Values and Education

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Forword

Values are prerequisite for the Social life of human beings. Development and promotion of values among the members is of foremost importance for any society. Society adopts various ways to achieve this objective. Education is considered the most important means to inculcate values among children. It prepares the children to lead a happy and successful life. On the other hand there is inherent value system in educational system. There are values which are supposed to be characterized by the Teacher. Students are also supposed to demonstrate certain values in their behaviour. So this interrelation between values and education is very important. An attempt has been made through this book to understand values, education, their interrelation and implication for the human life. To achieve this purpose compendium of research papers and articles received in the Two Days National Seminar on Human Values and Professional Ethics in Education: Need and Importance"sponsored by Department of Higher Education, Government of Uttar Pradesh and organised by Govt. Raza P. G. College, Rampur (U. P.) on 22-23 Feb. 2020 is being presented in the form of an edited book to the learned readers, students, teachers, Researchers and educationists.

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In the process of studying the discourse related to education, we find ourselves asking questions about the current practices existing in our educational system that are underway to produce catastrophic results for a country like India which constitutes 17 per cent of the population of the world. We also occupy a significant geographical area by the virtue of being seventh largest country in the world which is why we feel more scared to say that things are eventually going to be more catastrophic for the world at large and not only for India.

The fear that haunts us today is that the emerging trends in the educational system and the fast pacing changes in the environment external, yet highly related, to the educational system is deviating us from 'understanding' the goals that the education is supposed to realize, let alone achieve them. Though a teacher is expected to be optimistic in his/her approach because it helps him/her perform his/her work effectively or find alternative ways of doing his/her work, even when the support system which strengthens the process of education is missing, but when we look at the events happening around us, we are surrounded by the clouds of hopelessness and despair. But anyway, we are going to be teachers, therefore we have to have a positive outlook as we cannot afford to breed such insecurities even before embarking on the journey of becoming teachers in the days to come.

We cite an example to explain reasons of our fear and despair. Last night, our friend took one of us to theatre to watch a movie. It was very late at night when we stepped out of the theatre. Since we were feeling hungry, we decided to go to a sector in Noida which houses many call-centers of different multi-national corporations. Since these call-centers are open 24*7, one can find food stalls open all through the night even when all the other parts of Noida are doomed into the silence of midnight air. Just when we were enjoying the parathas, we couldn't resist listening to the

conversations which a group of young people was having. We were sure that they worked in the office nearby as they were addressing a senior as Sir and were, at times, discussing things related to office. The conversation was not about formal & official things but about the people working in that office and the informal incidents happening in the office. They were speaking fluently in English, using abusive and slang words after every second or two. The matters being discussed were personal and not related to issues of national importance. One of them got a phone call and was told that his friend who had taken his car on a drive had accidentally bumped it somewhere and one of the headlights got damaged. He banged his phone on the table and started telling his friends about what she had done and said "I am sure, she will be raped someday". He abused her loudly for around 50 times in nearly 10 minutes. All the other friends also joined in and added exponentially to his rants. What bothered me was that it was the car which had supreme importance not that girl, not even her dignity and safety and not even the values which are supreme. For those so called English speaking 'educated people', it was a commodity that had the supreme importance.

We started thinking about those 15 years of education, considering that he must be a graduate and must have studied according to 10+2+3 pattern. Were those 15 years so futile that they could not help this person develop a feeling of love and respect for each other? Or were those years so fruitless that a commodity was important than the girl be raped? Couldn't those 15 years of education help this young man put forth his anger in a respectful and dignified manner? What is, then, the purpose of education if it is to fall flat on its face at such moments?

We were reminded of the words said by Dr. Madhu Prasad of Zakir Hussain College who mentioned D.S. Kothari's views on education while chairing a session on 'Liberal assault on Education Policy' in Jamia Millia Islamia, where she said that the whole approach to education was to 'educate' the people of India, not how do we feed the global markets with people who can speak English. She said that we have, sort of, skipped from colonial to neo-liberal regime without doing much in between. This neo-liberal regime is saying to us, "Today you have to play the role of the back-end operator of American and European capitalism, again, by fulfilling the needs of their markets". She mentioned that yesterday we were the "coolies" of our colonial masters, now we have turned into "cyber

coolies". We could find a great relevance of those words in the incident that we had just witnessed.

This incident drove us back to the fundamental questions of education: What is the purpose of education? Why do we have such a huge system of education? What are schools and colleges meant for? And where are we heading to with this kind of education? Isn't it the time that we revisit the fundamentals and try bringing about the changes in our system of education? Also, if such a system already exists, then why are we witnessing such incidents in the day-to-day life?

Due to our lack of knowledge added with the constraint of time to undertake research right now, we find myself unable to provide well-proven answers to these questions. But there is one thing we are sure of concerning this issue. So, we decided to go back and look at certain points mentioned in the two most cited documents on education, that is, Kothari Commission and National Curriculum Framework 2005.

Kothari Commission takes two distinct components into account, namely, science and spirituality. The commission has been much criticized for focusing so heavily on science and for considering 'science and technology' as the only path to become modern but the component of spirituality still stands unquestioned. The values enveloped in spirituality are rather unquestionable too. Even Education Commission which relied so heavily on science could not do away with spiritual values and at various occasions, it had to subtly inoculate the components of values in order to let the seed of science and technology germinate.

In the Position Paper on Aims of Education (NCF,2005), we find a more explicit mention of values. We can see that the focus is more on the genuine human happiness and not much on modernization in these lines, "We need, therefore, to create the possibility of profound questioning of our social structures and show in various ways the deep connection between human discontent and a life devoid of virtues". One special mention that requires attention is the following excerpt from the position paper,"……if value education must be a part of the education system, values and virtues must be integral to the whole process of education. Value education cannot be imparted as a separate bit of education, the whole of education has to be value education".

In view of the points mentioned above, one thing is quite evident that one of the important purposes of education is to impart 'values'- either with science and technology or without it- to bring about harmony, human welfare and true happiness. The component of values is pervasive in nearly all the policies. Values, I believe, are the most powerful thing in the world. We find people leaving their jobs, family or friends if they find things that go against their values. When these values inhale morality, they can let the person sacrifice his/her own life for the sake of them. Once values occupy a proper place in one's mind and heart, they become immovable despite whatever may be happening external to that person, but these values need a proper time to be understood, re-understood, to be differentiated from one another, to be accepted or rejected and to be felt at home with.

In this context, it was the task of our education system to infuse values in the students through its schools and teachers so that the students acquire and strengthen them and become firm in their belief and not succumb to the pressure in the external environment. This would help them to live and lead a life based on happiness and virtues. It was the task of the schools and the teachers to provide a space to the students to question the structure, policies, rules, norms and traditions so that no politics in terms of religion, belief or ideology could blindfold them and make them run after unnecessary things. Schools are a form of miniature society but they had to be different from society in the sense that the very same social patterns that existed in the community/society could be brought to school and put under the scanner. Schools were supposed to influence the society much more than the society could influence the schools.

To our astonishment, just the opposite is happening today. It is the society which is affecting the schools to a far greater extent. There are n number of variables that affect the education system and each variable has many other variables that may directly or indirectly affect the education system. For example, if we try to look at political willingness towards education, we will find many writings by different people condemning various aspects which show government's apathy towards education which may be in the form of bringing loans in place of grants, 70:30 funding formula, paving way for foreign universities, public-private partnership, outsourcing the task of curriculum development to foreign private companies etc.

There are two main ideas that we have found common in all the problems: One, that all the variables directly or indirectly affect the value system much before the value system could take a concrete shape in the life of an individual. The life of a student is surrounded by so many insecurities that he/she is not even able to form a strong value system properly. For example, if the child receives education in a private school and college, he/she has a pressure to give Returns on Investment to his/her parents. Eventually, what matters to him/her is money and, at times, he/she has to undermine values to achieve that Return on Investment. The same may happen in case of loans in place of grants. The fuel to this fire is the emergence of capitalist markets which affect the value system even before children start going to school. Media starts implicitly teaching different types of values much before the school starts providing the space for students to understand and question such values.

This leads this discussion to the second and concluding point, which is, that the education system is working very slowly in relation to its fast changing external environment, Capitalism has turned the world upside down but our education system is still walking at a leisurely pace. We don't walk fast and then we say that we need to take the help of private players as they know how to walk faster than us. We need to bring about a change in our attitudes by believing that our system is competent enough to succeed if we start taking the fast pacing and dynamic external environment into consideration and prepare a 'lesson plan' for it, so that our values become so strong that no boy wishes that the girl be raped if that girl accidentally bumps his car somewhere. After all, we have the responsibility of educating 17% population of the world which is definitely a colossal figure and certainly makes a great impact not only on us, but on the world at large.

Contribution of Professional Ethics in Education

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In this world of Globalization and Competitive world, we are noticing diverse changes in our educational system. The aims and objectives of education is also changing according to the needs, interests and requirement of learner, society and the nation as a whole. In educational field, the ethical consideration has lost its value and place, even in real life it is very difficult to find ethical person around us. So it's a need of hour to develop ethics in professional life of the person. In the field of education, Professional Ethics is like a guide which facilitates the teacher to provide quality education and inculcate good values among the learners. It also helps the teacher to understand their profession as a teacher. Teacher having sense of professional ethics will treat their learners with love, care, affection and commitment. In order to deal with the indiscipline, anger, frustration among the educator and the learner, this is very important to reintroduce value based education, spiritual education, ethical education and need based education in the curriculum which should deal with increase in human values and moral development in education system.

Recent years have seen a greater emphasis on ethics education in different professions and their corresponding professional education programs. In the field of education, the teaching profession directly influences the nation and its citizens. The ethical dimensions are considered to be important in our educational system and are present in several legislative documents both with regards to the education of pupils and to teacher education and regarded as important for professional performance. Ethics are the standards or guides that makes the action right or wrong. Ethics in education are essential as they help to run the system smoothly, it sets the standards of what's acceptable and what's not and help in protecting the interest of both the teacher and the learners. It's the teacher job to make the students aware about these ethics. At the

same time, these ethics helps to regulate the education system and ensure that this practice positively contribute towards human welfare.

The term "Ethics" has its origin from the Greek word "ethos", which means character or custom, the distinguishing character, sentiment, moral, natural or guiding belief of a person, group or institution. The synonyms of ethics as per Collin Thesaurus are conscience, moral code, morality, moral philosophy, moral values, principles, rules of conduct, standards.

According to Virtue ethics theory, ethics is a branch of moral philosophy that emphasizes character rather than rules or consequences as the key element of ethical thinking. An example of this: when a person of good standing found possessing a valuable article belonging to someone else it will be presumed that article was loaned to him for safekeeping whereas if it were in the possession of a person of doubtful character it would be presumed that he has stolen the article. Thus ethics can be termed as the science of character of a person expressed as right or wrong conduct or action.

Professional Ethics are the defined values, set of rules and guiding principles that a member of a profession must abide by to maintain their good standing with the licensing authority that permits them to operate within their profession. Professional Ethics is nothing but a code of conduct applicable to different professions and is set up by the expert members of such profession or professional organisation. The underlying philosophy of having professional ethics is to make the person performing in such jobs to follow the sound, uniform ethical conduct.

Professional ethics is important in our educational system because it's like a guide which facilitates the teacher to provide quality education and inculcate good values among the learners. It also helps the teacher to understand their profession as a teacher. As we know that teacher's behavior and decisions directly or indirectly affects not only the students but also the lives of many people like parents, colleague, community and society.

Most of the professional in education feels that there is an urgent need of professional ethics in order to provide a framework of principles to guide them in discharging their obligation and duties. Every professional field has its own professional ethics without which they cannot function properly. For example: Business ethics, Marketing ethics, Lawyer's ethics. In the same way in education we have professional ethics for teacher.

Teacher Education and Pedagogical Training by Dr. R.A. Sharma has mentioned the components of Professional ethics are as follows:

➢ Role and responsibility of a school teacher
➢ Functions and duties of a teacher
➢ To follow the norms of teaching or teacher council
➢ To follow the values, beliefs and ideals of a teach.
➢ To follow the terms and conditions of teaching profession.

So, teacher has a wide responsibilities towards students, institutions, society and community. Professional ethics include the values, ideals and beliefs, role and responsibilities, norms and standards of the society. Teacher should be conscious of his accountability to his profession of teaching by being accountable for his effective teaching and effective learning of the students. The personal development of a teacher is the core of professionalization and form the base for the professional ethics. The concept of professional ethics for teacher can be summed up in the words of Rabindranath Tagore "in our ideal life we must touch all men and all times through the manifestation of a truth which is eternal and universal".

To follow the professional values in its right perspective, a teacher must learn to teach, influence and show good examples to others. He / she must follow a code of ethics and maintain high professional standards because students tends to copy the behaviour and mannerism of the teacher. The teacher entire personality is the reflection of the minds of the students. If the teacher is honest leads a balanced and disciplined life the children adopt those virtues as ideal conduct unconsciously. An ideal teacher is one who through his thoughts, words and deeds gives an impression of an honest upright life which can serve as a model for the student to copy, follow, emulate. To set a positive example, teacher must have an ethical code of conduct to show professionalism. Those ethics ensure that these educational guides remain unbiased while doing their job and fulfill their objective of providing uncompromising education.

The teacher must observed the moral principles while dealing with students, colleagues, community and society.

1. With Students: Teacher is entrusted with the role of providing a quality education to all students in the classroom. As a part of ethics they must not favoritism towards any particular student or even show discrimination against any of them. He/she ought to interact with the pupil in an appropriate manner without taking any advantage. They must interact

with student appropriately. Teacher's duty does not stop only by giving academic knowledge to the students but he has to develop the character of the students and good qualities in them.

2. Safety of all students: Apart from making the learner understand the basics of different subjects, it is the teacher's responsibility to ensure student's safety by gaining their trust. Students will share their problems/issues with the teacher only when they feel that he/she understood his problem and guide him properly. The teacher have to understand the needs of each individual student and report incidences of harassment and bullying that occur within the school premises. Also if there is a strong doubt of neglect or abuse at home or when a student discloses any such case then it must be immediately notified to the right authorities even if the involved student refrains from such actions.

3. Commitment towards the profession: Those who want to work in the field of teaching must understand the ethics related to his profession. They must represent accurate information about their qualification, certificates of undertaken courses or workshops. The teacher must report the progress of students and be fair in giving grades for assessment. The teacher should strive for his/her continuous professional development and participate in study circle, seminars, conferences and workshops.

4. Cooperating with Colleagues: To make environment of the school or institution healthy, it is very important that all teachers, administration and non-teaching staff must collaborate to give a rich learning experience for the learner. Every teacher associated with the institution must adhere to the guidelines set by administrators. Even in case of disagreement, with a colleague over the tribal issue or a topic the educators must sort out their differences in private. They should not speak negatively for their fellow employees and maintain appropriate relationship with them. In addition to this, teacher must keep personal and professional life different and treat other members of the profession with respect and dignity irrespective of levels and qualification.

5. Interaction with parents and community: Apart from colleagues, the teacher must engage in positive interaction with parents or guardians for the child's future. The interaction with parents must be kept professional and free from quarrels. The teacher must inform the parents about his child's performance in the class. In case of troublesome parents, the meeting must be conducted under the supervision of administrator or with the help from other teacher.

6. Teacher's Union: Teacher's unions can also play a very significant role in creating an atmosphere in which shirkers and other people with doubtful intentions may not find a congenial environment. Unions should create a public opinion which should serve as an adequate sanction against such unsocial act. Now teachers unions only used as a forum for ventilating their grievances and otherwise trying to promote service conditions. In addition, these unions should also take steps which may help the teachers in projecting their proper image among the people.

The teacher should take a pledge to follow the code of ethics which may bring credit to the entire profession.

Today, we are facing the problem of unethical professional practices like corruption, unfair assessment, and inappropriate level of emotions such as anger, frustration, hatred and indiscipline. It is the high time to identify the major causes of declining ethical values in Indian education system. The programme should be developed where the teacher take the responsibility for his/her ethical action and ethical development of his/her pupils. In-house Ethics Committee should be organized which deals with the complaints regarding punctuality, regularity, completion of curriculum, engagement in private tuitions ,cases of child abuse and spreading feeling of hatred or enmity among different communities and also frame the ethics policy of the institution. The only way to provide solution to all these problems is to provide ethical or value orientation education in Indian education system. Thus there is an urgent need to reintroduce value based education, spiritual education, ethical education in curriculum to improve the quality of education and to accept the professional ethical standards/practices in the education.

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Enhancing Professional Ethis for the Prevention of Teachers 'Freezing'

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The Secondary Educational Commission (1952-1953) has rightly stated: "***we are however convinced that the most important factor in the contemplated educational reconstruction is the teacher, his personal qualities, his educational qualifications, his professional training, and the place that he occupies in the school as well as in the community***".

Teaching is considered the noblest among all the professions and the teaching personnel are always called as nation builders. Teaching as a profession is the body of knowledge, a set of attitudes, codes of ethics and a technique which is applied to the service of mankind through an educated group. Teachers play a pivotal role as front liners in every system of education. Today, due to rapid changes and advancement of technologies, expectations of society for teachers are increasing day by day. Teachers' have to play many role, such as- teacher, guide, administrator, supervisor, helper and friend, etc. Moreover, the teacher of secondary school should be multidimensional as he has to shape the students' of adolescent age i.e. the most energetic age. Thus, the teachers' of secondary school has to keep a big responsibility. Sometime teachers fail keep their responsibility towards students, management, administrations and colleagues, etc. or they fail to use their potentials which causes teacher freezing.

Teacher freezing

Teacher freezing is a term used not to refer to teacher's inability, but to mean the overall unused, underused and stagnated intellectual, psychological, social, physical and moral potentialities of teachers. Teacher freezing is defined as a negative psychological experience which is outcome or the reactions to job-related stress. It pertains to feelings experienced by people whose jobs require repeated exposure to emotionally charged social situations.

Stages of Teacher Freezing

(1) Loss of Enthusiasm: Normally people enter the teaching profession with sincere desire and intentions to help children. At that time their energy level is high and ideals are strong. Most of them are loaded with decent values, high motivation, a desire that they are needed and an inner hope that through their intervention something positive can be done with young people.

It has been found that many people who become teachers exhibit dependency characteristics. That is they exhibit an awe-inspiring component of their self-identity from their work and hence they have a strong urge to be appreciated. When such teachers fail to get proper responses and feedback from students, their enthusiasm fades.

(2) Frustration: Frustration is one of the earliest signs in the process of workout. There are many factors that contribute to the frustration of teachers within the school as well as without students' apathy, rise in indiscipline and violence,non-cooperative parents, low salary and social status and various malfunctions of the organization etc. There are many other factors which may contribute to increase, stress, frustration and lowered morale of teachers.

(3) Alienation: Alienation of the teachers is a reaction or outcome of incapacity, disappointment and loss of interest in one's work. Alienation is related to aloofness, removal and seclusion within the vocational milieu. A strong relationship exists between alienation and lack of support and positive feedback. Alienation is also directly related to the number of clients with whom the professional has a direct contact. As the ratio increases, a higher emotional overload is inevitable. Inherent in the teaching profession is high level of responsibility for large number of students.

Causes of Teacher Freezing

Teacher freezing may be the outcome of taking double responsibilities, (of job and home) simultaneously, overloaded work pressure and expectations of society. It pertains to feelings, experiences, and emotions of teacher which affect adversely to their teaching and other related works. Haseen Taj (1998) teacher freezing was assessed with the help of freezing scale that developed a significant relationship among the Secondary School Teachers.

Factors which are responsible for teacher freezing are:-

1. Family problems
2. Tradition, rituals especially in the case of females
3. Mental or physical illness of teacher.
4. Lack of proper motivation and interest.
5. Low job satisfaction.
6. Negative thinking
7. Too much burden and complexity of task.
8. The conflict of old methods with the new ones.
9. Social environment
10. Poor environment and working condition
11. Low compensation according to their skills.
12. Administration & authorities.

Teacher freezing will have negative effect on the quality and standard of teaching as well as it may have serious far reaching consequence. There are 8 operational areas for teacher freezing (Haseen Taj. 1998).

