHTS OF WOMEN AND CHILDREN

The advancement of women has been a focus of the work of the United Nations since its creation. The General Assembly of the United Nations on November 7, 1967 adopted a Declaration on the Elimination of Discrimination Against Women, and in order to implement the principles set forth in the Declaration, a convention on the Elimination of All forms of Discrimination Against Women was adopted by the General Assembly on December 18, 1979.

Discrimination against Women

Although the International Bill of Human Rights laid down a comprehensive set of rights to which all persons, including women are entitled, additional means for protecting the human rights of women were seen as necessary because the mere fact of their ' humanity ' has not been sufficient to guarantee women the protection of their rights.

The convention under Art. 1 defines the term discrimination against women as any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective or their marital status, on a basis of equality of men & women of human rights & fundamental freedoms in the political, economic, social, cultural, civil or any other field.

The fields were steps that are to be taken to eliminate discrimination against women are:

1. Education

The convention under Article 10 provides that women shall be provided same conditions for Careers & Vocational guidance as to that of men. They shall be provided same access to studies for the achievement of diplomas in educational establishments of all categories in rural as well as in all types of vocational training. Women shall have access to the same curricula, the same examinations, teaching staff with qualifications of the same standard and school premises and equipment of the same quality as to that of men. Women shall be provided same opportunities as to men in matters relating to scholarship and other study grant. They shall have

same opportunities for access to programme of continuing education including adult and functional literacy programmes. They shall have same opportunities to participate actively in sports and physical education.

2. Employment

The convention under Art.11 provided that states shall take all appropriate measures to eliminate discrimination against woman in the field of employment, in particular the right to work (b) right to same employment opportunities (c) right to free choice of profession and employment (d) right to equal remuneration including benefits and equal treatment in respect or work, of equal value as well as equality of treatment in the education of quality of work (e) the right to social security, particularly in cases of retirement, unemployment, sickness invalidity, old age and other incapacity to work, as well as the right to paid leave (f) right to protection of health and to safety in working conditions. There shall be no discrimination against women on grounds of marriage or maternity.

3. Health Care

The convention under Art.12 provides that states shall take steps to eliminate discrimination against women in the field of health care, access to health care services, including those related to family planning.

4. Economic and Social life

Art.13 of the convention provides that women shall be provided the same rights as to that of men in particular (a) the right to family benefits (b) the right to bank loans mortgages and other forms of

financial credit the right to participate in recreational activities, sports and all aspects of cultural life.

5. Women in Rural Areas

Article 14 provided elimination of discrimination against rural areas. States are required to ensure such women the right to

a. Participate in the elaboration and implementation of development planning at all levels

b. Have access to adequate health care facilities, including information, counseling and services in family planning

c. Benefit directly from social security programmes.

d. Obtain all types of training and education, formal and non-formal, including, that relating to functional literacy, as well as, inter alia, the benefit of all community and extension services, in order to increase their technical proficiency.

e. Organize self-help groups and cooperatives in order to obtain equal access to economic opportunities through employment or self-employment.

f. Participate in all community activities.

g. Have access to agricultural credit and loans, marketing facilities, appropriate technology and equal treatment in land and agrarian reform as well as in land resettlement schemes and

h. Enjoy adequate living conditions.

6. Equality before law

Art 15 of the constitution provides that states shall accord to women equality with men before the law. Women shall have equal

rights to conclude contracts and to administer property and states shall treat them equally in all stages of procedure in courts and tribunals. States agree that all contracts and all other private instruments of any kind with a legal capacity of women shall be deemed null and void. States shall accord to men and women the same rights with law relating to the movement of persons and the freedom to choose their residence and domicile.

7. Marriage & Family Relations

Art.16 provides that states shall take all measures to eliminate discrimination against women in all matters relating to marriage and family relations. Women shall be provided

a.   The same right to enter into marriage.

b.   The same rights and responsibilities during marriage and at its dissolution

c.   The same rights and responsibilities as parents, in matters relating to their children. In all cases the interests of children shall be paramount.

d.   The same rights to decide freely and responsibly on the number and spacing of their children and to have access to the information, education and means to enable them to exercise their rights.

e.   The same rights and responsibilities with regard to guardianship, ward ship, trusteeship and adoption of children.

f.   The same personal rights as husband and wife, including the right to choose a family name a profession and an occupation.

g. The same rights for both spouses in respect of ownership, acquisition, management, administration, enjoyment and disposition of property whether free of charge or for a valuable consideration.

Status of Women in India

India has given equal status to women. Women in India enjoy right to equality.

Constitutional Safeguards

Indian Constitution under Art.14 provides that "The state shall not deny to any person before the law or the equal protection of the laws within the territory of India". The above provision clearly shows that women in India enjoy right to equality and any discrimination against them shall be violation of equality of right and respect for human dignity.

The Indian Constitution also provides under Art.15 that every female citizen has a right to access to shops, public restaurants, hotels and places of public entertainment and no restriction can be imposed on female citizens with regard to the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly by state funds.