1. Teaching
2. Evaluation   Intellectual
3. Research
4. Resistance.   ……………   Psychological
5. Interaction   ………………Social
6. Organization   ……………Physical
7. Participation
8. Moral   ……………………….Moral
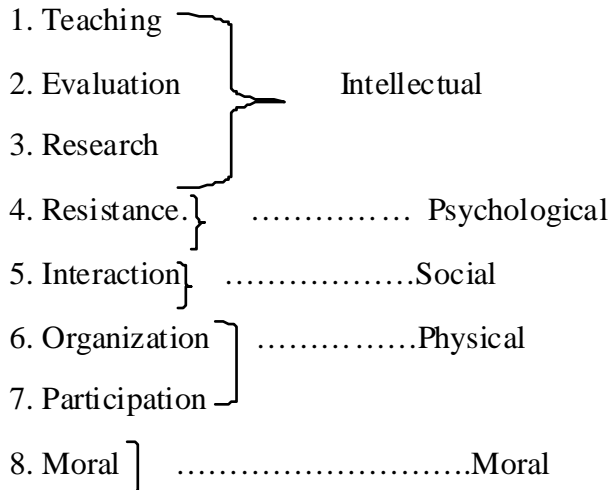
Generally teaching is defined in terms of intellectual qualities of teachers but many researchers have shown that teaching is not only an intellectual phenomena but it also includes psychological as well as emotional qualities of a teachers. Thus, psychological, emotional, social, moral as well as physical wellbeing of teacher is very important for effective

teaching. Teachers can be regarded as a guiding light as they play an important role in shaping the life of many individuals. They are strong role models and need to have a rational behaviour towards the students.

Defreezing of Teachers by Developing Professional Ethics

It is universally felt that the status of teaching profession requires to be raised to ensure its dignity and integrity. Now, the concept of teacher and teaching also is changing day by day. Apart from having good academic and professional qualifications, they should also possess the knowledge of Professional ethics. Professional ethics is like a guide, which facilitates the teacher to provide quality education and inculcate good values among the learners. The professional ethics will enlighten the teachers that they have a major role in bringing desirable changes in the behaviour of the students. It also helps the teachers to understand their profession as a teacher.

Professional Ethics

Every profession, department, institute has its own ethics which must be followed. Without it, no profession or institute can neither grow nor can survive. What this ethic is? It is essential to understand the same. The conditions, norms and the quality of services required to be offered for the performance, organization and control of every profession are known as the professional ethics of that profession. Often every profession carries its own ethics. Ethics of a profession is commitment of that profession. It is mandatory to follow the professional ethics for these persons who are associated with that profession.

It has also been seen the case where there is a list of own rules and norms in many institutions but lack ethics. The procedure of conducting every system has behavioral aspect while the ethics has comprehensive rules which are framed on the basis of values which present depth of the philosophical and theoretical aspects of that profession. These philosophical and theoretical aspects connect the roles present in that profession with the human welfare. In some profession, the roles are to be played independently. Their ethics are prepared at the national level. The councils determine the norms of the profession and decide about the code of those conduct which is to be followed by the workers. Those workers are not allowed to enter the profession for which they are not fit or do not follow the code of conduct. The persons who

don't follow the code of conduct are deprived of the membership of the council of the profession. The council declares them unfit. For example, medical council or bar council declares the person fit for the profession and enroll him as the member of the council. If a person does not obey the rules of that council, he is removed from its membership and he is declared unfit for that profession. The national council of teacher education has not determined norms and code of conduct for the teachers for teaching profession but has decided about the norms for granting recognition to the new teacher-education institutions which have not relationship with the teaching profession.

Importance of Professional Ethics for teachers

a) Teacher makes the teaching process sensitive by following ethics.

b) Teacher adopts the dialogue method between the students and himself.

c) With the teaching ethics, the teaching communication reaches to the brain of the students.

d) It will help the teachers to provide modern knowledge to the students.

e) Teacher develops intellect in the students and self-decision making capacity develops in the teacher.

f) An effective teacher always studies and he does more than he says. From this point of view the teacher is always a student.

g) Teacher feels commitment in his responsibilities and his sense of devotion can be seen in it.

h) Teacher performs his job with full self-confidence.

i) Effective teachers communicate their messages to the students in a smiling way.

There are five major areas of professional activities which encompass the work of a teacher. For each of these areas certain principles have been identified to serve as guidelines for teacher's conduct. The five fundamental principles

1) Integrity. A professional accountant should be straightforward and honest in all professional and business relationships.

2) Objectivity.

3) Professional competence and due care.

4) Confidentiality.

5) Professional behaviour.

Commitment towards the profession

Anyone who aspires to work in this field must understand ethics related to this profession. They must represent accurate information about their qualifications, certifications of undertaken courses or workshops and required licenses. Representing misleading information just to get entry into this profession can shatter your chances to a great extent. The teachers must report the progress of students and be fair in giving grades for assessments. Manipulating it or purposefully reconstructing student responses can land them with fraudulent charges thus leading to loss of job.

Cooperating with colleagues

To provide a safe environment in the school, all teachers, administrators and non-teaching staff that must collaborate to give a rich learning experience for the learners. Every teacher associated with the institution must adhere to the guidelines set by administrators. They must bear in mind to follow expected rules; however, unreasonable it may occur to create a right example in front of students and not disrespect the authorities. In case of disagreement with a colleague over any trivial issue or a topic, the educators must sort out their differences in private. They should not speak negatively for their fellow employees and maintain appropriate relationships with them. In addition to this, the teachers must keep personal and professional life different and abstain from indulging in any adult behaviours.

Interaction with parents and community

Apart from colleagues, the educators must engage in positive interactions with parents or guardians for the child's future. In case of troublesome parents, the meetings must be conducted under the supervision of administrator or with the help from other teachers. They must not give into unduly demands by parents.

Accordingly, it is considered necessary that there should be a code of ethics which may be evolved by the teaching community itself for its guidance. There are five major areas of professional activities which encompass the work of a teacher. For each of these areas certain principles have been identified to serve as guidelines for teacher's conduct.

PART – I Teacher in Relation to Students: The teachers shall

S.N.	PROFESSIONAL ETHICS
1.	Always be punctual in attending to duties in the school.
2.	Always teach the curriculum after making thorough preparation for the lessons to be taught.
3.	Treat all students with love and affection and be just and impartial to all irrespective of caste, creed, sex, status, religion, language and place of birth.
4.	Guide the students in their physical, social, intellectual, emotional, moral and spiritual development.
5.	Take notice of the individual needs and differences among students in their socio-cultural background and adapt his/her teaching accordingly.
6.	Refrain from accepting remuneration for coaching or tutoring his/her own students except for remedial teaching under an approved scheme.
7.	Refrain from divulging confidential information about students except to those who are legitimately entitled to it.
8.	Refrain from inciting students against other students, teaches or administration.
9.	Set a standard of dress, speech and behaviour worthy of example to the students.
10.	Respect basic human dignity of children while maintain discipline in the school.

PART – II Teacher in Relation to Parents/ Guardians: the teacher shall

S.N.	PROFESSIONAL ETHICS
11.	Seek to establish cordial relations with parents/ guardians.
12.	Provide information regularly to parents regarding the attainments and shortfalls of the wards.
13.	Refrain from doing anything which may undermine students confidence in their parents or guardians.

PART – III Teacher in Relation to Society and the Nation: The teacher shall

S.N.	PROFESSIONAL ETHICS
14.	strive to develop the educational institution as a community and human resource development centre providing knowledge and information and developing skills and attitudes needed for such development
15.	strive to understand the social problems and take part in such activities as would be conductive to meet the challenges passed by the problems
16.	retrain from taking part in activities having potential to spread feeling of hatred or enmity among different communities, religious or linguistic groups
17.	work actively to strengthen national integration and spirit to togetherness and oneness
18.	respect Indian culture and develop positive attitudes towards it among students
19.	respect and be loyal to the school, community, state and nation

PART – IV Teacher in Relation to Profession, colleagues and other Professional Organisations

A. Teacher in relation to Colleagues and Profession The teacher shall

S.N.	PROFESSIONAL ETHICS
20.	Treat other members of the profession in the same manner as he/ she himself/herself wishes to be treated.
21.	Refrain from lodging unsubstantiated allegations against colleagues or higher authorities.
22.	Participate in programmes of professional growth like in-service education and training, seminars, symposia workshops, conferences, self-study etc.
23.	Avoid making derogatory statements about colleagues especially in the presence of pupils, other teachers, official or parents.
24.	Cooperate with the head of the institution and colleagues in and outside the institution in both curricular and co- curricular activities.
25.	Accept as a professional the individual responsibility of reporting to the concerned authorities in an appropriate manner all matters that are considered to be prejudicial to the interests of the students and the development of the institution.

B. Teacher in Relation to Professional Organisations The teacher shall

S.N.	PROFESSIONAL ETHICS
26.	Take membership of professional organizations treating it as a professional responsibility.
27.	Participate as a matter of right in the formulation of policies and programmes of professional organizations and contribute to their strength, unity and solidarity.
28.	Always function within the framework of the Constitution of the organization concerned.

PART – V Teacher in Relation to Management/ Administration the teacher shall

S.N.	PROFESSIONAL ETHICS
29.	Recognize the management as the prime source of his sustainable development.
30.	Develop mutual respect and trust through his professional activities and outputs.

Following above ethics will help the teachers in being impartial in their field and do the job honestly with professionalism. Hence, Teachers should resolve to adopt these codes of Professional Ethics that would be helpful for the removal of the problem of teachers' freezing towards their profession. In order to teach effectively, teacher must not only feel psychologically and emotionally comfortable, they must also have some

sense of professional ethics. A professional code of ethics outlines teachers' main responsibilities to their students and defines their role in students' lives. Above all, teachers must demonstrate integrity, impartiality and ethical behaviour in the classroom and in their conduct with parents and colleagues. This also helps them to remain interested and interesting, at our work place. If teachers will feel comfortable and interesting at the work place, then they could work with their full potentials, enthusiastically without any lethargy and indifference. Thus, enhancing the professional ethics will help the teachers for revamping their mode of work and also for the prevention of teacher's freezing.

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Psychology and Human Values

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Psychology is the scientific study of the mind and behaviour, according to the American Psychological Association. Psychology is a multifaceted discipline and includes many sub-fields of study such areas as human development, sports, health, clinical social behavior and cognitive processes. Psychology also influences human values a lot. Human values are the virtues that guide people to take into account the human element when they interact with other human beings. Human values are, for example respect, acceptance, consideration, appreciation, listening, openness affection empathy and love towards other human beings. Not only this, human values include ideas that guide people in an action and psychology use to operate those, ideas in a person's mind.

In the literature of English there is a literary theory named as Psychoanalytic criticism which adopts the methods of reading employed by 'Sigmund freud' and later theorist to interpret texts like dreams express the secret unconscious desires and anxieties of the author, that a literary work is a manifestation of the author's own neuroses. Psychoanalytic criticism appeared after Marxist criticism. Like Marxist criticism Psychoanalysis has its roots in the nineteenth century and has interacted richly with many streams of post-structuralist thought. Post-structuralism denotes a range of critical approaches emerging afte the 1960s. It was the period of relative economic prosperity after the Second World War that eventually gave impetus to the civil rights movements and the women's movement. It can be said that it was a crucial period which effected people's mind very badly. That's why there came psychoanalytic criticism to read people's mind.

The psychology of literature is hardly a new concern ever since Aristotle critic's rhetoricians and philosophers have examined the psychological dimensions of literature ranging from an author's motivation and intentions to the effect of texts and performances on an audience. The application of psychoanalytic principles to the study of literature however is a relatively recent phenomenon initiated primarily by 'Sigmund

Freud' and in other directions by 'Alfred Adler' and Carl Jung.The notion of the unconscious was not in itself new and it can be found in many thinkers prior to frend notably in some of the romantics such as Schlegel in Schopenhaver and in Nietzsche. Freud's fundamental contribution was to open up the entire realm of the unconscious to systematise study and to provide a language and terminology in which the operations of the unconscious could be expressed the positing of an unconscious as the ultimate source and explanation of human thought and behavior represented a radical disruption of the main streams of western thought which.Since Aristotle had held that man was essentially a rational being capable of making free choices in the spheres of intellection and morality. In other words it can be said that unconscious is the source of people's actions and their actions on every situation show their human values.

When people think they are acting from a given motive they may be deluding themselves and much do their thought and action are not freely determined by them but driven by unconscious forces which they can barely fathom. Moreover for from being based on reason. Peoples thinking is intimately dependent upon the body upon its instincts of survival and aggression as well as obstinate features that cannot be dismissed such as its size, colour gender and social situation. The fact that she is a black working class female will determine her world view just as much and perhaps for more than anything she consciously learn in the realm of ideas

IF talk about life of 'Freud' he was born to Jewish parents in Moravia a small town in what is now the Czech Republic Misfather was some what a loof and authoritarian while his mother was a warmer and more accessible figure. When 'Freud' was four years old, his family moved to Vienna where he received all of his education. When he first began his medical studies at the University of Viennna in 1873 'Frend' found himself somewhat excluded from the academic community and looked down upon on account of his Jewish origins.He saw this period where he was forced into the role of outsider as furnishing the foundation for his independence of thought. There are some of the important themes in Freud's work. Among these are repression where by thoughts and impulses which are viewed as alarming painful or shameful are expunged or repressed from the conscious memory.

Basically Freud's theories are all about the unconscious which leads every one's actions. Unconsciousness is a part of a person's psychology every human being can build different psychology as everyone is living in

a different enviornnment 1everyone's life is running on a different path is living in a different society. Society environment, people are the main elements which builds a person's psychology.

Though human values are already defined by society. According to society human values are the values which make a person a human being. For example love, care, respect etc but it is also true that everyone develops his/her own human values according to their psychology. For example a girl which live in rural area. It is very expected that she used to be dominated by her husband, beaten by her husband but don't complaint about it. The reason behind is that from childhood she has been taught that her human values, her moral values are to serve man. Since childhood her psychology has been developed like this. So according to her, serving is her moral value.

On contrary, if talk about a girl living in big city. Her psychology will be completely different she will be of free thoughts and will never be dominated by anyone. The reson behind is very clear, she is living and grew up in a society which is of free thoughts for girls. Here, it can also be said that education also plays a very important role in psychology. If a person is educated their psychology will be of broad thoughts but also one must always remember that exceptions are everywhere.

Frend's central work is Interpretations of dreams which was published in 1900. In this work 'Freud' talked about working process of human brain. Freud's 'Theory of personality' is also very important piece of his work. 'Theory of personality' defines that every human being acts differently on same situation which is normal because everyone has a different psychology it divides human personality into three parts. These three parts are Id, Ego and Super ego. A Hindu mythology lover can understand it by Rajogun Satogun and Tamogun three quality of maya.

'Id' is the pleasure principal of a human being. The main function of Id is to maximize pleasure. 'Id' is that part of the personality of person which is very childish. For example everyone put their alarm to snooze mode in the morning, after ringing of it again and again because it gives them pleasure. They know this is wrong but they do that for having that pleasure Id is that part of the personality which don't think about right or wrong it's motive is to just have maximum pleasure so there are people who always react according to their 'id' because their psychology is to just have fun and pleasure they don't think that what is wrong and right. Their human values will also be according to this.

Next component of the personality is Super ego Super ego is also known as morality principal. This always checks that how do a person is behaving is it correct or not. 'Super Ego' is like a person's parents which always tell it that he/she should do this or not it. Always guids a person to be on a right way. Super Ego is that part which guids a person to act morally act according to the rules of society. Id a person's super Ego is strong then he/she will never have any issue with waking up at 4 am and getting up at the time of ringing of alarm, controlling personal desires. If a person's psychology is that he/she should always be morally correct and never do a wrong thing then the Super-Ego of that person's is very strong. According to the strong super ego that person will act on every situation his/her actions will define that his/her human values. It is very clear that a person who is having a strong super Ego will definitely will have good human values.

The last component of personality is 'Ego' this is the reality principal of a person's personality Ego maintain a balance between 'Id' and super Ego'For example 'Id' tells that if a person want to eat cake he/she eat the full cake 'super ego' will tell that a person should not eat a cake because it has sugar but 'Ego' will tell that a person should a piece of cake. 'Ego' helps a person to fulfill the desires in a social appropriate manner. Excess of everything is harmful if people will not be able to balance between their 'Id' and Super Ego then it will be very difficult to exist in society.There are so many examples in literature that many characters are trapped in their 'Id' or 'Super Ego' and these characters faces its consequences also. For example there is a novel by hustanecrustave Flaubert named as Madame Bovary in which the lead character Madame Bovary is so much dominated by the Id and do all the things which are morally wrong. There are also so many characters in literature who are dominated by their super ego they also suffered its consequences so it can be said that a person having a strong 'Ego' will be a balanced person in society and balancing is the most important thing to survive in the society.

At the end it can be said that psychology and human values are inter-linked. A person's society since the childhood in which he/she has lived creates a psychology in his/her mind Psychology creates a person's human values. On other hand according to Theory of Personality' by 'Freud' defines it in a scienfitic way. According to it the dominance of the any component of personality Id, Ego and Super Ego shows the psychology and human values of a person.

A Socio-Legal Study of Cruelty against Indian Women

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Cruelty against women is a social harmful activity to the society directly affecting not only women but whole families. Therefore, our family system has been disillusioned due to cruelty against women. In the era of globalization, we are facing many social difficulties and the result is that after many legislation and enactments which favors the rights and equality to women and provide protection to them Cruelty may be different types generally we consider cruelty as an offence which defined under the title of divorce in matrimonial cases, but it is not only under the title of divorce it cover all social evils which are existed in our society. Cruelty has been mentioned under Article 23(1) trafficking in human being beggar and other similar form of forced labor or prohibited and any contravention of this provision shell be an offence punishable in accordance with law. According to the National Crime Records Bureau of India, reported incidents of crime against women increased 6.4% during 2012, and a crime against a woman is committed every three minutes. According to the National Crime Records Bureau, in 2011, there were greater than 228,650 reported incidents of crime against women, while in 2015, there were over 300,000 reported incidents, a 44% increase.[1] National Crime Records Bureau emphasized that cases of cruelty are increasing day by day in India.

Introduction

Cruelty may be different types generally we consider cruelty as an offence which defined under the title of divorce in matrimonial cases, but it is not only under the title of divorce it cover all social evils which are existed in our society.

According to the National Crime Records Bureau of India, reported incidents of crime against women increased 6.4% during 2012, and a crime against a woman is committed every three minutes. According to the National Crime Records Bureau, in 2011, there were greater than

228,650 reported incidents of crime against women, while in 2015, there were over 300,000 reported incidents, a 44% increase.[2] National Crime Records Bureau emphasized that cases of cruelty are increasing day by day in India, These data reveal the grimy picture of the our society, however in Article 2 of the of Declaration on the Elimination of Violence against Women 1993 emphasized that violence against women would encompass but not be limited to-

   (a)   Physical sexual and psychological violence occurring in the family including battery sexual abuse of female children in the household dowry related violence marital rape female genital multiplication and other traditional practices harmful to women known spousal violence and violence related to exploitation.

   (b)   Physical sexual and psychological violence acquiring within the general community including rape sexual abuse sexual harassment and intermediation at work in educational institution and elsewhere trafficking in women and force prostitution and

   (c)   Physical sexual and psychological violence perpetrated or condoned by the state, wherever it occurs.[3]

We have not taken any step in this regard and graph of the cruelty against women day by day increasing, as per the data[4] "a total of 327394 cases of crime against women have been reported in 2015"

A total of 1,57,249 cases under violence against women in India has been reported as pending for investigation by the end of the year 2015 while 1,080,144 cases have remained pending for trial by the end of the year. The highest conviction rate has been reported under the Immoral Traffic Prevention Act (49%) followed by the Protection of Women from Domestic Violence Act (47.8%) while the lowest conviction rate has been reported under Abetment to suicide and Cruelty by Husband and his Relatives.[5]

We have also read the acid attack; acid attacks are reported in many parts of the globalized world. Our Government has amended Section 326[6] and added 326A[7], 326 B[8] for the offence of acid attack. The punishment of acid attack is based on the intensity of burn on the body of the victim if the being is small the culprit can be sent to the jail for three years under the section 324 of IPC, If the burn is severe, according to the section 326 of the IPC, the criminal cogent imprisonment of 10 years, extendable to life time along with fine.

We have heard Me-too campaign, said campaign represent that mental and physical explore are existed in the upper class society in this campaign accused of the said campaign on the role model of our society they are respectable personalities for us are we justify their action. These cruelties are against the Humanities and cruelty shows the mirror of the society that after sufficient legislation, we are unable to enforce the legislation because crime rate is increasing day by day in every state.

Cruelty has been mentioned under Article 23(1) trafficking in human being beggar and other similar form of forced labor or prohibited and any contravention of this provision shell be an offence punishable in accordance with law.