Art.16 of the constitution provides that there shall be equality of opportunity for all citizens (including women) in matters relating to employment or appointment to any office under the state.

In order to improve the status of women further the constitution provides under art.15 (3) that state may make special provisions for women. Consequently, a number of legal provisions aimed at

securing equal status for and removing discrimination against women have been made. For instance, the constitution was amended in 1992 to reserve 33 percent of the seats in their favour in panchayats and municipalities. The amendment is regarded as a major step for socio economic empowerment of the women in India. The constitution has also cast the duty on every citizen to renounce practices derogatory to the dignity of women.

India and International Convention

India has ratified the convention on the elimination of all forms of discrimination against women on July 9 1993. Ratification of the convention obliges India to honour the obligations imposed by the convention, which include adapting various measures to uphold human rights with regard to women.

Physical assault and harassment of women

Gender equality is also a basic human right. It could be effectively safeguarded at work places specifically if at all there are said principles and laws for the enforcement of those principles.

The Indian Supreme Court has formulated the guidelines to guarantee the effective implementation of the rights of women against sexual exploitation at work places; in the case Vishaka & others Vs State of Rajasthan; it is observed that:

  i.   Each incident of sexual harassment of women at work places results in violation of fundamental rights of "Gender Equality" and the "Right to life and liberty".

  ii. It shall be the duty of the employer or the responsible persons in work places or other institutions to prevent or deter the

commission of acts of sexual harassment and provide the procedures for the resolution, settlement or prosecution of acts of sexual harassment by taking all steps required.

iii. All employers or persons in charge of work place should take following steps to prevent steps to prevent sexual harassment.

   a. Express prohibition of sexual harassment a defined at the work place should be notified, published and circulated in appropriate ways;

   b. The rules/regulations of Government and public sector bodies relating to conduct and discipline should include rules/regulations prohibiting sexual harassment and provide for appropriate penalties in such rules against the offender.

   c. As regards private employers steps should be taken to include the aforesaid prohibitions in the standing orders under the Industrial Employment (Standing Orders) Act. Appropriate work conditions should be provided in respect of work, leisure, health and hygiene to further ensure that there is no hostile environment.

iv. Where such conduct amounts to a specified offence under the Indian Penal Code or under any other law, the employer shall initiate appropriate action in accordance with laws. It should ensure that victims, or witnesses are not victimized or discriminated against while dealing with complaints of sexual harassment. The victims of sexual harassment should have the option to seek transfer of the perpetrator or their own transfer.

v. Appropriate disciplinary action should be initiated by the employer if the conduct amounts to misconduct as per relevant conduct rules.

vi. An appropriate complaint mechanism should be treated in the employer's organization for redress of the complaint made by the victim. Such complaint mechanism should ensure time bound treatment of complaints.

vii. It should be adequate to provide, where necessary, a complaints committee, a special counselor or other support service including the maintenance of confidentiality. The committee should be headed by a woman and not less than half of its members should be women. In order to prevent the probability of any undue pressure or influence from senior levels, such complaints committee should involve a third party, either NGO- Non Governmental Organisation or other body who is familiar with the issue of sexual harassment. The complaints committee must make an annual report to the Government and the action taken by it.

viii. Employees should be allowed to raise issues of sexual harassment at workmen's meeting and in other appropriate forum and it should be affirmatively discussed in Employer – Employee meeting.

ix. Awareness of the rights of female employees in this regard should be created in particular by prominently notifying guidelines in a suitable manner.

x. Where sexual harassment occurs as a result of an act or omission by a third party or outsider, the employer and

person in charge will take all steps necessary and reasonable to assist the affected persons in terms of support and preventing action.

xi. The Central/State Governments are requested to consider adopting suitable measures including legislation to ensure that the guidelines are also observed by the employers in the private sector.

The Supreme Court further stated that the 'above guidelines' and norms would be strictly observed in all work places for the preservation and enforcement of the right to gender equality of the working women.

Human Rights as to Children

The Universal Declaration of Human Rights had stipulated under Art.25 (2) that childhood is entitled to special care and assistance. Following the same, the convention on the rights of the child was adopted by the General Assembly by consensus, on the 30th Anniversary of the Declaration on Nov 20, 1989 which came into force on Sep 2, 1990.

Who is a child?

The convention under Article 1 states that a child means every human being below the age of 18 years. Unless under the law applicable to the child, majority is attained earlier.

Rights of the Child

A number of rights have been stipulated in the convention which includes the following:

1. Right to life (Article 6(1))

2. Right to acquire nationality (Art7)

3. Right to freedom of expression (Art. 13 (1))

4. Right to freedom of thought, conscience and religion (Art14(1))

5. Right to Freedom of association and to freedom of peaceful assembly (Art15(1))

6. Right to Privacy

7. Right to family environment (Art.20)

8. Right to education (Art.28(1)

9. Right to benefit from social security (Art.26(1)

10. Right to a standard of living adequate for the child's physical, mental, spiritual and social development (Art.27(1)

11. Right to the enjoyment of the highest attainable standard of health and to facilities for the treatment of illness and rehabilitation of health (Art.24(1).