Trafficking in human being beggar forced Labor are the various types of cruelty and all prohibited above mentioned are existed in our society. Another example of cruelty has been shown in matters of child adoption, where social practices are prevalent in our country by selling female infants and girls to foreigners under the guise of inter country adoption said marriages. The Supreme Court held in Laxmikant Pandey V/s Union of India[9] that "in the guise of adoption Indian children of tender age were not only exposed to the long dreadful journey to distant foreign countries at great risk to their lives. But in case they survive, they were not provided proper care and shelter and were engaged as slaves and in course of time, they become beggars or prostitutes for want of proper care and livelihood."

India had glorious past where respect for women and their role in society are prominent have ever in ancient times Indian society is following the patriarchal system and is male dominated society. We have also witness that earlier women had to face numbers of vagaries like sati, restrain on widow remarriage, illiteracy, child marriage, female feticide etc.

All these words reveal the effects of the cruelty and this cruelty belong half population of the world. In democratic India As we all know India got independence on 15th August, 1947. Under influence of modern education and Government support the condition of the average Hindu women improved substantially during this period. Post-Independence, there was a change with every generation. Indira Gandhi's, Pratibha Patil, Sushma Swaraj, Nirmala Sitharaman a source of inspiration for many parents and girls. But still the development was not widespread.

There were other miseries which were faced by women. Modern education on the one hand has brought certain improvement in the status of women but on the other hand it has also increased crime rate against women and degeneration in the moral standards of the society. Inflation and attractive modern amenities lead to greed. Parents of a male child often tried to fulfill such desires by way of dowry. Cruelty may have different meaning for different people having different psychological standard quality have also defined an interpreted in much legislation.

Cruelty has always been understood as matrimonial cruelties as it was define like that under various women protection laws Meaning of Cruelty as defined under Women Protection Laws. Cruelty has been recognized as a continuing offence. Before every act of cruelty who give rise to a fresh offence of cruelty for the purpose of limitation under section 468 of Cr. P. C 1973 (Section 468 Cr.P.C bar to taking cognizance after lapse of the period of limitation). The general notion of cruelty is very subjective- depending on time, place, persons and other factors also. The legal concept of cruelty, which is not defined by statute, is generally described as act or conduct of such a nature as to have caused danger to life, limb or health- physical or mental or as to make a reasonable apprehension of such danger. A brief reading of judicial decisions across a range of different legal issues shows that violence is quite often a part of the background or context of a legal dispute but it is either ignored or treated as irrelevant. This is not to say, however, that courts always ignore or miss the violence in cases involving domestic relationships when the case is not one legally classified as about violence.

In India several legislations have been enacted from time to time to protect the position of women. All these legislations define the term cruelty differently depending on the underlying objective of the legislation.

Types of Cruelty

Cruelty can be categorized on the basis of two parameters i.e. form in which it is inflicted and the relationship in which it is inflicted. The types of cruelty are as follow:

1) Physical and Mental Cruelty
2) Matrimonial Cruelty and Cruelty in other relationships

1. Physical and Mental Cruelty

We have already discussed that time and again courts have widened the scope of term cruelty as it is used in relation to women. Now it is the

settled position of law that cruelty will not only include any physical harm caused to the women but also any other act which causes mental and emotional agony. Cruelty may be subtle or brutal; by words, gestures or by mere silence. It may also be physical or mental. Under all the Indian matrimonial statues, cruelty can be interpreted with same meaning. The formulation of cruelty can be made thus: "Cruelty is a conduct of such a character as to have cause danger to life or health, bodily or mental, give rise to reasonable apprehension of such danger."[10] On the basis of nature of injury inflicted, broadly, cruelty is divided in two categories:

   (i) Physical Cruelty
   (ii) Mental cruelty

i. Physical Cruelty

Physical violence, or threat with physical violence causing an apparent apprehension to physical violence, would amount to cruelty. In common parlance physical violence can be defined as inflicting any kind of bodily pain or injury. The degree of physical violence which will amount to cruelty differs in case of matrimonial cruelty and cruelty at other places. 'Habitual assaults' under the dissolution of Muslim Marriage Act, 1939 is a ground of divorce. The definition of 'assault' can be found in Sec. 351 of the Indian Penal Code. 'Causing of grievous hurt' under the Parsi Marriage and Divorce Act, 1936, is a ground of divorce. The definition of 'grievous hurt' under the Act is substantially taken from Sec. 320 of the Indian Penal Code. Beating of wife is the usual act of physical cruelty.

ii. Mental Cruelties

Mental cruelty has more devastating effect on health than physical violence. It directly effects on the emotions of an individual. However, in case of mental cruelty a particular conduct has to be assessed in light of a person with normal psychological standards and not with respect to a person with hyper sensitive nature. Since mental cruelty can be inflicted in various shapes, no definite parameters can be laid down to define mental cruelty. However, law on mental cruelty has developed through judicial precedents only and some of the judicially recognized forms of mental cruelty.

Footnotes

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5. Voluntarily causing grievous hurt by dangerous weapons or means Whoever, except in the case provided for by section 335, voluntarily causes grievous hurt, by means of any instrument for shooting, stabbing or cutting, or any instrument which, used as a weapon of offence, is likely to cause death, or by means of fire or any heated substance, or by means of any poison or any corrosive substance, or by means of any explosive substance, or by means of any substance which it is deleterious to the human body to inhale, to swallow, or to receive into the blood, or by means of any animal, shall be punished with 1[imprisonment for life], or with imprisonment of either description for a term which may extend to ten years, and shall also be liable to fine.
6. Whoever causes permanent or partial damage or deformity to, or burns or maims or disfigures or disables, any part or parts of the body of a person or causes grievous hurt by throwing acid on or by administering acid to that person, or by using any other means with the intention of causing or with the knowledge that he is likely to cause such injury or hurt, shall be punished with imprisonment of either description for a term which shall not be less than ten years but which may extend to imprisonment for life, and with fine.
7. Whoever throws or attempts to throw acid on any person or attempts to administer acid to any person, or attempts to use any other means, with the intention of causing permanent or partial damage or deformity or bums or maiming or disfigurement or disability or grievous hurt to that person, shall be punished with imprisonment of either description for a term which shall not be less than five years but which may extend to seven years, and shall also be liable to fine.
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Influence of Kapalbhati Pranayama on Brain Function, Blood Pressure and Lung Capacity

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Kapalbhati Pranayama is a breathing exercise that brings a state of lightness on the frontal lobe of the brain and calming the mind. Influence the respiratory system positively in a manner to ward off impurities from the body. It has also found its position in many ancient texts of yoga. Kapalbhati Pranayama has a significant role in Brain, Cardiac and Respiratory system physiology. Collectively this study suggests a number of areas where Kapalbhati pranayama may be beneficial and also helpful for modern day needs.

Introduction

Kapalbhati is one of the Pranayama kriyas where the concentration is on forceful rapid exhalation and on the other hand inhalation is slow[1].Kapalbhati is Sanskrit term made up of kapala and bhati. Kapala means skull and bhati means shinning. This is possible by kapalbhati's impact to expel more CO_2 and other impuritiers from the inner environment. According to Gherandasamhita the kapalbhati is one of the 6 kriyas of Shatkarmas which purifies the head region.

Kapalbhati(i.e, exhalation forced, active while inhalation is restful) is contrary to normal breathing (i.e.,inhalation active and exhalation passive), so the brain functions positively in different way.

Kapalbhati pranayama increases the overall performance of the lungs thus the pure blood flows to the whole parts of the body including the head region.

The increased metabolic rate and oxygen supply to the brain have an awakening effect on the brain and the nervous system is balanced and strengthened, calming the mind in preparation for meditation and energizes it[2].

Aim

The aim of this study is to know the influence of Kapalbhati pranayama on Brain function and Lung capacity.

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Method

Collected, compiled and analysed the scientific evidences.

Objectives

To know the impact of Kapalbhati pranayama on-

1. Brain function
2. BP
3. Lung capacity: (As it will further improve the brain functioning by inrushing oxygen rich blood).

Intervention studies examining kapalbhati training effects:-

The differences in studies related to kapalbhati are found to indicate the increase in sympathetic activity (Madanmohan et al, 2005,p.316; Raghuraj et al, 1998, p. 467), thereby, increase in Heart rate (HR), Systolic blood pressure (Sbp) and Diastolic blood pressure (Dbp) readings whereas other studies showed decrease sympathetic activity and therefore decrease in HR, Sbp and Dbp readings (Veerabhadrappa, et al,2011, p226)

Bhole (1976) and Joshi (1981) had reported significant increase in the breath holding and time after the practice of kapalbhati. The breath holding was increased by 30 sec to 1 minute. Impact on sympathetic activity and reduce the stress level (Sharma et al; 2013)

Kapalbhati calms the mind (Saraswati, 2008), tones the digestive organs and strengthens the nervous system (Saraswati 2013), regulates the neuro endocrine and autonomic nervous system mechanisms in the body (Kekan and Kashalikar, 2013).

Ganguly, Gharote and Jolly (1989) conducted a study to know the effects of kapalbhati pranayama on cardiovascular endurance. Significant improvement (P<0.01) was seen after performing 1 minute of kapalbhati pranayama.

Wanger and Bagchimeasured finger temperature and finger pulse volume before and after Kapalbhati and reported that; Average finger temperature increases in kapalbhati, the heart rate showed elevations of 4 beats during kapalbhati, Systolic blood pressure increased by 12 mm of Hg during kapalbhati.

Gore conducted a study on "Effect of Kapalbhati on some of the body function". During kapalbhati the heart rate increased by 15 beats per minute, Eye movement were found increased even if the eyes were closed, decrease in alpha activity showed a mind quieting effect on the brain, Peripheral blood circulation and respiratory rate was also found decreased.

Results and Discussions

The current study has undertaken to describe the effect of kapalbhati pranayama on brain function, blood pressure and lung capacity.Kapalbhati pranayama influences the brain positively. Some studies describe the role of Kapalbhati pranayama as sympathetic nervous system activation with the increase in systolic and diastolic BP whereas some evaluated this breathing exercise as to lower down sympathetic activity. The differences in opinion may be due to the practice of this pranayama either for 1 to 2 minute or 10 to 15 minutes. In conclusion we found that Kapalbhati pranayama helps to detoxify lungs by increasing oxygen rich blood in the tissues and expelling more CO_2 and also tones the abdominal muscles. In addition it also regulates the autonomic nervous system mechanisms.

Further studies are required to know the physiological changes and brain wave pattern after undergoing 5, 10 and 15 minutes of practice.

In summary, Kapalbhati pranayama increases Diastolic BP but Systolic BP initially during the practice and improves cardiovascular endurance. The effects also help to reduce respiratory disorders as this practice tones the respiratory system and increases the oxygen concentration in the body by blowing off CO_2 and other impurities.

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Education and Human Values Need of Hour

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Human values study is hampered by the fact that there exists no satisfactory definition of what exactly human values are, after arguing that the standard concept of preference is insufficient as a definition, I draw on reinforcement learning theory, emotion research, and moral psychology to offer an alternative definition. In this definition, human values are conceptualized as mental representations that encode the brain's value function (in the reinforcement learning sense) by being imbued with a context-sensitive affective gloss.

Introduction

Human values are values which are fundamental to man's innate nature of being human. These guide man in the right path, giving him asense of peace and rightness. As such human values are cherished and sought to be realized throughout the ages. From time immemorial, their meanings are defined and redefined and these remained the need of hour always.

In the early civilization, Plato explains human values as the things in the upper world you may take for the upward journey of the soul" Thus human values enable man to realize the supreme value of human life which Plato further explained asthe "essential form of goodness" For Aristotle, human values through man's rational power, ensures the attainment of happiness as "the supreme end of life" (Titus and Keeton 1966) However, compared with the other modes, the distinction of literature is that it expresses values as found in the living concreteness of real life.

Significance of Human Values

The significance of human values in the life of man and its expression in different modes, As a literary genre, the specialty of the literature specially in short Stories are in expressing human life as reflected in the brief incidents and single episodes as unfolded in everyday life. In spite of the intense preoccupation and the rush of modern life, man could not but express his sense of values in the numerous situations and incidents faced by him. On this tendency of man, literature attempts to present and

interpret life within the confines of the episodic incidents. Philosophers, scholars and literary writer shave expressed important views on human values. All have agreed on the complex nature of these values. In general meaning, human values are understood to relate to the nature of being human. However philosophers have focused on the multifaceted nature of human bus waliyon leone escuchas have shown that the tribal communities are bound together by shared beliefs and conventions. In the same was such beliefs and conventions have given rise to the traditional values giving them a distinct identity several philosophers and writers are also impasto by these values, and the our literature has reflection of human values and makes these values the need of hour.

Human values are the foundation for any viable life within society; they build space for a drive, a movement towards one another, which lead stop ace. Human values thus defined are universal, they are shared by all human beings, whatever their religion, their nationality, their culture, their personal history. By nature, they induce consideration for others.

Role of Educational Institutions to Develop Human Values

In institutions, Students are members of a society that exerts a tremendous influence on the immoral development. Teachers serve as role model to students in institution. They play a major role in inculcating their ethical behavior. Peers at Institution defuse boldness about cheating, lying, stealing, and consideration for others. Though there are rules and regulations, the educational institutions infuse the value education to the students in an informal way. They play a major role in developing ethical behavior in Student. General Steps are: Accountability: The Student should be encouraged to be accountable for their own actions and should learn to respect and treat others kindly and this is the need of hour.

Need of Human Values

Value education is always essential to shape one's life and to give one an opportunity of performing on the global stage. The need for value education among the parents, children, teachers etc, is constantly increase in gas we continue to witness increasing violent activities, behavioral disorders and lack of unity in the society etc. Value education enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfillment. It also helps remove our confusions and contradictions and enables us to rightly utilize the technological innovations.

There are deferent views that call urgent need to inculcate human values in Indian society and literature. Numerous traditional values which have been inherited from past remain valid and true to be adapted through literature by future citizens and is the need of hour but many fresh values to match confronting problems in emerging Indian culture. Presently, negative human values are in upper side. It may be because of neglect of value education which created vagueness and in discipline in the mind of people.

Conclusion

As a conclusion we suppose that, Human values are the foundation for any viable life within society; they build space for a drive, a movement towards one another, which lead stop ace and is the need of hour. Human values thus defined are universal, they are shared by all human beings, whatever their religion, their nationality, their culture, their education, their personal history, by nature, they induce consideration for others, spread love and peace.

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Education And Human Values

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Introduction

The National Policy on Education has laid considerable emphasis on Value Education by highlighting the need to make education a forceful tool for cultivation of social and moral values. The policy has stated that in our culturally plural society education should factor universal and eternal values oriented towards the unity and integration of our people. In the present times of unprecedented changes dislocating traditional values and creating conflict between traditional and new values there is a universal concern in respect of erosion of values, promoting values and culture which fit in with the needs of the modern times. This concern is universal but is more acute for our country which has lead its own distinct culture, worked view and a living value tradition. The process of developing in to a modern nation, with new social, political and economic institutions, and with emphasis on science and technology, has thrown up many new value – challenges in all areas of our national life. It is important that we examine these challenges and prepare our youth to face and resolve them.

Objectives

The main objectives of promotion of Human Values in Education are as under:

(i) To create awareness, conviction & commitment to values for improving the quality of life through education, and for advancing social and human well being.

(ii) To encourage universities and colleges to undertake academic and other activities pertaining to teaching, research and extension programmes in respect of values and culture like extramural lectures, seminars, conferences, workshops and orientation programmes for teachers and students.

(iii) To encourage universities to undertake preparation and production of requisite material including books, handbooks, Journals, teaching materials, video CD and films relating to values.

The Human Values in Education

The following is the basic principle of the human values Integrated instruction (Sri Sathya Sai Central Council Malaysia, 1993):

i. Human values are an integral part of all subjects and all activities inthe schooland in the home. In fact, human values are an integral part of our life.

ii. The fivehuman values of truth, right conduct, peace, love and non-violence are one and cannot be separated. If one value disappears, then all the values will disappear. For example, if there is no love and compassion then the person does not think of others first but has become more self-centred. Thus, right conduct will disappear.

The person will not feel peace when there is no love. When there is no peace, consciousness cannot be raised to the super-consciousness and so truth will disappear. Without peace, love, truth and right conduct, then, there will be violence.

iii. Human values cannot be taught, they have to be brought out from within the learner. It has been a mistake in the past, where teachers have been teaching morality, ethics, values, good character etc. as subjects. Learners can memorize them and can pass examinations, but they fail to put them into practice in their daily life. There seems to be a general decline in morality throughout the world. Transformation of the person cannot take place by mere teaching, but can be achieved through self-realization when the values come out from within the learner. In such cases, there is a direct experience of the human values in the life of the learner.

iv. In real life, everything is inter-related. Thus, a good learning experience is to have an integrated approach. In our daily life, we do not just have one value throughout the day. For example, right conduct cannot be there alone but it is found that all the five human values are inter-related and exist at the same time. Thus, it would be a mistake to teach one value at a time. In the same way, Mathematics should not be taught as a separate subject as in real life, Mathematics exist alongside all the subjects.

v. Human values integrated instruction gives the learner the ability to solve problems from various perspectives by giving varied inter-related experiences.

vi. Human values integrated instruction opens up a wider world view for both the teacher and learner making the learning process much more interesting.

Promotion of Ethics and Human Values

Following activities have been identified for financial support for promotion of Ethics and Human Values.

i   Research

ii. Teaching,

iii. Organisation of Conferences/ Seminars/ Workshops/ Lectures Awareness/ Sensitisation/ Programmes Human Enrichment/ Integrated personality development and Character Building etc.

Research

The nature of research projects would be aimed at understanding and clarifying value issues of contemporary concern in the public and professional life, and to suggest possible ways of resolving these value problems. The research could be a combination of conceptual and empirical investigations. Some of the likely areas of the research projects could be:

i.   Core values of human life with reference to the individual, family Community, nation and Human society.

ii. Values relating to Democratic polity and the Rule of Law.

iii. Professional values, like of engineering, medicine, law, teaching, public service, management, business etc.

iv. Values of good governance, administration, and of judiciary.

v.   Values relating to environment, science and technology, and sustainable development.

vi. Strategies of transmission of values through formal/ informal/ non-formal Education.

Education in human values is incorporated in the curriculum based on the five thrust as follows:

1. **Truth:** Students gain a deeper understanding of truth by developing discrimination, honesty, self-reflection, and integrity.

2. **Right action:** Students experience right action through the sub-values, which include self-confidence, forbearance, responsibility, good manners, and other social skills.

3. **Peace:** Students experience peace as they gain emotional equilibrium through self-acceptance, optimism, patience, contentment and humility.

4. **Love:** Students develop compassion, sharing, tolerance, friendship, and sacrifice as they discover that love is not mere emotion, but the force that permeates all Creation.

5. **Non-violence:** Students learn that true non-violence is not harming anything, living and/or non-living, in thoughtword or deed.It encompasses cooperation, respect for diversity, ecological balance and the unity of life.

Conclusion

The human values integrated learning concept obtained through intuition, has gained wide acceptance around the world. The students and teachers have benefited greatly from this unique method of teaching and learning experience. The nation needs heroes who can bring their country to greater heights. What we witness today is that, current approaches to education only address at most one or two aspects of personality in the teachings. These techniques are not adequate in bringing out the potential latent in each child. In most education system, individuals are treated merely as action agents unable to bring out the divine potential within a child. By adopting the human values approach with the right teaching techniques, it has been proven that it is possible to create a balanced individual and society. A good education system with the education in human values can make it a reality.

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Human Value and Professional Ethics in Education: Need and Importance

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It is said about Kautilya (also known as Chankya and Vishnugupta) of the 4th century BC, one of the greatest political thinkers root only of India but also of the world, the author of the monumental work 'Arthashartra' and the Prime Minister of Chandragupta Maurya that he was so particular about personal and national value that he never used even an official writing instrument for his work.

Apart from the religion preachers and spiritualists, the economist, educators, humanists, philosophers, political leaders, psychologists, social reformers, sociologists, and thinkers have reflected upon the meaning and dimensions of the concept 'Value; although their views differ widely but all of them stress the significance of values at personal, national and global level.

In view of the divergence of opinion on the concept, 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. In this context, A. Maslow in *The Further Research of Human Nature* (1982) said "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 favour of more precise and more operational definition."

Having quoted the above-mentioned view, it is observed that values are so deeply embedded in human thoughts and actions that it is extremely important to understand the essence underlying values. In views of this, views os some thinkers are given here.

➤ John Dewey (948) views value as, "The value means primarily to prize , to esteem, to appraise and to estimate. It means the act of cherishing something, holding it and also the act of passing

> judgment upon the nature and amounts of values as compared with something else."

> ➢ In the words of C.F. Kluckhon (1959) "Value is a conception, emplicit or implicit, distinctive of an individual or characteristics of a group of the desirables which influence the selection, from the available means and ends of action.