12. Right to the protection of the law against arbitrary or unlawful interference with his or her privacy family, home or correspondence (Art.16(1)

13. Right against exploitation of child labour (Art.32)

14. Right against sexual exploitation (Art.34).

15. Right against abduction, sale or traffic (Art.35)

16. Right against other forms of exploitation on prejudicial to any aspect of the child's welfare.

Child Labour in India

The Indian constitution under Art.24 provides that no child below the age of fourteen years shall be employed in any factory or mine or engaged in any other hazardous employment.

The above provision was made in order to protect children from exploitation and to provide them education so that they may develop their personality and may live a dignified life.
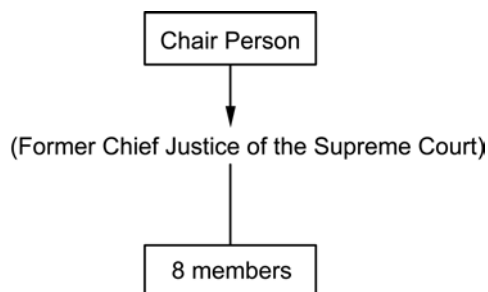
Art.45 provides that the state shall Endeavour to provide free and compulsory education for all children until they complete the age of 14 years. Despite the above constitutional prohibition on child labour, children are working in a large number in hazardous as well as non-hazardous work.

India has the population of more than 380 million children – the largest population of children in the world. A large number of them are between the age group of 6 to 14 years. It is a difficult task to provide free education to them; similar task is to prevent child labour. It has to be seen that the tender age of children are not abused and that children are not forced by economic necessity to enter avocations unsuited to their age or strength and that children should be given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity. Childhood is required to be protected against exploitation and against moral and material abandonment. The only way by which t can be prevented is to provide education to the children. Indian Government has estimated that the financial expenditure to implement the free education to child would be nearly forty thousand crore rupees. The Government alone is not responsible to incur such expenditure. It is also the duty of the parents and guardians to provide education to their wards as per Art.51 (A)(k) of the Indian constitution.

5.4. INSTITUTIONS FOR IMPLEMENTATION OF HUMAN RIGHTS

5.4.1. National Human Rights Commission

Constitution

The Constitution of Human Rights commission is dealt with under section 3 of the protection of Human Rights Act. It provides that the commission be constituted by the Central Government as under;


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        ┌──────────────┐
        │ Chair Person │
        └──────┬───────┘
               │
               ▼
(Former Chief Justice of the Supreme Court)
               │
        ┌──────┴───────┐
        │  8 members   │
        └──────────────┘
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1. Sitting or retired Judge of the Supreme Court.
2. Serving or a retired Chief Justice of the High Court.
3. Two prominent persons having knowledge or practical experience in the sphere of human rights.
4. The chairpersons of the National commission for minorities, the scheduled castes and scheduled tribes and women.

The chairperson and the members shall be appointed by the President and they shall hold office for a period of 5 years from the date on which they enter upon their office.

Powers and function of the Commission

Section 12 of the Protection of Human Rights Act deals with the powers:

1. The commission shall inquire 'suomotto' or on a petition presented to it by a victim or any person on his behalf, into complaints of

   a. Violation of human rights or abetment thereof.

   b. Negligence in the prevention of such violation by a public servant.

2. The commission may intervene in any proceeding involving any allegation of violation of human rights pending before a court with the approval of such court.

3. The commission shall visit, under intimation to the state govt. any jail or any other institution under the control of the state govt. where persons are detained or lodged for purposes of treatment, reformation or protection to study the living conditions of the inmates and make recommendations thereon.

4. The commission shall encourage the efforts of non-governmental organizations and institutions working in the field of human rights.

5. The commission may perform any other function, as it may consider necessary for the promotion of human rights.

Human Rights Courts

Human Rights Courts are to be established in every district u/s 30 of the Protection of Human Rights Act. These courts ensure the speedy trial of the offences relating to human rights violations.

MODEL QUESTIONS

1. How can a victim of Domestic violence get redressal?

2. What are the provisions in law to ensure 'education for all'?

3. Elucidate how demand for dowry can be eradicated, citing few examples

4. Explain why and how children can be protected against 'Child Labour'.

5. Highlight with examples any five 'Rights of the Child'.

6. Elucidate the initiatives taken, with examples, to protect women against physical assault and harassment of women.

7. What are the various ways and means by which discrimination against women are taken care of?

8. Elucidate with examples, any two rights each of the following, as per the Universal Declaration of Human Rights:

   a) Civil and Political Rights

   b) Economic and Social Rights

9. Explain with examples how women in rural areas can have equal rights to perform

10. Explain briefly how women in India can enjoy equal status.

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