> ➢ The *Dictionary of Education* (1959) defines values "as the things in which people are interested –things they want to desire to be or become; feel as obligatory, worship, or enjoy.

> ➢ T.Pattern Parsons (1960) holds, "Value is an elements of shared symbolic system which serve a criterion or standard for selection among the alternatives of orientation which are intrinsically open in situation."

Meaning of Education for Human Values

Education for human values refers to the educational program which is geared to the realization of the vision of the society as envisaged in its Constitutional for the good of the society and good life of the individual. It covers all aspects of the personality development- aesthetic, intellectual, moral, social and spiritual.

Chief Characteristics of Education for Human Values

> ➢ Value education is a comprehensive process.

> ➢ Value education is a process of direct as well as indirect inculcation of proper habits, the development of proper attitude, sensibilities and characters of learners.

> ➢ Value education is related to the good of 'every' learner and of 'whole 'learner to serve as a powerful instrument of social and national reconstruction.

> ➢ The process of value development is influenced by a host of environmental factors-home or the family, school, the peer group, community, the media and the general ethos of the society.

Role of the School in the Development of the Human Values

Value form an important element of the personality of individuals which influence their thought and behavior in an unconscious manner. They are normative standards by which human beings are influenced in the choice among alternative courses of action. It is, therefore, very essential that

education should develop such values in the students that they become an asset and guide them to become individuals sterline character who place service of the society above service of the self.

C. Rajagopalachari (1879-1972) the first and the last Indian to occupy the position of Governor General of India and one of the most prominent statesmen of India has said, "national character is the keystone on whom rests the fate and future of our public affairs, not this 'ism'. National character depends on, and, in fact, is individual rectitude. Individual honesty must be brought into being before we can hope for improvement of national affairs.

If the parched field of Indian politics and administration has to get fresh, green life and grow, we need the monsoon of purity in national character, and the monsoon consists of little drops falling and uniting to make rain. Individual purity of character alone can revive the parched field, let's regain our character quickly and all will be well – politics, administration and economic condition." This exhortation assumes special significance now when the pace of progress of values has lagged behind the pace of progress of materialism.

The Committee on Religious and Moral Instruction (1959) explained the need for teaching moral and spiritual values as: We have to lay special stress on teaching of moral and spiritual values. Moral values particularly refer to the conduct of man towards man in various situations in which human beings come together in the home, in social and economic fields, and in the life of outside world generally. It is essential that from the earliest childhood, moral values should be inculcated in us. We have to influence the home first. We fear that our homes are not what they ought to be. Habits, both of mind and body, formed in the early years at home, persist and influence our life afterwards. Good manners are a very important part of moral education. It is not unusual that when a people attain freedom suddenly, after long years of bondage, they are inclined to become self-willed, arrogant and inconsiderate. In such situations good manners are easily set aside and young people tend to express the first flush of freedom in license and rowdyism.

The importance of good manners cannot be overstressed. Good manners will impose proper restraint on us and remove harshness in our words and rudeness in our behavior. Good manners verily are like the oil that helps keep the machine of human society running smoothly. We have

been losing our manners rather rapidly and it is necessary that we should recover them.

Values Need To Be Inculcated Among School Students

J.C. Verma has suggested the following values in "*Education for Self Development"* (1983)

- Care for public property
- Cleanliness
- Cooperativeness
- Consideration of others
- Freedom
- Hard work
- Honesty
- Love for one's country
- Justice
- Non-violence
- Scientific temper
- Secularism
- Self-discipline
- Service to people
- Team spirit
- Truth

and Value-oriented School Climate

A conference on Value Education (1986) organized by the Central Board of Secondary Education, Delhi identified the following values which should form the school climate:

- Respect for individual
- Education for service rather than competition
- Openness, freedom, flexibility
- Human relationship
- Participation with maximum involvement
- Sensitivity and awareness
- Concern for each other

- Scientific attitude and scientific temper
- Honesty and integrity
- Value of time
- Mature self
- Self-acceptance, self-awareness, self-confidence
- Understanding leading to forgiveness
- Relationship with God
- Individual yet socially responsible
- Work ethics
- Dignity of labor
- Trust
- Fearlessness
- Moral courage
- Tolerance/acceptance of difference
- Practice before preaching
- Compassion
- Use of head, heart, hand
- Acculturation
- Patriotism
- Communication
- Environment preservation
- Justice
- Exposure to world and international understanding
- Integrated development
- Staff development
- Pastoral care
- Team spirit
- Parent-teacher relationship
- Developed potentials
- Optimism, faith and hope
- Vision and sense of purpose

- Life-long learner
- Innovativeness and resourcefulness
- Creativity and initiative
- Sense of belonging
- Sense of pride
- Risk taking
- Sense of adventure
- Dedication and commitment
- Simplicity and austerity
- Ability to set standards and stick to those
- Adaptability
- Attention to details.

Objective of Education for Values: Unesco Project

UNESCO-NIER Joint Report on *Moral Education in Asian Countries* **(1980) listed the following objective of value (moral) education:**

➢ Full development of child's personality in its physical, mental, emotional and spiritual aspect.

➢ Inculcation of good manners and of responsible and cooperative citizenship.

➢ Developing respect for the dignity of the individual and sanctity of fundamental human rights.

➢ Inculcation of a spirit of patriotism and national integration. Developing a democratic way of thinking and living.

➢ Developing tolerance towards and understanding of different religious faith.

➢ Developing a sense of human brotherhood at the social, national and international level

➢ Helping children to have faith in some supernatural power and order that is supposed to control this universe and human life (This belong to the communities of believers)

➢ Enabling children to make moral decision on the basis of sound moral principles.

Objectives of Ethics and Values

The outcome of inculcating ethical and social values in education is envisage to be the emergence of above discussed as self –confident, self-controlled (discipline), happy and cheerful, emotionally stable, productive, appreciative of good in others, creative, silent (whenever needed), socially responsible, socially adjusted, fearless, fair, loyal (steadfast) and patriotic.

Importance of Human Value and Professional Ethics

As a chief exponent of Indian Philosophy and way of living, 'Value and Ethical Oriented Education' is not altogether a new subject in education. It is deep rooted in Indian soil with historical and cultural background. Though its very roots can be traced out in Moral, Ethical, Spiritual and Religious education it is none of them separately but its most advanced stage of thinking with a practical bias of its exposure in today's intricacy in social, political and Religious fields.

Every country develops its own system of education to express and promote its unique Socio-Cultural identity and also to meet the challenges of the times. Values are goals set for achievements and they motivate, define and color all our activities cognitive, affective.

The most constructive factor in value and ethics is its purpose which encourages the individual to explore the powers while offering living guidance and setting appropriate limits to behavior. Values and Ethics education helps in building and strengthening of positive sentiments for people and ideals. It should prepare individuals for active participation in social life and acceptance of social rules.

Conclusion

Martin Luther King said, "We have guided missiles and misguided men. This must be changed for the better by infusion of morality and ethics in private and public life."

Addressing the inspiring gathering of the religious and spiritual leaders, ever held at the UN in august-September 2000, the UN Secretary General called upon them to 'look within' and to consider what they could do to promote "justice, equality, reconciliation and peace."

The value and ethics present a true perspective of the development of any society or nation. Its is not the property of one nation, one religion, one climate and one philosophy, it surpasses all these areas therefore it

is universal in character in as much as it relates to the welfare of human beings scattered throughout the world. Socrates was right when he thought 'knowledge is virtue'. All knowledge must end in the creation of virtues. Knowledge without virtues is not only useless to society but it is disastrous to society also. There is no doubt that some sort of 'spiritual therapy' is needed for having a value and ethical based society and this need can be fulfilled to a considerable extent through education.

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Environment Conservation and Human Values

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Protection of environment and public health is a constitutional obligation of state. It is our fundamental right under article 21 right to life with human dignity in healthy environment. It is duty of state also in directive principle of state policy which is of great importance. Its essence is Human welfare.Healthy environment is required for physical and mental health of people because healthy mind lives in healthy body.Industrialization, Urbanization and population explosion effected the Environment on large scale it is only controlled by sustainable development. Conservation of soil, air, water and natural resources is necessary for present and future generation.

There are many movements like "chipko movement" etc. for deforestation,united nation also works for environment Conservation There is disarmament for reducing the use and production of arms and nuclear weapons. Kyoto protocol and Nagoya protocol for climate change and Bio-diversity. The conclusion of Kyoto protocol fixed the target for reducing green house effect.This target covered emission of six main green house gases like carbondioxide, methane, nitrous oxide, perfluoro-carbons, sulphur- hexa fluoride. Sustainable development is now the basis for the U.N. Environment philosophy and is already giving a sharper edge to global environmental action. The principle of "One Earth" is accepted in Stockholm Conference,1972 In this conference the former PM of India Smt. Indira Gandhi said that poverty and necessity is the main cause for environmental pollution. The national Environment tribunal Act was also set up for determining the liability and compensation for the victims of pollution and other environmental damages was passed in the year 1995. Green Courts have been established for hearing the matters relating to environment alone. Section 110 of the motor vehicles Act, 1988 empowers the Central Government to prescribe emission standards for vehicles and to frame rules regulating the construction,equipment and maintenance of motor vehicle in relation to emission of smoke, sparks, ashes,girt or oil.

In I.P.C.,1860 certain provisions under section 272 to 277, 426, 430, 431 and 268 to 294 A deals with offences which affect the public health and morals. Section 133 to 144 can be most effective and speedy remedy for preventing and controlling public nuisance which causes Air, Water and Noise pollution. Write jurisdiction under article 32 and 226 of constitution and problems can also be brought before judiciary through PIL and SAL (SOCIAL ACTION LITIGATION).

The definition of Environment U/S 2(g) of Environment Protection Act 1986 is –

Environment includes water, air land and the inter-relationship which exists among and between water, air, land and human beings other creatures, plants, micro organism and property. Biosphere is the part of world where life can exist.

Types of pollution

➢ Air pollution
➢ Water pollution
➢ Land pollution
➢ Food pollution
➢ Radio-active pollution
➢ Noise pollution

Air pollution means presence of any air pollutant as any solid,liquid or gaseous substance including noise present in the atmosphere in such concentration which is injurious to human beings or other creatures or plant, property or environment.

Central Pollution Control Board Constituted under sec.3 of Water Act,1974 shall also exercise the powers and perform the functions of the Central Pollution Control Board for the prevention and control of air pollution under this Act.

In Case K Ram Krishnan v. state of Kerala, AIR 1999 kerala H.C.285.

Court held that smoking at public place will be considered to be Air Pollutant.

Powers and Functions of Central Board (section-16(2))

1 Advice the Central Government for importance of the quality of air and prevention,control and abetment of air pollution;
2. Plan to be executed a nation-wide Program;
3. Coordinate the activities of the state Boards and resolve disputes among them.

Air Act 1981 has following powers-

1. Power to declare Air pollution control areas.
2. Power to give instructions for ensuring standards for emission form automobiles.
3. Power to impose restrictions on use of certain industrial plants.
4. Power of Board to make application to court for restraining person from causes air pollution.

Water Pollution Control

Every person has right of pure and clean water.

Water Prevention and Control of Pollution Act,1974

Water Pollution means such contamination of water or such alteration of physical, chemical or biological properties of water or such discharge of any sewage or trade effluent or any liquid, solid, or gaseous substance into water as to create a nuisance or render such water harmful or injurious to public health or safety or to domestic, commercial, industrial, agricultural other legitimate uses or to the life and health of animals or plants or aquatic organism.

Protection of environment and public health is a constitutional obligation of state. Right to life with human dignity in healthy environment. The preamble,fundamental rights and duties and directive principles of state policy also have various provisions for protection of environment.

Act. 48A has a significant role for conservation of environment. Pollution is the result of our industrial and economical development for which has to pay a great value like health loss for economic progress. In developed countries environmental problems are result of industrialization and technological development and urbanization but in under developed countries it is a result of poverty.

Human activity changes the climate depleting bio diversity, destroying habitats and poisoning the earth, water, and the air. As we all know that we have limited natural resources and their use should be sustainable. Even then human continuously degrade the biosphere and deplete natural resources at an unprecedented rate.

Environment ethics is the philosophical discipline to consider the moral and ethical relationship among human being and environment.

Is it morally wrong for human being continuously burning fossil fuel which is responsible for air pollution and world climate change.

Does mining company have a moral obligation to restore the natural environment destroyed by their mining techniques?

There is a close relation between development and conservation of environment which was acknowledged in 1972 Stockholm conference on human environment.

Population explosion, increased urbanization and unprecedented expantion of science and technology are the basic causes responsible for the deterioration of the environment.

Environmental problem are due to poverty such as poor housing,bad public health,malnutrition and inadequate employment. Ten million ton of toxic and hazardous substances enter into the environment every year as unwanted wastes, disposing of those hazardous waste is main problem.

Food product can only be sustained if environment is preserved; conservation is a pre-condition of long term food-security. Genetic resources which should be preserved as sources of future diversity and improvement are shrinking due to pollution, deforestation, and the neglect of traditional species of crops and livestock.

According to experts, the health of the planet demands a renewed research work for energy alternatives. The flow of energy to the Earth's land surfaces thousands times greater than mankind present rate of total energy use.

Global Warming, Depletion of Ozone Layer

Global warming and depletion of ozone layer is more dangerous then use of nuclear weapons. As a result of warming up of earth water of seas will rise more than 4 feet and as a result, major cities of the world like manila which is like a bowl surrounded by seas due to climate change and all the ports will submerge in water. The melting point of Greenland glaciers and the arctic ocean, ice reached levels not seen in decades. If the present trend of shrinking continues at current rates year around average. Sea ice coverage may drop by 20% by 2050 and the Arctic may be almost ice free during summer months. By the year 2030,temperature of earth will be increased by 4.5 degree centigrade.

The main cause for the warming up of earth is the emission of Carbon di oxide from the burning of coal, oil fossil fuels and industrial gases. The emission of Carbon-dioxide has increased by 25% and in the next 50 years it is increased by 50% more nitrous oxide, methane, chloro-florocarbon and other green house gases are warming up the earth. The problem of green house gases is solved by reduced the production of energy. capitalist countries are not prepared for this.

In the upper atmosphere, ozone layer protects the earth from ultra violet rays of the sun. UV rays causes skin cancers, cataracts, destruction of aquatic life and vegetation and loss of immunity of depletion.1% of ozone layer may be responsible for reaching 2 or 3% more UV rays on earth. The Montreal protocol came into force on 1st January 1989 as more then 1/3 of signatory states have ratified it.

U.N. Environment program (UNEP) choose "Global warming:Global warming" as a slogan for environment (5th June, 1989) It requires strong measures,will and determination of states to implement it. The U.S.is the world's worst polluter beside consuming the most resources and giving out 21% of CFC's in the atmosphere. Scientists have detected cases of sheep becoming blind and children suffering allergies and sunburns in southern Chile because of ozone layer depletion.

According to the study of scientific panel the further warming could disrupt agriculture and cause sea levels to rise swamping coastal cities. The Kyoto global warming treaty entered into force on 16 Feb.2005. 187 countries have signed and ratified the treaty but America refused to ratify because it would harm the economy.

The panel also clarified that more than 90% of global warming is due to human activities. Environmental protection as a component of sustainable development consistent with active alleviation is imperative in the prevention and mitigation of natural disasters.

On 17dec. 2007, the general assembly adopted a landmark agreement on international forest policy and cooperation and national action to reduce deforestation, reverse the loss of forest cover, present forest degradation promote sustainable livelihood and reduce poverty of all forest dependant peoples.

Sustainable development is now the basis for the U.N. Environmental philosophy and is already given a sharper edge to global environmental action.

The organizations like U.N. conference on trade and development, UNDP, UNIDO, OECD, European Economic Community etc. are making great contribution in this respect.

Suggestions for Environmental Conservation

Many government and non-government organization on national and international level works for conservation of environment and make efforts for this international problem.

International Treaty and Environmental Conservation Act

Today all developed and underdeveloped nation of the world aware for conservation of environment and for this there are so many treaties like,

For example-

➢ Test ban treaty 1963,

➢ Outer space treaty 1967,

➢ Non proliferation treaty 1968,

➢ SALT Strategic Arm Limitation Talks etc.

World environment is protected only by International Cooperation. We have to control pollution of OuterSpaceSea and wild animals and protection of wild life and soil is the supreme necessity.

World Environmental and Development Commission

U.N. Conference on human and environment held on International level for the solution of world environment. Some Declaration on conservation of environment are following -

1. Future of all;

2. Challenges for the whole world;

3. World population and Human resources and nutrients;

4. Int. Cooperation and Institutional improvement;

5. Implementation in practical form.

In India Judiciary is also actively works for environment conservation through judicial activism. Article 21 of constitution says that No person weather citizen or non citizen shall be deprived of his life except according to procedure established by law. Act.21 also includes Right of pollution free air and water. In case Subhas Kumar v State of Bihar AIR1991 SC 420 it was held that PII is maintainable for enjoying of pollution free water and air which is included in the right to live under Article 21 of the constitution.

In Rural litigation and entitlement Kendra v state of U.P. (1985)2 SCC 431Court ordered the closure of certain lime stone quarries because a large scale pollution was caused by lime stone quarries adversely affecting the safety and health of the people in that area.

In Vellore Citizen's v. Welfare forum Union of India(1996) 5 SCC 650 the petitioner, Vellore Citizens Welfare forum filed a written petition by PIL drawing attention of the court towards pollution caused by enormous

discharge of untreated effluent by the tanneries and other industries in the state of Tamil Nadu. Tanneries discharging untreated effluent in agricultural field, water ways,open land, rivers rendering the river water unfit for human consumption, contaminating the subsoil water and had spoiled the physico-chemical properties of the soil making it unfit for agricultural purposes.S.C. held at such industries are of vital importance in the development of country but they cannot be allowed to destroy the ecology,degrade the environment and pose a health hazard and cannot be permitted to continue their operation unless they set up pollution control device. Principle of "Sustainable development" has to be adopted as a balancing concept between ecology and development. Kuldip singh J., held that "Precautionary Principle" and the "Polluter Pays" principle are essential features of sustainable development and has to be adopted. Remediation of the damaged environment is the part of the process of sustainable development.

The court also explain the meaning of these principles-

The" Precautionary Principle" means; the environment measures by the state government must anticipate, prevent and attack the causes of environmental degradation.

The polluter pays principle means that the absolute liability for harm to the environment extend not only to compensate the victims of pollution but also the cost of restoring the environmental degradation". These are accepted as a law of land.Art.47,48A and 51A(g) from the const. mandate to protect and improve the environment. Mining in Aravalli hills range banned in case of M.C. Mehta v Union of India AIR 2004 SC4016.

Conclusion

The essence of all points is human welfare. Importance of environment is not only for the physical development of human being but also for developing mental development. Healthy mind lives in healthy body.

Industrialization, urbanization and population explosion effected the environment on large scale.Conservation of soil, air, water, vegetation and natural resources is necessary for present and also for future generation. Use of science and technology in sustainable way is also for protection of environment.

Environment Conservation through Human Values Based on Indian Culture

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There is an enduring connection between humans and the environment. Human life cannot be imagined in the absence of environment. Environmental life has a direct effect on human life. As long as the environment is pure, balanced and in its natural form, human is healthy and prosperous in physical, mental, social and spiritual form. The imbalance and erosion of the environment is the annihilation of the person. Today, due to rapid industrialization, the existence of biological and physical world has endangered itself. As a result, the adverse effect of the unbalanced environment is visible at every stage of human life. This is the reason why there is an intense need to recover from the alarming problem of the environmental crisis of today is being experienced globally. Because of world-wide anxiety towards the ever-increasing environmental degradation, it is necessary that the current and future citizens of the world be alerted. In Indian culture, there is an interdependent relationship between nature and human beings. Co-adaptation and Co-existence between nature and human beings is the basis of environmental balance. To maintain this balance, environmental education has been linked to religious and moral values in Indian culture. Therefore, various festivals and instructions of daily activities in Indian culture are full of nature preservation and conservation. In fact, it is condemnable to harm any element of nature as it is considered Divine in Indian culture. This fact gives persistence to environmental balance.

Introduction

The term environment has been derived from a French word "Environia" means to surround. It refers to both abiotic (physical or non-living) and biotic (living) environment. The word environment means surroundings, in which organisms live. Environment and the organisms are two dynamic and complex components of nature. Environment regulates the life of the organisms including human beings.

Culture means harmony, balance, conscience, conservation and integrity. Coexistence and co-adaptation with nature is the basis of Indian culture. Indian culture is not constructed with ideas like conflict with nature and victory over it. It believes that nature has the means to fulfill our needs but not for the fulfillment of our craving. Therefore, in view of the prevention of unnecessary misuse of nature by humans, all the natural elements in our culture are kept in the category of divinity. We believe that the entire universe is the manifestation of God and everything in this universe contains divinity. So, we respect and worship all living and nonliving things which became the part of our culture.

Environment awareness in Indian Culture

In Indian culture, the earth has been given a maternal place. By saying "मातृभूमिः पुत्रोऽहंपृथिव्याः", earth is considered as respectable as mother. For the same reason, It is also been advised that we should apologize before putting our feet on the ground after wake up every morning -

<div align="center">

समुद्रवसनेदेवीपर्वतस्तनमण्डले,

विष्णुपत्नीनमस्तुभ्यंपादस्पर्श क्षमस्वमें ।

</div>

This earth is the only known option for all living species along with humans where they can live and grow. This land is also called हिरण्यगर्भा, वसुन्धरा, विश्वभंरा. It is said in praising it in AtharVedas -

<div align="center">

विश्वम्भरावसुधीनीप्रतिष्ठाहिरण्यवक्षा जगतोनिवेशनी,

वैश्वनरंबिभ्रतीभूमिरग्निमिन्द्र ऋषभद्रविणेनो दधातु ।।

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Therefore, it is our duty to keep this mother earth who nourishes us as pure and intact as we can.

Trees are integral part of nature and highly valued in Indian culture. Forest protection, tree protection and plantation have been included as human duties. In fact, trees are useful and valuable for human beings in every form, therefore, in the Indian culture, tree worship are observed in social rituals and festivals. Given the medicinal properties of Tulsi plant, Tulsi Puja has been made a monumental act in every house. For the reason, the Tulsi plant has become symbol of our culture. There is very famous saying:

<div align="center">

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यन्मूलेसर्वतीर्थानि, यन्मध्ये सर्वदेवता ।

यदग्रेसर्ववेदाश्च, तुलसित्वानमाभ्यहम् ।

It means, hey mother Tulsi! We bow to you. You contain all the pilgrimages and deities and the knowledge of all the Vedas inside you.

It is well known that the involvement of the Tulsi Dal in Panchamrita and Prasad is compulsory, in the absence of this they are not considered complete. Vasudev Puja with Tulsi Dal has been described as fruitful.

मन्त्रेनानेन यः कुर्याद् गृहीत्वातुलसीदलम् ।

पूजनंवायुदेवस्य लक्षपूजाफलंभेत ।।

Not just Tulsi, In fact, due to the medicinal properties of trees, the use of life-saving instruments and continuous breathtaking air, they are praised in many forms by calling नमोवृक्षेभ्यः in Indian culture. Peepal tree likeTulsi is also auspicious and worshiped in same way in Indian culture-

मूलेब्रह्मा, त्वचिविष्णुः शाखायां शंकरः एव च ।

पत्रे–पत्रे सर्वदेवाः वासुदेवाय तेनमः ।।

Which means, God lives in every part of the tree and therefore we must preserve it with full faith.

Regarding the Banyan tree, Indian culture recognizes that this tree, which encourages animals and birds in its cold shade, also fulfills the desire of the masses. In the Puranas, it is also said to be the incarnation of Vishnu. Similarly, due to the medicinal properties of Neem tree, specific instructions have been given to preserve it.

Protection of Ashoka's tree is also essential. On the auspicious occasions there is practice of decorating the door with its leaves and on Ashok aashtami special pooja is organized for it. Consequently, it is necessary to preserve it.

All are familiar with the coolness of the sandalwood. Along with beauty, Indian people also introduce its cultural existence on various occasions by holding its coating on the head.

Coconut tree has its own distinctive cultural place. Any auspicious work is not complete without coconut. It is considered compulsory using coconut on marriage, new born, land worship, housewarming ceremony or any other auspicious work, hence its enrichment and protection has been considered necessary.

It is considered objectionable to damage the Beal tree (Aegle marmelos) whose leaves are devoted to Shiva on Shivaratri and Sawan month. Similarly, many other trees such as Mango tree, Banana, Amla, Paan, Saffron, Cardamom cloves etc. have a respectable place in Indian culture. In keeping with these religious activities and beliefs, the sense of making the environment prosperous and balanced by their preservation lies in it, because according to Indian culture trees are the life of human beings. On the same line it is said in the Athar Veda-

यत् तेभूमेविश्वनामि क्षिप्रंतदपिरोहतु ।
मातेमर्मविभृग्वरिमातेह्रदयमपिमम् ।।

Which emphasizes, do not damage or cut trees that grow on earth? If cutting needs to be done, it should be done in such a way like surgeon who cuts the damaged or infected organs to make the body healthier. Cut the trees in such a way that they can sprout again.

Vegetables not only provide us food, fuel, drugs and other valuable items but also manage micro-environment. For this reason, worshiping trees has been included in social and religious rituals in Indian culture. Conservation and a forestation of trees are an important and essential chain between the happiness and peace of any nation. According to Durga Saptashati, life will continue on this earth till the earth remains covered with forest-

यावत्भूमण्डलं धत्तेसशैलवन—काननम् ।
तावत् तिष्ठतिमेदिन्यासन्ततिः पुत्र पौत्रिकी ।।

Mountains are worshiped as divine in Indian culture. When this becomes part of our rituals, no mountain will be destroyed by people. We all know the story of Load Sri Krishna, who asked to worship Govardana Giri, the mountain.

गङ्गेच यमुनेचौवगोदावरीसरस्वति ।
नर्मदासिन्धुकावेरीजलेऽस्मिन् संनिधिं कुरु ।।

All the above seven rivers are considered as sacred and we worship them. Our ancient *Rishis* wanted us to maintain the eco system of our planet by not destructing or exploiting mountains or rivers.

Environment protection in Indian festivals

Our culture is not limited to this tradition of environmental protection, but various Indian festivals and traditions have been determined by keeping in mind the cycle of nature.

The festival of Sharad Purnima gives a message to keep ourselves close to the nature, in full moon night; with the contact of moon rays the *Kheer* becomes virtually equal to the nectar. In this festival, putting the threadin needle hole in the sight of moon light also gives a message that one has bright sight. More we closer to the nature, the more we will be healthy. On Basant Panchami, where the entire nature is seen to be rich and prosperous without pollution, the people also enjoys boasting in the joy of *Basantotsav*, and by the worship of Goddess Saraswati, we get a boon of pure knowledge in the context of nature. *Vat Savitri* festival, which is celebrated in many parts of India, also inspires to preserve the environment. It is an unimaginable anticipation of worshiping the Banyan tree and preserving it by yarn thread tied around it, symbolic for her husband's long life. In the month of *Shravan*, when unique shade of nature's natural beauty is in its full bloom, indulges happiness in the human mind. All male and female thanks nature through the songs sung while swinging.

The festival of *Nagpanchami* give message to preserve animal-world which is also integral part the nature in its own way. Animal life is essential for the environment and is an important contribution in balancing the nature. Hence, even being a dangers animal snakes been worshiped by devoting milk which shown festival of *Nagpanchami* inspires animal's protection too.

It is also a symbol of our reverence for nature byworshiping the moon on *Karva Chauth* and the sun in *Chhatupuja*. On the occasion of *Shraddha*, along with the ancestors, the food items being taken for the cow, dog and crow, also indicates that every component of nature is important in our life and everybody needs protection. Cow has specific significance in Indian culture. Along with providing milk it has very important place in our religious activities like *Gondan* which has special significance in our culture. The reason behind all these is that the cow should be preserved.

Lohri is another festival celebrated with jowar, maize, millet, peanuts and sweets plays an important role in destroying pollution, because the

fire burned to dance at different places destroys germs and makes the environment pure. Similarly, in the festival of colorful *Holi*, the excitement of burning *Holika* is emphasized on the purification of the environment. *Deepawali* also has a special place in keeping the environment free of pollution. In this festival, house-to-house cleaning brings germs-free environment. It is a festival of light which emphasis light of knowledge; light of joy and glee and the light of natural purity are thus the social value of each celebration. Being part of religion brings stability in them, special reverence is communicated and indirectly there is environmental protection. It is known that *Yaghay* has specific significance in Indian culture. Its background also has environmental vision. *Manu Smriti* states that any offering to fire goes directly to the sun, the rain comes from the sun, the rain produces a grain and from grain people become healthy -

अग्नौप्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते ।
आदित्याजजायते वृष्टिर्वृष्टेरन्नंततः प्रजाः ।।

It is scientifically proven that after the activity of *Yagya* (holy fire), the smoke which comes out from this process plays great role to purifier our environment and make it germs free.

The concept of *avatars* in Indian religion and culture presents the background of virtually conservation and promotion of environmental elements. *Vaishnavism* has mentioned *Dashavatars* such as *Matsyavatar*, *Suryaavatar*, *Varahavatar*, *Narsinghavatar*, *Vamanavatar*, *Parasuram avatar*, *Ram avatar*, *Krishna avatar*, *Buddha avatar* and *Kalki avatar*. Reincarnate in these forms, God gives message that each and every creature on earth is important. Water conservation and purification is motive of *Matsyavatar*. *Varahavatar*is the symbolic form of protecting all the substances, fauna, flora on the earth. *Vishnu's Vamnavatara* is famous as Trikkram. This incarnation has preserved the physical environment of the world. Every avatar has its own importance in the development of biological, physical, and cultural environment in Indian society.

*Ramavatar*is an important avatar for environment point of view. During the exile period, *Shri Ram* destroyed the powers which were a threat to nature, forest wealth, wildlife, water etc.*Ramavatar* is virtually the conservation of biological, physical and cultural environment.

Krishna avatar also has special significance for environment protection. Shri Krishna is the living form of the ideal environment. Shri Krishna emphasized the purity of the cultural environment as well as the external environment. Even in the form of *Buddha avtar*, the violence of the organism has been prohibited, and the emphasis is on the naturalness of the environment. Thus, the recognition of avatars in Indian culture is based on the pure purpose of preserving the environment.

Conclusion

Therefore, there are various festivals in our Indian culture, or instruction of daily and ethical activities, all include the education of nature conservation and promotion.

After an ecologically study of Indian culture, in essence, it can be said that in order to be safe from the natural disasters created due to the current environmental unbalance, we again have to engage in our culture by adopting an integrated environmental consciousness in our culture and tradition. If we want to survive and live healthy life, we have to get rid of today's occultist culture and rejoin our cultural heritage. This is only possible if we assimilate the Indian culture completely with the words ॐ दयौः शान्तिरन्तरिक्षँ शान्तिः,. पृथ्वी शान्तिरापः शान्तिरोषधयः शान्तिः । वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर्ब्रह्म शान्तिः,. सर्वँशान्तिः, शान्तिरेव शान्तिः, सामा शान्तिरेधि ।। ॐ शान्तिः शान्तिः शान्तिः ।। and deliver this responsibility to new generation with more enthusiasm of environmental protection by educating them.

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Education and Professional Ethics

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Introduction

A Professional code of ethics is a guiding principle aimed to assist professionals conduct work with commitment, dedication, sincerity, honesty and with integrity. A professional should follow the specific principles of their profession and do their duties as per the requirements of the profession. The professional ethics deals with the principles and values that the professional should implement to create a conducive atmosphere in the workplace.

Professional knowledge and skills is a key element that every professional should acquire to do their services with determination and commitment. Every profession has its main aims and objectives. To fulfil those aims and objectives, the professional should follow the professional code of ethics. Professional ethics provides the assistance to the professionals in order to do their work meaningfully.The professional educator strives to create a learning environment that nurtures to fulfillment the potential of all students. The professional educator acts with conscientious effort to exemplify the highest ethical standards. He/she responsibly accepts that every child has a right to an uninterrupted education free from strikes or any otherwork stoppage tactics.

Ethics towards Students

The professional educator has a primary obligation to treat students with dignity and respect. The professional educator promotes the health, safety and well being of students by establishing and maintaining appropriate verbal,physical, emotional and social boundaries. Respects the rights and dignity of students by:

1. Respecting students by taking into account their age, gender, culture, setting and socio economic context.

2. Interacting with students with transparency and in appropriate settings.

3. Communicating with students in a clear, respectful, and culturally sensitive manner.

4. Taking into account how appearance and dress can affect one's interactions and relationships with students.

5. Considering the implication of accepting gifts from or giving gifts to students.

6. Engaging in physical contact with students only when there is a clearly defined purpose that benefits the student and continually keeps the safety and well-being of the student in mind.

7. Avoiding multiple relationship with students which might impair objectivity and increase the risk of harm to student learning or well-being or decrease educator effectiveness.

8. Acknowledging that there are no circumstances that allow for educators to engage in romantic or sexual relationships with students.

9. Considering the ramifications of entering into an adult relationship of any kind with a former student, including but not limited to, any potential harm to the former student, public perception, and the possible impact on the educator's career. The professional educator ensures that the adult relationship was not started while the former student was in school.

Ethics of care through

1. Seeking to understand students' educational, academic, personal and social needs as well as student's values, beliefs, and cultural background.

2. Respecting the dignity, worth, and uniqueness of each individual student including, but not limited to,actual and perceived gender, gender expression, gender identity, civil status, family status, sexual orientation, religion, age, disability, race, ethnicity, socio-economic status, and culture.

3. Establishing and maintaining an environment that promotes the emotional, physical and sexual security of students.

Ethics towards Professional Competence

The professional educator is committed to the highest levels of professional and ethical practice, including demonstration of the knowledge, skills and dispositions required for professional competence.

High practices of standards

1. Incorporating into one's practice state and national standards, including those specific to one'sdiscipline.

2. Using the Model Code of Educator Ethics and other ethics codes unique to one's discipline to guideand frame educational decision-making.

3. Advocating for equitable educational opportunities for all students.

4. Accepting the responsibilities, performing duties and providing services corresponding to the area of certification, licensure, and training of one's position.

5. Reflecting upon and assessing one's professional skills, content knowledge, and competency on anongoing basis.

6. Committing to ongoing professional learning.

Responsible use of data, materials, research and assessment by

1. Appropriately recognizing other's work by citing data or materials from published, unpublished, orelectronic sources when disseminating information.

2. Using developmentally appropriate assessments for the purposes for which they are intended and for which they have been validated to guide educational decisions.

3. Conducting research in an ethical and responsible manner with appropriate permission and supervision.

4. Seeking and using evidence, instructional data, research, and professional knowledge to informpractice.

5. Creating, maintaining, disseminating, storing, retaining and disposing of records and data relating to one's research and practice, in accordance with district policy, state and federal laws.

6. Using data, data sources, or findings accurately and reliably.

Responsible and Ethical Use of Technology

The professional educator considers the impact of consuming, creating, distributing and communicating information through all technologies. The ethical educator is vigilant to ensure appropriate boundaries of time,place and role are maintained when using electronic communication.

The professional educator uses technology in a responsible manner by

1. Using social media responsibly, transparently, and primarily for purposes of teaching and learning perschool and district policy. The professional educator considers the ramifications of using social media and direct communication via technology on one's interactions with students, colleagues, and the general public.

2. Staying abreast of current trends and uses of school technology.

3. Promoting the benefits of and clarifying the limitations of various appropriate technological applications with colleagues, appropriate school personnel, parents, and community members;

4. Knowing how to access, document and use preparatory materials and understanding how to recognize and prevent plagiarism by students and educators.

5. Understanding and abiding by the district's policy on the use of technology and communication;

6. Recognizing that some electronic communications are records under the Freedom of Information Act (FOIA) and state public access laws and should consider the implications of sharing sensitive information electronically either via professional or personal devices/accounts.

7. Exercising prudence in maintaining separate and professional virtual profiles, keeping personal and professional lives distinct.

The professional educator ensures students' safety and well being when using technology by:

1. Being vigilant in identifying, addressing and reporting (when appropriate and in accordance with local district, state, and federal policy) inappropriate and illegal materials/images in electronic orother forms;

2. Respecting the privacy of students' presence on social media unless given consent to view such information or if there is a possibility of evidence of a risk of harm to the student or others; and

3. Monitoring to the extent practical and appropriately reporting information concerning possible cyber bullying incidents and their potential impact on the student learning environment.

The professional educator maintains confidentiality in the use of technology by

1. Taking appropriate and reasonable measures to maintain confidentiality of student information and educational records stored or transmitted through the use of electronic or computer technology.

2. Understanding the intent of Federal Educational Rights to Privacy Act (FERPA) and how it applies to sharing electronic student records.

3. Ensuring that the rights of third parties, including the right of privacy, are not violated via the use of technologies.

The professional educator promotes the appropriate use of technology in educational settings by:

1. Advocating for equal access to technology for all students, especially those historically underserved.

2. Promoting the benefits of and clarifying the limitations of various appropriate technological applications with colleagues, appropriate school personnel, parents, and community members; and

3. Promoting technological applications (a) that are appropriate for students' individual needs, (b) thatstudents understand how to use and (c) that assist and enhance the teaching and learning process.

Ethics towards Parents

The professional educator pledges to protect public sovereignty over public education and private control of private education.

The professional educator recognizes that quality education is the common goal of the public, boards of education,and educators, and that a cooperative effort is essential among these groups to attain that goal.

1. The professional educator makes concerted efforts to communicate to parents all information that should be revealed in the interest of the student.

2. The professional educator endeavors to understand and respect the values and traditions of the diverse cultures represented in the community and in his or her classroom.

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3. The professional educator manifests a positive and active role in school/community relations.

Ethics towards Colleagues

The professional educator, in exemplifying ethical relations with colleagues, accords just and equitable treatment to all members of the profession.

1. The professional educator does not reveal confidential information concerning colleagues unless required by law.

2. The professional educator does not willfully make false statements about a colleague or the schoolsystem.

3. The professional educator does not interfere with a colleague's freedom of choice, and works to eliminate coercion that forces educators to support actions and ideologies that violate individual professional integrity.

Conclusion

In this world of globalization and competitive world, we are observing diverse change in the education system which is essential to meet the needs, interests and requirement of learner, society and nation. Educators at alllevel should primarily focus on imparting quality education and primarily focus on optimum development among the students. Educators should show dignity to his profession, institution, students, colleagues and parents. Therefore for successful imparting of quality education, the knowledge of professional ethics and its implementation are very essential for a good educator.

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Environmental Ethics: An area of concern in context of India

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Presently the environmental ethics is an area of learning related with concerns and its related principles that relates the human and its interactions with their living and natural environment. It encompasses a progressively an important field of applied ethics, pivotal around the guidance of individuals, companies and governments in determining the principles that affects our existences. This lays foundation for their activities and plans across the complete range of environmental programmes. The environmental ethics is characteristically concerned with the quality embedded future generations as well as that of modern human beings. Its area of implication spreads over the interpretations and applications of the defensive principles and of policies of supportable growth that paves foundation for policies designed for biodiversity preservation. The environmental ethics is concerned with the nature and basis of our responsibilities to contribute to reduce the global warming, and to mitigate the anthropogenic greenhouse gas emissions and it after effects. Developing countries like India who had a rich environmental ethics is facing much more chronic situations which is questionable. What has contributed this to happen is something that is to be threaded in due course of time. The reason is the deterioration of the environmental ethics amongst us that is to be revived to have a place to breath happily and heathly.

Introduction

Environmental ethics is a field of study, adjacent and comparable to business ethics and bioethics. Environmental ethics as a branch of philosophy propounded in 1970s by the work of Richard Routley, John Passmore, Arne Naess and Holmes Rolston. Environmental ethics is the branch of philosophy that studies the moral relationship of human beings to the value and moral status of their environment and its non-human

contents. Environmental ethics is the philosophical discipline that contemplates the moral and ethical association of human beings to their environment. Human morals become a factor when looking at environmental ethics because they are the things that are important to individuals that they then use to evaluate actions or events in later times to come.

It is important to know more about the environmental ethics because it is a central feature of environmental studies that establishes relationship between humans and the earth. With environmental ethics, we can ensure that we are doing our part to keep our environment safe and protected. This has degraded our planet's ability to provide the services we humans need.

Environmental ethics supports us to define the man's moral and ethical obligations toward our environment. Water and air pollution, the depletion of natural resources, loss of biodiversity, destruction of ecosystems, deterioration of soil quality and global climate change are all part of the environmental ethics debate.

It is considered that the different areas that are covered in environmental ethics are the challenge to study the human-centeredness embedded in traditional western ethical thinking, the linking of profound ecology, feminist environmental ethics, animism and social ecology to politics; the efforts to apply traditional and ethical theories, including consequentialism, deontology, and virtue ethics, to support contemporary environmental concerns; it also deals with the preservation of biodiversity as an ethical goal. It also discovers the broader relations with the built environment and the politics of poverty. The environmental ethics also talks about the ethics of sustainability and climate change, and directs for possible future

Principles of Environmental ethics

The three basic pairs of principles that governs the environmental ethics are justice and sustainability; sufficiency and compassion; solidarity and participation. (*Warner, 2009*). These principles demonstrates how environmental concerns challenges us to extend the principles to include the well-being of the natural world and our human responsibilities to it Environmental Ethics is the study of normative issues and principles relating to human interactions with the natural environment, and to their

context and consequences, and thus to how ecological problems should be addressed. It comprises an important area of applied ethics, crucial for the guidance of agents such as individuals, corporations and governments in shaping the principles affecting their lifestyles, their actions and their policies across the entire range of environmental issues. We decide that how should we respond to such issues, and which actions, policies and lifestyles best address them?

The term environmental ethics is sometimes refers simply to the ethical (or unethical) character of individual behaviour where it affects the natural environment, it is important that this phrase is also used not just of behaviour but also of the normative principles applicable to it, and their critical study. This critical study is itself widely known as 'environmental ethics', the subject of this overview.

Environmental ethics is sometimes differently defined as the kind of approach to environmental issues which finds independent value located not only in the interests of intelligent or of sentient creatures, but also in natural living creatures in general, or in the natural world in general (Thompson, 1990). While many other important philosophical perspectives are committed to this kind of approach and base their justifications on the interests of living beings or even of human beings only. Since the latter kind of approach is adopted by many environmentalists, and undeniably offers not only specifications of environmental problems but also solutions to them, it is wise not to adopt a definition of 'environmental ethics' which treats this approach as lying outside environmental ethics. If the phrase 'environmental ethics' is used more inclusively, the debate about the location of independent value can continue to take place within its boundaries, and its boundaries need not be treated as themselves a battleground about values. Similarly, environmental ethics can be recognised as a neighbour of e.g. business ethics or medical ethics, concerned with a different sphere, but not as a rival discipline with distinctive values of its own.

The sphere of environmental ethics has made it much more aware than ethicists have usually been of the interests of future generations and non-human creatures. Where the interests of prospective people used to be neglected in general theories of normative ethics, such an omission

has now become unsustainable. This change is due at least in part to certain pioneering works in environmental ethics (including Passmore (1974) and Sikora and Barry (1978)). Thus, environmental ethics tends to be based on the interests of future generations and of non-humans, as well as current humans.

Environmental Ethics is an important area of study because it is the philosophical discipline that considers the moral and ethical relationship of human beings to the environment. Human values become a factor when looking at environmental ethics because they are the things that are important to individuals that they then use to evaluate actions or events.

Environmental ethics deal with issues related to the rights of individuals that are fundamental to life and well beings.

Resource consumption patterns and the need for equitable utilization: It is related with how we use and distribute our resources. This disparity between byers and sellers is enlarging day by day. There is a difference between the individuals, communities and countries in usage of their resources. The well-to-do, educated urban dweller consumes much larger quantities of resources and energy than the traditional rural individual. This unequal distribution of wealth and access to land and its resources is a serious environmental concern. An equitable sharing of resources forms the basis of expansion for urban, rural and wilderness-dwelling communities.

Disparity in the northern and southern countries: It is concerned with who have resources and how they are dispersed. People living in the economically-advanced nations use greater amounts of resources and energy per individual and also waste more resources. This is at the cost poor people who are resource-dependent and live in developing nations.

Urban-rural equity issues: The common property of rural communities has increasingly been used to supply the needs of the urban and industrial sectors. As the rural sector supplies food and a part of the energy needs (mainly fuel wood) to most towns and cities in India, the common lands of the rural sector are being depleted of their resources.

The need for gender equality: All over India, especially in the rural sector, women work longer hours than men. They are involved in collection

and sale of fuel wood, collection of fodder, fruits, medicinal products, trekking several kilometres to fetch potable water, cooking meals in smoky unhealthy atmosphere etc. On an average they spend 10-12 hrs a day of very hard work, every day of the year. Unfortunately, it is the men who play a decisive role in managing the village common and their resources while women have not been given an equal opportunity to develop and improve their status which is due to a lower access to education and health care than that of men. This has deep implications for the rate of utilization of natural resources and their conservation.

Preserving resources for future generations: This ethical issue must be considered when we use resources unsustainably. If we overuse and misuse resources and energy from fossil fuels, our future generations will find survival very difficult.

The rights of animals: The plants and animals that share the Earth with us too have a right to live and share the Earth's resources and living space. We have no right to push a species that has taken millions of years to evolve towards extinction. Cruelty to animals is a crime that must be regarded seriously and action must be taken against offenders. There are thousands of species that are decreasing in their number day by day.

The ethical basis of environment education and awareness: The most important concern is related to creating an ethos that will support a sustainable lifestyle in society. The Supreme Court of our country has ordered that every young individual at school and college level be exposed to a course on environment. There are two aspects that are closely connected with ethical issues that are related to our environment. These are based on valuing nature as a resource and appreciating the beauty of nature and treasuring the magnificence of the wilderness.

The conservation ethic and traditional value systems of India: During olden days, people have always valued mountains, rivers, forests, trees and several animals. Thus, much of nature was venerated and protected. Certain species of trees have been protected as they are valued for their fruit or flowers. Traditions held the animals/species as an important aspect of nature were the basis of local life-support systems and were integral to bring about a harmonious life.

Environmental ethics in India

The Indian traditions enshrine a strong respect for nature, environmental harmony and conservation. It not only specifies to respect nature but also to protect it. The feature of Non-violence is the dharma of highest order (*Ahimsa Parmo Dharma)* one should be non-violent towards animals, trees and other organisms.

Our Constitution of India has also imposes a constitutional obligation on the state to protect and improve the environment and safeguard the forests and wildlife of the country through Article 48(A). Article 51 (A) (g) imposes a constitutional responsibility on the citizens of India to safeguard and protect the natural environment, including forests, lakes, rivers and wildlife and to have compassion for all living creatures. There is a dichotomy developed between environment preservation and economic growth. Though India confronts the challenge of economic growth when its 2.4% of the world's land has to meet the aspirations of 18% of world's population, still for India environmental sustainability is one of the most important issue. India is working on *Swachha Bharat Abhiyaan*, subsidised LED lights and also helping Malaysia to implement this scheme, India 2030, Walkathons and marathons for protection of rivers, massive afforestation that are being made an national programme by implementing it in schools and colleges as a mandatory programme a huge awareness and sensitization has taken place. The different governmental institutions are fitted with huge solar panels that non only generated electricity but also saves a large amount of its usage which is being now used in those areas where the electricity were not possible., building roads from garbage and many more visions shows our interest and determination to protect our environment for our future.

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Human Values In Commercialization Education

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Education is a transformation process of learning where learner as a raw material is transformed as a quality product for society and a nation. Education makes a person well behaved and polite for carrying out systematic life in society Education provide basic platform for inculcating human values to an individual. But in today's Indian economic scenario the human values are brushed aside for the sake of commercialization in an education. An individual is measure in terms of his wealth and not on the basis of goodness. Such changes have occurred due to deviation of our education system from the golden path set by our ancestors.

The present day education pattern of India has lost it sense of purpose, more badly it basic human value because of commercialization.

Education and human values are complementary to each other. But in a present scenario, human values are disappearing from every aspect of education whether it is a student, teacher, parents and educational houses. First time, the concept of privatization of education was discussed in Kothari education commission (1964-65). The main reason for privatization of education was because that government found it difficult to bear large expenditure on education so it promotes privatization for reducing its burden and for ensuring education to one and all. Time passed by, many private educational institutions came into existence. This enables privatization to make an education as a good wealthy and profit insuring business but with less or no human values.

In a private setup, the students are the consumers, the institutions are the service providers, the industry is the master (dictating the education curriculum and research direction) and education is the commodity or end product. Education cannot be a business, product or system. We are not supposed to do business in the name of imparting knowledge.

According to ARISTOTLE "Knowledge is one of the most important virtue that defines the character of an individual person". If this is correct then it is the moral duty of every welfare state to give accessible education to every section of the society. State shouldn't out source education to private parties. This will surely sustains the human values in an education. Commercialization cripples notion of an education as a universal human right and by aggravating marginalization and exclusion runs counter to the fundamental principal of human right law. It creates social inequity. The admission policy in private's schools is based on the ability to pay, and on the socio-economic background of parents. As a result private schools lack the diversified system of learning and cultural plurality that is so necessary today. Therefore they promote market economy rather than humanist values of education. The cost of privatizing education lies not just with school fees but also with the damage done to public good, however small hit the poorest and most vulnerable hardest.

In worst cases, corruption undermines the system. Head teachers may require special payments to accept students and teachers may charge for private tutelage. Thus degrading human values from education badly. According to a study on private education by UK Department (DFID), a potentially very large number of low fee private school which target poor families in developing countries are unregistered. These schools save cost by hiring ill-trained teachers and running large closes in substandard school building such

"Edu-businesses'' as they have come to be known, are an unsatisfactory replacement for the good public education governments should be providing. Therefore, if India has to emerge from the ongoing character crises, it has to revive creating humanistic attitude among the younger the philosophical context, value has ethical, moral and spiritual relevance. In education, human values should enable an individual to distinguish between good and bad, justice and injustice, cruelty and kindness and protect from destructive activities.

For reviving human values, parents , community, teachers and students must be encourage to speak against the commercialization of education, acting as a vigilant observers and reporters of abusive practices. Government must empower human values by watchdogs and other mechanisms to investigate alleged violations of the right to

education. Investment in education must be prioritized, using at least 4% GDP and reform priorities should be established with assistance from civil society

Leaving these challenges to the private sector may seem easier. But when we ask what kind of world we want, we do not say one for those who don't. Let's not create such commercialize education that promote inequality and degrades human values. So, if value based education becomes the universal pattern in India, the future generations will not only be intellectuals of a high order but will also be persons with human mind and hearts.

Convention on Biological Diversity (CBD): Threats and Challenges in Phyto-Biodiversity Conservation

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Biodiversity conservation, biodiversity erosion, sustainable development, human welfare, eco-restoration, Forests, Convention on Biological Diversity (CBD), global-environmental ecosystem approach Implementation, holistic aproach of development

Introduction

The Earth Summit held in Rio De Janerio, Brazil in 1992 resulted in the formulation of the Convention on Biological Diversity (CBD) the three primary aims of which were to (i) preserve biological diversity on earth in recognition of the goods and services it provides; (ii) promote sustainable utilization of its components; and (iii) facilitate equitable sharing of the benefits derived from its resources (CBD 2000). Since its inception in 1992, 168 countries (parties) have ratified the convention and at least 23 countries are in the process of ratification. Although hailed as a great advance in ecosystem conservation at the local, national, regional and iinternational levels (McNeely1999; CBD 2000); biodiversity around the world continue to decline through over-exploitation and habitat loss; loss of proper ecological functioning; pervasive programs in development that are unsustainable; and the general absence of equitable sharing of wealth with indigenous people, etc. Evidently, there have been an enhancement of biodiversity knowledge-sharing between governments, agencies, scientists and the public; increase in implementing the ecosystem approach; increase in the involvement of indigenous communities in conservation; gradual move towards benefit sharing (e.g.,McNeely1999).

Review of literature

The most unique feature of Earth is the existence of life, and the most extraordinary feature of life is its diversity. Approximately 9 million types of plants, animals, protests and fungi inhabit the Earth, so, too, do 7 billion

peoples. Two decades ago, at the first Earth Summit, the vast majority of the world's nations declared that human actions were dismantling the Earths ecosystems, eliminating genes, species and biological traits at an alarming rate. This observation led to the question of how such loss of biological diversity will alter the functioning of ecosystems and their ability to provide society with the goods and services needed to prosper (Cardinale, et al. 2012).

Forests around the world hold significant biodiversity and are important in modulating climatic patterns. Deforestation has occurred in the tropics throughout history. Accelerating recently, particularly in areas of seasonally deciduous tropical forests from 11,600 Mha, the tropical rain forest reduced to 938 Mha by 1975 amounting to a reduction of 41.4% (Raven, 1977). India with a national territory of 329 Mha in South Asia contains 63.73 Mha of forest cover. (FSI, 1999; The State of Forest Report. GOI) The forest comprises four major types and sixteen sub-types (Champion and Seth, 1968).Tropical forests account for 86% of the total legally defined forest area in the country (Tiwari, 1992). India contributes about 8% of species to world's biodiversity (TERI, 1998). A network of 586 Protected Areas (PAs) has been established as mentioned in Annual report MoEF 2001-2002.

Reserve forests has been facing biodiversity erosion since time immorial. About half of the world's tropical reserve forests are experiencing an alarming erosion of biodiversity, including some in the Indian terrain. In India, researchers from four Bangalore-based bodies Ashoka Trust for Research in Ecology and the Environment (ATREE), Wildlife Conservation Society, Institute of Science and Indian Institute of Science participated in the analysis. Besides Nature Conservation Foundation, Mysore; Wildlife Institute of India, Dehradun; World Wide Fund for Nature (WWF), New Delhi; Pondicherry University, Puducherry; Centre for Cellular and Molecular Biology, Hyderabad and Vesta B in Thane, Maharashtra also contributed to the global study. According to the global analysis, "The strongest predictors of declining reserve health, as outlined by the analysis, were habitat disruption, hunting and forest-product exploitation. Environmental changes immediately outside reserves also seemed to determine their ecological fate. Changes inside the reserve forests were a reflection of those occurring around them. These findings suggest that tropical protected areas are often intimately linked ecologically to their

surrounding habitats, and that a failure to stem broad-scale loss and degradation of such habitats could sharply increase the likelihood of serious biodiversity declines,". Sampling protected areas in 36 countries, researchers have compiled data from across the African, American and Asia-Pacific tropics to look at the changes over the past 20 to 30 years in 31 functional groups of species and 21 potential drivers of environmental change and conclude from the analysis that many protected areas in the tropics are vulnerable to human encroachment and other environmental stresses. Their report fills the gap in data describing a broad array of biodiversity groups for a sufficiently large and representative sample of reserves (Laurance, 2012).

Many of the world's ecosystems have undergone significant degradation with negative impacts on biological diversity and peoples' livelihoods. "Ecological restoration" can provide enhanced biodiversity outcomes as well as improve human well-being in degraded landscapes. In this way ecological restoration becomes a fundamental element of ecosystem management that many people now depend on what have become degraded ecosystems to sustain their livelihoods, ecological restoration needs to address four elements i.e., Improve biodiversity conservation; Improve human livelihoods; Empower local people and Improve ecosystem productivity. These elements are critical to successful ecosystem management. This means ecological restoration can be a primary component of conservation and sustainable development programmers throughout the world. What makes ecological restoration uniquely valuable is its inherent capacity to provide people with the opportunity not only to repair ecological damage, but also to improve the human condition. The conservation benefits of restoration are obvious. What is less apparent, but which is at least as important, is that in many instances, ecological restoration has also been able to renew economic opportunities, rejuvenate traditional cultural practices and refocus the aspirations of local communities (Gann, and Lamb, 2006). Exploitation of the natural resources by humankind at a greater rate does not allow normal regeneration under natural environmental conditions; this leads to the rate of degenerative process greater than the degerative capacity of the earth glogal ecosystem (Garg and Garg, 2015).

Discussion and conclusions

Human tendency to exert a negative influence on ecology has resulted into rapid increase in the greenhouse gases in the atmosphere, large scale deforestation, loss of habitat consequently biodiversity, severe land degradation, deforestation, acid rain and various types of environmental

pollution etc. The effect of these problems are global, so we are call them as global envoronmental problems. The over all impact of these problems has been observed as- global climate change, global warming, green house effect, depletion of ozone, a rise in sea level, change in agricultural output and loss of biodiversity, ultimately leading to an ecological chrisis capable of affecting the entire life and life support systems existing on our planet, earth. Almost two and half decades after the emergence of the CBD, there still remains great challenges in its implementation globally (Seibenhuner and Suplie 2005; DeOliveira 2008; Lovera 2008). Consistent with many other studies around the world found that substantial gaps exist in the implementation of the Plan of Work of the CBD globally. Few of These can be emphesized as follows: there is little or no understanding of the ecosystem approach; forestry practices remain primitive and largely ineffective; forest destruction continues at high rates; restoration of degraded forests are minimal; PA networks are small, unrepresentative and ineffective; indigenous peoples 'rights are nominal and are not within any legal framework; some work has been done to understand threats to species, but little is being done to reduce threats; sufficient work has not been done to understand pollution problems and mitigate them, to adapt to climate change; the institutional environment does not enable effectiveimplementation of the ecosystem approach; laws and policies are either primitive and largely ineffective or insufficient according to the magnitude of the problem; institutional capacity is poor; government will is limited or totally lacking; knowledge base remains poor, although reporting has improved and various strategic plans have been formulated, amended, refined, and submitted to international bodies as evidence of progress; some of these documents are comprehensive and delineate the wayforward; others require further work to direct conservation action; much work is needed to determine status of species; research must go beyond surveys of flora and fauna and should examine ecosystem functioning. Many of these action items are listed in the current strategic plans relating to biodiversity conservation (third and fourth National Reports to the CBD, NBSAP 2004) as well as older plans (e.g., National Conservation Strategy1992; BFD/MoEF 2000; Geisen et al. 2000). The difficulties with implementation noted in this study are not limited to one country. Countries with well developed legal strategies for forest conservation and managementsuch as Canada, Cameroon, Germany and Russia seemingly fall short in the implementation of various components of the CBD (Lovera2008). Implementation is even harder indeveloping countries such as Brazil, Guatemala, Belize, El Salvador, Honduras, Nicaragua, with major problems in conservation practices,

sustainable utilization of biodiversity andequitable sharing of benefits (Aguilar-Stroen and Dhillion2003; DeOliveira 2008). Institutional learning as predicted by sociological theories (Seibenhuner and Suplie 2005). One important driving forces that result in conservation failures are; restoration happening at a very slow rate, which is one of the major impediments to the implementation of policies to conserve global environmental ecosystem. other factors may include insufficient finances, absence of government commitment, unclear legislation, ineffective power-sharing and decision-making processes as well as non-cooperation between different government, departments, lack of knowledge on the key conservation activities, absence of coordinationetc. (Bernauer 1995; DeOliveira2008). The loss of earth's biological diversity is one of the most critical environmental and development issues.The planet's natural wealth lies in the species which inhibit it, but also in the "genetic coding" which gives each living organism the traits which enable it to survive and evolve. Genetic engineers can use these genes to develop wonder drugs and miracle foods. As half of the medicines derive from the plants, there could be countless curable herbal drugs still to be discovered. Food, medicines, clothing, housing, energy and other material needs as also spiritual and intellectual inspiration comes from wild and domesticated biological resources. The future of mankind today is more dependent upon biodiversity. The genetic diversity of many important crops is dangerously narrow. With each species that disappears, mankind moves closer to his doomsday and developig countries stewardship of most planet's biological wealth lose potential for sustainable development. Biological diversity or "gene pool" of genetic composition of the existing bio-species on the planet earth is, in fact, the very basis of human existence on earth.

This broadly focuses on various elements viz. Promotion of the conservation, sustainable useand equitable benefit sharing through implementation of the ecosystem approach;improvement of the institutional and socio-economic enabling environment, improvement of knowledge acquisition, assessment and monitoring etc. Each of these has an elaborate series of objectives that clearly outline the activities that will help to formulate and implement the future policies. There is a great need to develop remedies to solve the question, What are important driving forces that result in biodiversity and ecosystem conservation failures. Since forests around the world hold significant biodiversity and are important in modulating climatic patterns, one of the the matic POWs concerns forest biodiversity conservation(CBD 2004). It's conservation

and wise management is the need of the hour to the survival of humanity. It is important to create a new mentality in which the adoption of preventive actions and precautionary measures will be as natural as our reactions to emergency situations and to catastrophes. Various causes of biodiversity erosion viz. Shifting cultivation, fires and over-grazing, over-population, over-colonization over- industrialization etc.Have resulted in elimination of susceptible species and abundance of selected tolerant species. We can no longer see the continued loss of biodiversity as an issue separate from the core concerns of society viz. to tackle poverty, to improve the human health, prosperity and security of present and future generations, and to deal with climate change. Each of those objectives is undermined by current trends in the state of our ecosystems, and each will be greatly strengthened if we finally give biodiversity the priority it deserves. There is a urgent need to develop appropriate management strategies exists to reduce pressure on natural resources; promote sustainable use of remaining natural forests; ecorestoration, rehabilitation, regeneration and development of degraded lands. There is a need of holistic understanding of the relationship between the environment and the development processes taking place in the world. Development at the cost of environment can take place only upto a point. Beyond that it would be like foolish man sitting on a tree in the story who was cutting the same branch on which he sat. There is a need of holistic understanding of the relationship between the environment and the development processes taking place in the world i.e., holistic aproach of development for global-environmental ecosystem approach Implementation (Garg, J. 2015). However, there is a major problem with this entire range of concerns and activities. It does not appear to be based on a holistic approach. I.e. taking the process of development and environment as a unit. For these programmers a concern for environment essentially means to protect and conserve it partly through development programmes, and in most cases for the benefit of handful local population. There is little effort to modify the development process itself in a way that will bring it in greater harmony with the needs of people and with the need to maintain an ecological balance, while increasing the productivity of our land, water and forest resources. The environment is not just pretty trees and animals, threatened plants and ecosystems. It is literally the entity on which we all subsist and on which our entire agricultural and industrial development depends. Development at the cost of environment can take place only up to a point. Beyond that it would be like foolish man in the story who was cutting the very branch on which he sat. Development without a concern for the environment can be a short term development, which in the long term

can be anti-development that can go at the cost of human sufferings, increased poverty and oppression.This world belongs to all of us, and we all should take the responsibilities to maintain the global ecosystem i.e., do locally and think globally.

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21. Biodiversity is a compound word derived from 'biological diversity' and therefore is considered to have the same meaning.

22. NOTES ON DEFINITION:The CBD definition is the internationally accepted definition of biodiversity. The EO Wilson version is included below (in further definitions) as the first recorded definition of the term and therefore of historical interest.

23. Functionally these two definitions are similar. The CBD definition explicitly incorporates the term ecosystem which is used in a comparable context to the word biome within the Wilson definition. Both definitions include genetic, species, habitat and geographic scales thereby encompassing all living things and associated systems.

24. FURTHER DEFINITIONS:The variety of life at every hierarchical level and spatial scale of biological organizations: genes within populations, populations within species, species within communities, communities within landscapes, landscapes within biomes, and biomes within the biosphere. (EO Wilson (1988), Biodiversity)

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Bringing Excellence in Economics Commerce and Management Stream of Education

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Introduction

Education in India dates back to its early civilization time where teaching and learning process revolved around the 'Gurukal system' .This system had been a residential concept wherein the students were educated under the tutorship of a teacher in different areas of religion, philosophy and science. Modern concept of University style education centers were established around 6 BC at Nalanda and Takshila.

Higher Education and University system in India

India with second largest population is home to the third largest higher education system in the world by volume of students enrolled. Government of India through Ministry of Human Resource development (MHRD) under the Department of Higher Education shapes the policies related to higher education. The University Grants Commission (UGC) a statutory body established in 1956 through Parliament enacted law modeled on the UGC of United kingdom is responsible for co-ordination, evaluation and maintaining standards of higher education in India.

- All India Council of Technical Education (AICTE)
- Medical Council of India (MCI)
- Indian Council for Agricultural Research (ICAR)
- National Council for Teacher Education (NCTE)
- Dental Council of India (DCI)
- Pharmacy Council of India (PCI)
- Indian Nursing Council (INC)
- Bar Council of India (BCI)
- Central Council of Homeopathy (CCH)
- Central Council of Indian Medicine (CCIM)

Higher level Education refers to the stage of learning that occurs at Universities, colleges etc. Higher education is that level of education that is pursued after the completion of school which provides a secondary education. Tertiary education is the level of education that is pursued after secondary education and normally includes undergraduate and postgraduate education.

Central Government

C.G is responsible for major policy relating to higher education in the country. It provides grants to the UGC and establishes central universities in the country. 42 central universities in the country 130 institutions which have been declared. As deemed to be universities by the government of India as per Section of the UGC Act 1956.

State Government

S.G are responsible for establishment of state university .The coordination and Cooperation between the union and the states is brought about in the field of Education through the central advisory board of education (CBA)

Education is most powerful weapon which we can use to change the world

Higher Education in economic Stream

Subjects of study range from production to consumption and economics scrutinises how the world's resources are utilised and distributed among individuals and organisations. Most major universities offer programmes in economics and the subject has seen a steady increase in popularity with students. The General Agreement on Trade in Services (GATS) is a multilateral agreement under the World Trade

Organization (WTO), which also includes education. This sector is the core sector of born developed and developing countries. Importance of the sector is an under

1. Utilization of human resources in comparison to the other factors of production in production process.
2. Selection/choice of resources between consumers and producers.
3. Redon in the opportunity cost of traditional resources.
4. It is most profit profession/occupation.
5. Sources of revenue for the government.
6. In- flow of foreign capital.
7. Its contribution in balance of payments.
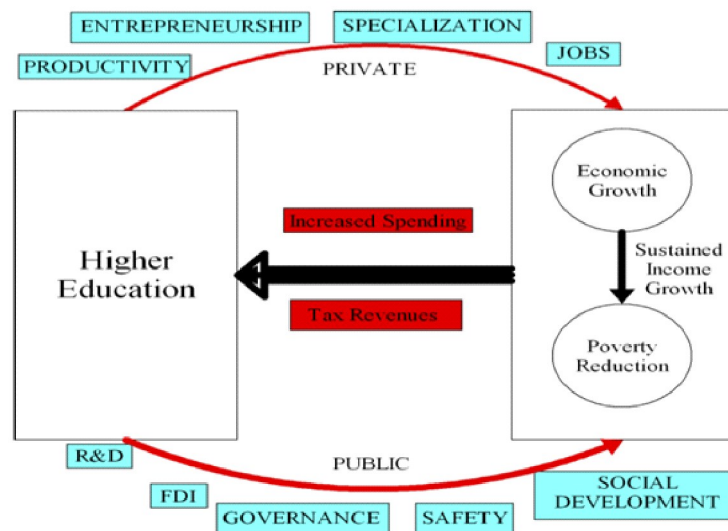
INDIA IN FUTURE SOCIO-ECONOMIC CONTEXT

➢ **Demographic**
- 142 million student in the higher education age group (18-23 years)
- Increasing income levels and urbanization.

➢ **Economic**
- India third largest economy in the world, 250 million gross incremental
- Manpower required across industry and service sector.

- Potential to became a prominent R&D destination.

> **Economic Imperatives**

- Developing a skilled, job-ready and productive work force by imparting technical and soft skills training.
- Imparting education skills that enable student to became entrepreneurs.
- Work-force deficient countries.

> **Other Objectives**

- Maintenance and improvement of the quality of education activities in India
- To Measures ensure international equivalence of degrees and diplomas.
- To study Protection of consumers (learners) to ensure that high quality service provider.
- To identify the Cost of education variables.

"Ever since economist revealed how much Universities contribute in economic growth Politicians have paid close attention to higher education".

HIGHER EDUCATION IN COMMERCE AND MANAGEMENT STREAM

1.Importance of commerce

Commerce as a stream of education can be defined as a study of trade and business activities such as the exchange of goods and services from producer to final consumer. Commerce is one of three fundamental academic streams, the other two being humanities and science. Commerce is a division of trade or production which deals with the exchange of goods and services from producer to final consumer. It comprises the trading of something of economic value such as goods, services, information or money between two or more entities. While pursuing a course in the field of commerce, one acquires the knowledge of business or trade, nature and fluctuations in market, basic of economics, fiscal policies, industrial policies etc. The concept of commerce consists of a wide range of interdisciplinary branches including Accountancy,

Business Administration, E-Commerce, Finance, Economics and Marketing.. A commerce aspirant can pursue course related to the field at any of the colleges and work on organizations that deal with finance and commerce. Several commerce colleges and institutes in India are imparting courses in the field of commerce at the undergraduate and postgraduate levels.

2. Challenges before commerce education

Presently, the business world feels that the commerce graduates and postgraduates degree holders lack in right kind of skills, practical knowledge and exposure to outside business world, which are needed.

To realize the mismatch between the product and the demand, there is an urgent need to overcome the existing business education system and require coping up with the fast changing Liberalization, Privatization and Globalization era. The problems faced by the commerce graduates and post-graduates are of a great concern for the students, academicians, business world and even for parents, as the students are only oriented towards classroom theoretical related skills, lack of communication skills, lack of IT knowledge and global scenarios etc. Therefore, there is an urgent need to explore some measures to overcome these challenges. After completing course in the field of commerce& management student can encourage joining any private or government organization as a specialist in any of the streams of commerce and they can also pursue professional courses such as Chartered Accountant, Cost and works Accountant, Company Secretary, Chartered Financial Analyst.

3. E-commerce

E-commerce education a excellent future Education. E – Commerce provides multiple benefits to the consumers in the form of availability of goods at Lower cost eider choice and saves time. The general category of E-commerce can be broken down in to two parts E-merchandise and E- finance. E-commerce Involves conducting business using modern conducting business using modern communication Instruments, Telephone, Fax, E-payment, money transfer systems, e-data interchange and the Internet. Online business like financial services, travel entertainment and groceries are all likely to grow

SUBJECTS IN COMMERCE EDUCATION

4. Importance of Management

The National Institute of Educational Planning and Administration (NIEPA), (Deemed to be University) established by the Ministry of Human Resource Development, Government of India, is a premier organization dealing with capacity building and research in planning and management of education not only in India but also in The concept of development has evolved from income and income distribution to human resource development. The essence of Human Development is education, which crafts the socio-economic fabric of the Country and Management Education Plays a significant role in providing strength to this fabric. The demographic dividend that most often is talked about now a days cannot be achieved unless our most valuable resource i.e. youth is nurtured and shaped through quality professional education.

Regulatory Framework Of Higher Education In India

- Department of Higher Education, Ministry of Human Resource Development
- Association of Indian Universities
- Central Advisory Board of Education
- State Councils for Higher Education

- University Grants Commission
- AICTE, MCI, PCI, DEC, BCI, NCTE
- ICAR, ICMR, ICSSR, CSIR
- State Regulators

Policy making
Regulation
Accreditation

- National Board of Accreditation
- National Assessment and Accreditation Council

Opportunities for Students

Today, most students are faced with a bewildering array of choices of colleges, study subjects, Fields of specialization and methodologies. Students are faced with the unenviable task of having to make choices based on popular opinions or trends. Very few, if any make choices based on potential and real aptitude.

Conclusion

The Indian economy is one of the fastest growing economics among the third world countries, the need for talented professionals, who can contribute towards the growth of the economy, is increasing. To serve the purpose, many commerce , management colleges in India are imparting quality education . Commerce education provides immense opportunities to the students for employment. university, colleges, faculty, students and society at large along with the regulatory body and Government are equally responsible for the state of the affairs today. All need to come and work together selflessly to bring positive changes in the interest of the students without which the future of the students will be at further risk, the implication of which will affect the nation building-the key objective of education.

Education quality control is the cornerstone for successful economic, commerce, management program. Accreditation reflects a professional judgment that certain student are met.

Social Skills Among Secondary School Students with reference to their Personal Background Information

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The study was aimed to identify the status of social skills among senior secondary school students on the basis of their personal background (gender and caste). Normative survey method was applied. To select a representative sample, Group of 100 students 25 girls and 25 boys of class 11th and 25 girls and 25 boys of class 12th students were selected. The scale developed by Dr. Vishal sood, Mrs. Arti anand and Suresh kumar and personal information schedule developed by Dr. Renu Rawat and Joshi was used to collect data. On the basis of z- score value students were classified into High, Average and Low level of social skills. It was found that the level of social skill of most students was High in terms of skills of concern for others and problem solving skills which was first and fifth dimension of social skills. Further in the context of third dimension which was communication skill and fourth dimension which was self control skill, most students was Average and the level of social skills of most students was Low in terms of second dimension of social skill which was relationship skill. It was found that caste group and social skills were significantly different with each others.

Introduction

Education emancipates the human beings and leads to liberation from ignorance. Education is a principle instrument in awakening the child to cultural values, preparing him/her for later professional life and to adjust in their social life. Pestalozzi says that Home is the best place for education & first school of child & the mother is the first teacher of child. The term 'skill' refers to something the individual possesses a capability to perform a task with a high order of proficiency. Broadly defined, 'skills are the abilities to deal effectively with the demands and challenges of everyday life.

Social skills have been defined as the ability to emit behaviors that are positively or negatively reinforced and not to emit behaviors that are punished or extinguished by others. Social skills are defined as those social, interpersonal and task related behaviors that produce positive consequences in the school and classroom settings. Social skills are the abilities to interact with other people in acceptable ways that will lead to beneficial outcomes. Social skills are the behaviors, verbal and non verbal, that we use in order to communicate effectively with others people.

There are hundreds of important social skills for students to learn. We can organize them into skill areas to make it easier to identify and determine appropriate intervention.

Skills of concerns for others: This aspect of social skills includes formation of strong emotional bond with others like possession of confidence, respect for family, friends and congenial associations with peer group. The formation and maintenance of a satisfactory relationship is an interpersonal achievement built upon a foundation of skills of concern for others.

Relationship /friendship skills: This aspect of social skills comprises of feeling of security in relationship with authorities, entry skills (joining a group, welcoming others), assistance (given/sought) compliments (given/received), criticism, accepting suggestions, sharing, monitoring, empathy, avoiding, facial expression etc.

Communication Skills: Communication skill is the ability to use language and express information". Communication skill is a set of skills that enable the person to convey information so that it is received and understood. Communication skills refer to the repertoire of behaviors that serve to convey information for the individual.

Self-Care/Self-Control Skills: This aspect of social skills refers to "control of one's emotions, desire or actions by one's own will". Self-care skills are generally related with our health. Skills that pertain to an individual's ability to take care of himself/herself.

Decision Making/Problem Solving Skills: Decision –making and problem –solving skills is a social and emotional learning program that assists students in acquiring social and decision- making and in

developing their ability to effectively use those skills in real life, with the aim of preventing violence, substance abuse and related behavior problems.

Personal Background: In the present study personal background encompass many aspect of individual viz. gender, caste.

Significance Of The Study: Social skills and the ability to assert are essential for children and adolescents. They are confronted daily with situations that call for social interaction. When children do not function competently in interactive situations, they are noticed, singled out or suffer social ostracism and humiliation Thus it is was found necessary to examine the relationship between two variables social skills and personal background. The study undertaken is titled as-*"A study of social skills among senior secondary school students with respect to their personal background".*

Objectives of The Study

(1) To identify the status of social skills of the senior secondary school students.

(2) To study the status of social skills among senior secondary school students on the basis of personal background (gender and caste).

Delimitation of Study

The study was delimited to study the relationship of social skills in terms of gender and caste and sample of 100 students, 25 girls and 25 boys of class 11th and 25 girls and 25 boys of class 12th of senior secondary school students at Rishikesh city located in Dehradun district.

Design of the Study

Normative survey method was applied by the investigator to find the solution of their research problem. The local of the present study was SHRI BHARAT MANDIR INTER COLLEGE, Rishikesh located in Dehradun district of Uttarakhand state. The population of the study was taken school students studying in class XI and XII , in the academic session 2019-2020. To select a representative sample, Group of 100 students (50 boys & 50 girls) of class 11th- 12th class students were selected from Shri bharat mandir inter college by simple random sampling technique. This rating scale developed by Dr. Vishal sood, Mrs. Arti anand

and Suresh kumar was used to collect data. It has 92 statements and each statement has 5 possible answers. This information schedule was developed by Dr.Renu Rawat and Joshi. The purpose of this schedule was to find out the effect of personal related variable on student's social skills. In this scheduled personal variables are gender and caste . The students may put (") mark on related to their personal and family background information. A copy of this information schedule has been provided in appendix- B

Findings

With regards to identify the status of social skills of the senior secondary school students:

Investigator analyzed the status or level of social skills among senior secondary school students by computing z- score. On the basis of z- score value students classified into High, Average and Low level of social skills.

LEVEL OF SOCIAL SKILLS	DIMENSIONS OF SOCIAL SKILLS					
	I	II	III	IV	V	total
HIGH	35	30	33	34	37	38
AVERAGE	34	23	35	43	34	31
LOW	31	47	32	23	29	31

Further investigator analyzed the level of social skills of students. It was found that the level of social skill of most students was High in terms of totality.

With regard to status of social skills among senior secondary school students on the basis of personal background (gender and caste).

There seems to be not statistically significant difference between male & female senior secondary school students and different dimension of social skills.

The caste of the students were not significantly different in terms of skill of concern for others, relationship skills, communication skills and problem solving social skills and found significant different in the context of self control social skills at 95% level of significance.

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Education and Human Values

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Introduction

The goal of education in a country is to inculcate the abilities in citizens to live independently with good profession and to decorate their heart and mind with values like- brotherhood, tolerance, speak truth, believe in non violence, help the needy people, keep away from corruption, keep away from criminal activities, trees and good people are our best friends, good books and nature are our real teachers. Education is a path to get knowledge about social values, culture and your subjects of study. Thus make your subjects of study useful for your society and your country. Value based education is real need of today in India. Our society and education system should give maximum importance to values and enculturation of our children. Because any kind of success and accumulated money by a person is useless for any society and country if that person does not have good values and culture. He will use his knowledge and money in anti-social and anti-national activities. But it is natural process that if a person does good things for other person then other person will definitely do good thing for earlier person. In this way, we should concentrate on what kinds of things, values and culture are being provided to the children and students by our society and country. Our elders and societies are giving daily examples of fraud, murder, rape, corruption, harassment, adulteration in food items and atrocities on poor, honour killings, burning and killing of woman for dowry, lust, and sexual harassment of woman on public places and in offices, gender bias, mob lynching, and political favour for goons etc to the children and students of our nation. Then please tell me what type of impression will be on the plain (Pure) mind of a child. What will he/she learn? Will they (children) learn from ideal philosophical book on values and culture or from above given distracted examples of society? If we want our children live longer we must not contaminate the natural resources of water and never contribute to air pollution. We should never pollute our soil. We must protect the nature because nature is our real

god. Education gives you abilities to contribute in development of your society and nation. Thus without any good values, a person will behave like animal or devil.

We must love the nation and love only good people. Education is the only way to make you to hate superstitions and witchcraft activities (occultism). Education is the only way to make you philosopher and visionary. Education is only way to make you to fight against all social evils and wrong acts of powerful people. Education gives you understanding of right and wrong. Education provides good personality and good character in its citizens.

Facts About Society

There is a popular quote that values are better caught than taught but values are both caught and taught altogether. Education not only inculcates morality in students but also makes an individual capable for independent leadership and intelligent. Each society and country want that their children acquire all desirable values and abilities. The curriculum of each class should be designed in such a way that all above said values must be imbibed by the end of 8th class. In the time of globalization, cultures and societies are coming together. There are cut throat competition in all societies and countries. Most of people have no time to think about values. They just want to earn more and more money by hooks and crooks, by cheating, by frauds and by unethical ways. By this money they want to purchase all facilities and secure their future. Because in fact, there are only much talking about values but a person with good values does not get due respect and growth chance in life practically. Maximum political and national activities are controlled and used by powerful and wealthy people. Maximum powerful and wealthy people never want that poor people should grow. All policies are for national development, for poor and downtrodden people but actually the result goes most of the time in favour of wealthy and powerful people. The reality is that Poor and downtrodden do not grow with so many government and NGO schemes but many powerful and wealthy people grow without any such schemes due to corruption. Values have high impact on social, philosophical, psychological, economical and spiritual aspects of all individuals. Good values make life peaceful and useful. Bad Values make life terrible and spoiled.

Due to the bombarding of the new technological devices, many Indian youths are little bit confused. Violent news, obscene news, indecent news,

game of dirty politics in which some powerful politicians favour goons and importance of money in buying all facilities, unethical press & media making many youths confuse. To imbibe culture and values in their confused minds and make them educated and value-oriented rational person then real image, antisocial and antinational activities of most powerful political and social leaders should be changed a lot. Our educational institutions alone cannot take the initiative to impart Value Based Knowledge to the new generation without very massive support of good values and good conduct in all political leaders, social leaders, and officers as well. All students should realize that character building is equally necessary as career building. Good values in life are ultimate things that equip a person with self-realization.

Education in the 5th year plan 1974—79 : Ministry of education and social welfare, Government of India pointed out perhaps, the most significant need of the hour is to transform the educational system to cultivating the basic values of humanism, democracy, socialism and secularism in the children.

Role of Education to Develop Values in Humans

Education is viewed as a vital input in modernization. Education is always been recognized as central element in development. Education is most important in our country because it enhance the knowledge, intelligence, skills, good behavior, values, attitudes and understanding of the people. It should be considered as the backbone of the development of any country. Thus greater concern and emphasis must be given to the means and ways by which education can be imparted to the students. It will help people to become a useful member of a society. Then people will get an appreciation of their cultural heritage. Thus they will live more satisfying human lives. The values in society are the heart of development.

In modern India, The quantity of Literacy (education) has increased much in India but our lives have become more miserable now. Good value based education is only weapon to fight all evils and misery of society.

The number of literate people has increased up to high level but social evils, murder, hatred, corruption, scams, frauds and selfishness have spread out like wildfire in many social system. There are degrees without dignity. Skilled people are being produced from many institutions but most of them are without morality, sincerity and values

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Education is a boon for a person to grow in all directions. Good value based education add all kinds of qualities in growing children and it make all children physically, emotionally, mentally, intellectually and spiritually capable.

Good values imbibe love, peace, respect, tolerance, forgiveness, co-existence, intelligence and non-violence in the people worldwide. Good values based education is very indispensable, without it our society cannot sustain longer. Most people are forgetting humanity.

Word "value' was derived from the Latin word "Valere" its meaning "to be strong and vigorous"

Objectives of value based education

1. Democratic way of living and thinking in society
2. To inculcate the spirit/value of integration and patriotism
3. Full development of child's social, physical, emotional, mental and spiritual aspects of personality.
4. To inculcate good manners, responsibility and cooperativeness.
5. To develop respect for the dignity of women, individual and society.
6. To develop the thinking of " Your karma will decide your future" as you will do for other, other will do same for you.
7. To enable the students to take decisions on the basis of ethic, moral and humanity
8. To clarify the meaning and importance of value based education.
9. To develop tolerance for different religions and castes.

Methods to Inculcate Values in the children

Today our some societies are claiming that they are more patriotic and Indian than other. Some people say that their religion is better than other. Some people used to say that their caste is more high-level than other. These examples show the lack of education as well as good values in some citizens. Today our society is in the throes of a cultural and moral crisis. Thus we should say that our education has failed to create a decent society. Organized crime, financial frauds, terrorist's violence, crime in politics and inhumanity in nature of some people are unethical conducts done by some person endowed with the best of educational and technical attainments. There are several examples in which some officers, some

ministers and some professionals indulge in scandalous unethical ways of making money.

There are very high political and money pressure on many institutions, where hard work and merit are being consistently ignored in engineering and medical colleges. Engineering and medical colleges giving admissions at ZERO marks on donation basis/seats. Unethical, immoral and inhuman type of doctors and engineers will be produced by these institutions.

There are some measures require urgently to inculcate values in children.

1. Qualification of MP and MLA candidates for election should be only on their comparative Educational qualifications, good conduct and good works for society. MP/MLA candidate will present authentic documental proofs as certificate from concern department or DM (or equivalent) for their works done for social benefits, educational development, charity, development of poor and downtrodden people, environmental service, services to eradicate social evils, uproot superstitions, encourage cleanliness activity and witchcrafts, enhance brotherhood between different societies etc.

2. A person (wealthy more than one crore) must be disqualified for candidature for MP/MLA election.

3. A person who has been punished by any court for more than six months should not be qualified for candidature of any political parties or organizations. Even voting rights should be finished of such persons.

4. Respected people (male or female) (VVIP) of the country should be –
    1. Teacher of any school/college.
    II. Soldiers
    III. Doctors
    IV. Social reformers

5. Religion and caste should be absolutely personal. Any discussion, meetings, rally and comments about religions and castes should

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not be allowed in public in a democratic country.. Religious or caste certificate should not be asked for any institutional or political posts. Only certificates of residence, certificate of nationality, certificate of date of birth, certificate of social or environmental services, fight against evils or superstitions, certificate of educational degree qualifications etc should be asked for any post.

6. Whatever a child see and perceive from birth to adulthood, he/she will adopt all such habits and characters to be fit for survival. Whatever we teach a child in a class will not work a bit till he/she sees that in public or social life of elders.

7. State and national level awards should be given to the people who have done environmental services, developmental services for poor and downtrodden people actually, services against air, services to eradicate social evils, uproot superstitions, encourage cleanliness activity, water and soil pollutions, services for integrity and brotherhood etc.

Conclusion

The aim of the chapter is to present different views about good values, education, good culture, good society, intelligent and scholar citizens. Today our education system need value based education system. In my point of view there is need for change in election and selection processes for any political and institutional posts. Because a child imbibes that characters and values in life which gives reward or benefit to him/her.

Organized crime, financial frauds, terrorist's violence, crime in politics and inhumanity in nature of some people are unethical conducts done by some person endowed with the best of educational & technical attainments. There are examples in which learned professionals indulge in scandalous unethical ways of making money.

Under the huge pressure of political power and money power, hard work and merit are being consistently ignored in engineering and medical colleges. Engineering and medical colleges giving admissions at ZERO marks on donation basis/seats. Unethical, immoral and inhuman type of doctors and engineers will be produced by these institutions.

Thus to get rid of all such evils, we require a value based education system. "Values are basic foundation of thoughts for which a person lives. Value is one for which a person willing to sacrifice comforts, facilities, money and lives to preserve it". *Tulsi Das* write about Shri Ram JI.

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Raghu kul Reet Sada Chali Aayee

Pran Jaye Per vaachan Nahi Jayee.

This gives the idea of highest form of Values in India.

International Encyclopedia of social sciences (1968) defines the values like, " A set of principles whereby a conduct is directed and regulated as a guide for individual or social group".

C. V. Good says, "Value-education is the aggregate of all the process by means of which a person develops abilities, attitudes and other forms of behaviour of the positive values in the society in which he lives."

Thus value based education system is urgent need of today to make us real human, who love with all religions and all castes people. A person who believe in peace and brotherhood.

When a child see many elders get much respect, growing in power and earning huge money by frauds, scams and corruptions then children cannot be taught good values and culture in a class. As you sow, so shall you reap. Our all elders and political leaders must have to put examples of good conduct, good moral values, brotherhood, casteless society and respect for all religion in society before students and children. Then only there will be beginning of value based education and good society.

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Comparative Study of Values in Indian Ideology, Science and Human Psychology

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Although monetary expectations for day-to-day and comforts have improved over time, the world's advancement has encountered numerous significant issues from different angles in conditional, social and human measurements. Are we living a happy life in all aspects, even with the advancement of technology, living standards? There are several questions with respect to human qualities and true human values, just as worries for biological equalization, atmosphere changes and practice advancement. This has prompted conversations among us for enhancement of improved standards for comprehensive advancement.

In this paper we have tried to understand the trust and respect on the basis of Indian Ideology, Science and Human Psychology. All are saying the same thing.

Introduction

The entire world can be sorted in four order human order, animal order, plant order, and material order. All 4 orders are interconnected to one another so as to satisfy their needs. In all the 4 orders, leaving the human order rest 3 orders are assuming their jobs precisely. Yet, on the off chance that we see to human orders than we will see that there is a vulnerability in human conduct.

Before talking about additionally, let us discuss some issues. Much time it occurred in our life that we expect a great deal of, from anybody and not get the ideal outcome. Have you not seen that when you accomplish something for anybody and anticipate the equivalent of that individual? Be that as it may, again face the inability to get the ideal outcome. At the point when we are not getting the ideal outcome than we state that supporting anybody is in vain. Have you, at any point, though what the purpose of it is? A large number of individuals are an excess of strict

while others are most certainly not. There are such a large number of contradictions in the behavior of the people.

Have we, at any point attempted to discover the main driver behind this?

This is simply just the impression of our attitude and conduct. Values are in the base of these frames of attitude and conduct. These Values are the consequence of hereditary legacy and presentation to the social condition.

Or on the other hand in the basic words, we can say that

Attitude = Values = Hereditary legacy + Social presentation of nature

What is Value?

Values connote that nature of an individual or things which make that individual or thing significant, decent and helpful. Be that as it may, from a philosophical or instructive perspective, values connote neither a thing nor an individual, however an idea or a point of view. All things considered, anything which is helpful to an individual gets important to him.

Starting here of view, values allude to objects that we value or wants and think of them as attractive and deserving of obtaining. These might be material articles like nourishment, attire, cover and so forth and unique characteristics and thoughts like truth, respect, excellence, goodness, harmony, joy, and so forth. These qualities have inherent worth for individuals.

Training has the best worth. It is worried about values that fulfill the plans, needs, and desires. Instructive values are identified with those exercises which are acceptable, helpful and significant from the perspective of training.

Classification of Values

Whenever a human interact with another then he has certain values on which his attitude and behavior depends. There are several ways according to which the values can be defined.

1. Social aspects
2. Moral aspects
3. Spiritual aspects

Being a social being humans can't be isolated as a free element. The general public, where he plans and thrives, has certain beliefs, values,

conduct, code and confidence that impact the development and method of thinking about a person. To appreciate social values, he wants to advance an appreciation relationship with his family, companions, and network.

The values identifying with the conduct of an individual are called moral values. So moral values relates to the conduct of man towards a man in the home, in the public arena, in financial fields and in the life of the outside world. By and large, man isn't brought into the world with morals. He has certain driving forces.

Spiritual values impact the person in his connection with himself. Man doesn't live by bread alone. He needs inward harmony and bliss. Not material things but rather profound qualities can give him genuine comfort and delight throughout everyday life.

Students are losing their higher standards of life and they are living in another worldly vacuum. In the event that the point of training is self-acknowledgment, at that point, the first towards its achievement will be to comprehend the idea of the youngster and after the right examination, attempt to know well his fundamental propensities, limits and capacities.

Human Psychology

Trust

All we are especially mindful of the hereditary legacy. What is the social presence of the surrounding? It might become a friend circle, our general public where live, our education system, our family members, and so forth. Despite the fact that these values are inalienable in each human yet we are not ready to pass judgment on them or we can say that we misinterpret them. For instance

In the event that some misstep is performed by us, at that point we don't make a big deal about that since we think just this is just done by some coincidence, not performed purposefully. Simultaneously on the off chance that a similar error is submitted by others, at that point what we state? That individual submitted it by purposefully. At that point, we began to make an uncertainty on the other intension. For what reason is it so? This is only just because of the absence of the estimation of Trust.

We don't have the trust on anyone. All of us want to live in relationship but not able to trust anyone then how can we able to live in relationship. In order to build up the relationship the Trust is in the base of all values which are discussed above.

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We always judge others according to their intension and we always have doubt on the intension of others. We judge ourselves according to our competence.

While the real meaning of trust is that we should have the clarity that the others are in respect of my happiness and prosperity.

Respect

Whenever we try to judge anyone, we either do under evaluation or do over evaluation. We judge anyone according their physical facility their wealth. In many cases we have seen that if anyone have more physical facility then we give more respect likewise if someone is lacking in that then we don't give too much attention towards them.

Right now the theory is Physical facility = Respect.

But the true definition of the respect is

Respect = Right Evaluation (Evaluating the person as he is)

$$\text{सम्मान} = \quad \text{सम्} \quad + \quad \text{मान}$$
$$\text{सम्यक्} \qquad \text{मापना}$$
$$\text{ठीक ठीक} \qquad \text{आंकलन करना}$$

Instead of showing pride, conceit or arrogance towards anyone, we should treat everyone with request. We must not try to put others down and try to project ourselves to be superior to others. Whenever we get acclaim or recognition, we must always credit it to others who have helped us and also thank Bhagavân for his grace in enabling it. We should also respect others irrespective of who they are.

Respect means elevating the person in front of us. We do not become smaller when we give respect to another person.

Indian Ideology

Trust in Indian Ideology

The mind or buddhi is the main thrust behind all the activities of people. Every one is provoked to act dependent on the choice of the intellect after it gauges the advantages and disadvantages of an issue. In any case, there is no assurance that one's intellect consistently is correct and it is just with time and knowing the past that one can measure the value of the choices. That is the reason in the Gita Krishna clarifies that the savvy consistently trust the way appeared by the sastras since they express God's perspectives on all issues.

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According to Bhagwat Gita:- Krishna said to Arjun I have purpose for you pain, a reason for your struggle and reward for your faithfulness. Trust me and don't give up.

If you think that he is not answering your prayers, just remember, he feels you pain.

Respect in Indian Ideology

We ought not to be presumptuous or impolite in light of the fact that in all actuality, each living animal has an indistinguishable soul in them. So we are not better than anybody in our substance. The insightful see the equivalent (Brahman) with an equivalent eye, in a scholarly and humble brâhmaña.

Bhagavân resides within everyone. When we love others, honor them and respect them, we are actually doing the same to Bhagavân. Conversely, if we hate and disrespect others, then we are abusing Bhagavân no matter how many ceremonies and prayers we may do.

Science

Trust in science

Trust is described on the bases three pillars in science.

Three pillars of truth

In essence, science is the organized method developed to understand nature. It is observed that researches and society may have strong moral and ethical bases, the scientific understanding of nature has none.

Science and academics rest on three pillars three R's, which are an interdependent set of Realties (Facts), Rationality (Logic) and Reason. Realities identify with the perception and the proof that we gather. Rationality join together perceptions and decides the guidelines to comprehend the proof. Reasons build theories and these are tried for consistency against rationale and certainty. While logic is an aspect of reason, Reason encompasses imagination, creativity, mathematical thinking and other abilities of the human mind, which also helps understand facts.

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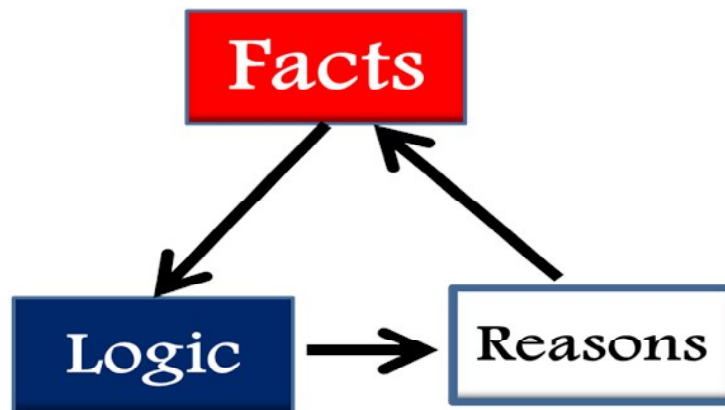
Both rationality and reasons allow us to acquire more proof. All the time, significant advances result out of apparently minor irregularities since this triangular structure holds. This triangular structure lies at the core of the logical technique. At the point when the utilization of the technique can't help contradicting the consistency required by the triangular structure, it flags the requirement for new thoughts and proof.

Respect in science

We as a whole have undetectable concentric circles around us. At whatever point we are disregarding to anybody then antagonistic influence we need to feel on our body. In view of the way that negative deduction to change congruity of our body.

Just half accept that human movement has caused environmental change, and a comparative number accept hereditarily altered nourishments are "by and large perilous". These are for the most part points that science has a lot to state about, and where researchers and the general population give off an impression of being in distinct contradiction.

Research including people remains especially testing to established researchers. Examining individuals, their tissues and their information raises moral complexities not seen with fundamental research, including duty regarding the security and protection of study members. Both worldwide and local research expects affectability to the social foundation and inclinations of members. In contrast to sub-atomic, cell or creature contemplates; human subjects require respect in support, regard for their self-rule and security from hurt.

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Regardless of whether you constantly side with established researchers, I figure we can, at any rate, concur that the connection between Science and the Public isn't sound.

Everybody wants regard to paying little heed to age or status in the public arena. As a youngster, an understudy ought to figure out how to regard others which incorporate his friends, older folks, various religions, races, genders, thoughts, and ways of life. It is a fundamental virtue as it will make him increasingly worried about others and advantage him in life later on.

Conclusion

Based on the above examination, we can close with the word that the base of connection with this common life, is just the values. In any case we are at home, we are at an open spot, in the public eye or at some other spot the disposition of the individual is significant and all the qualities are depicted in Ideology and science with a similar substance.

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Human Values as a Source of Sustaining Environment

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Introduction

There are no such things as the environment. The environment-singular-does not exist. In its basic sense to talk of the environment is to talk of the environs or surroundings of some person, being or community. Environment- plural-and their constituents, good or bad, matter to us in different ways. First, we live from them-they are the means to our existence. Second, we live in them- they are our homes and familiar places in which everyday life takes place and draws its meaning, and in which personal and social histories are embodied. Third we live with them-our life take place against the backdrop of a natural world that existed before us and will continue to exist beyond the life of the last human.

We live in a world confronted by mounting environmental problems. Environment conservation is a global issue that people have discussed for many years. Due to the overwhelming dominance of Homo sapiens, natural environment are no longer self sustaining and their continued existence will depend on human agreement to sustain them. The global environment which nurtures our lives is deteriorating year by year due to anthropogenic activities. Excessive exploitation and large scale land use changes have led to the rapid destruction of natural environment worldwide.

The values that people hold are the most important factor in deciding whether they endorse to conserve the environment or not because behavior is governed by values. At the same time value orientations are likely to change over long time periods. International long term research conducted by Ronald Inglehart in the second half of the twentieth century try to capture the shift from material to post material values. With respect of a sustainable lifestyle the research reveal a problem: there is a relationship between post materialistic-attitudes and the level of GDP.

Modern times, however, bring new challenges and it is not easy to distinguish between what is good or what is not; for example, genetic engineering, experiments on human, polluting the environment and lives in excessive wealth.

The protection and preservation of environment is a duty and obligation of every person, organization and institution. Environmental conservation can be achieved, if we are ready to contribute and ultimately, every single contribution can make a big difference. But the question is – are we ready to make up our mind to give up some of our luxuries? It's a very tough question! Nature is enough to satisfy our needs but not our greed. We need to contribute to the creation of a society that conserve the natural environment, and maintain harmony between ecosystem and human activity.

Human values and ethics

The term value is derived from the Latin word 'valere' meaning 'to be strong, to prevail or to be of worth.' social scientists state that there are almost 190 different definitions of the word values. Milton Rokeach, a professor of social psychology defines value as 'an enduring belief about the way things should be done or about the ends we desire.' Therefore a value is something we believe is long lasting. Usually the values we form are influenced by our circumstances, families, friends, age, gender, environment, tradition and culture. Values are important in decision making.

What are human values? On the basis of our learning, understanding and belief, we can define the human values as the eternal qualities that an individual must possess for quality life and which does not changes with the change in the society or situation, however, quality life is a relative term and all of us cannot be agree on the same point. Some examples of human values are Generosity, Kindness (Compassion) Tolerance, Cooperation, Sensitivity, Belongingness and gratefulness.

The set of principles and rules that indicate to people how they should behave in their interaction with others is called ethics. Ecological ethics, or rather environmental ethics, is the set of principles and rules that indicates to people how they should behave in their interaction with the entire non-human world.

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Human values in Indian society

'Unity in Diversity' is not simply a phrase. These words are highly prudent and applicable to a country like India which is incredibly rich in culture, heritage and values. So many religions so many beliefs and so many faiths from the intricate and blended mosaic of India's culture.

Dating back to over 5000 years old civilization, India's culture has been adorned my migrating population. Did you know that it is also one of the few ancient civilizations to have survived over the years unlike the Egyptian, Romam, and Mesopotamia civilizations? One reason for its survival is the values which are deeply rooted in in Indian culture. India is the country with rich historical culture and strong social values. However, our strong values and culture has been polluted now due to several reasons like westernization, globalization and post material attitude. Some of the teachings of Rig-Veda clearly show that we must respect environmental elements just as we treat our close relatives and friends. Some examples from Rig-Veda are "Heaven is my father, brother atmosphere is my navel, and the great earth is my mother", "The earth is my mother and I am her son", "The person who pollutes waters of ponds, wells or lakes goes to hell", "O Air! You are our father, the protector".

Indian culture plays an important role in inculcating values. There are four main values of life have been highlighted from Vedic periods that have been considered as basic values. They are

- ➢ Dharma(righteousness)
- ➢ Artha (wealth)
- ➢ Kama (enjoyment)
- ➢ Moksa (salvation)

Values and Indian constitution

The constitution of India is not an inert but a living document which evolves and grows with time .the specific provision on environment protection in the constitution are also result of this evolving nature and growth potential of the fundamental law of land. The preamble of our constitution ensures socialist pattern of the society and dignity of the individual. The environment protection act 1986 defines environment as "environment includes water, air, and land and the interrelationship which exists among and between air, water and land and human beings, other living creatures, plants, micro-organism and property".

The chapter of fundamental duties of the Indian constitution clearly imposes duty on every citizen to protect environment. Article 51-A (g),

says that "it shall be duty of every citizen of Indian to protect environment including forests, lakes, rivers and wild life and to have compassion for living creatures".

The directive principles under the Indian constitution directed towards ideals of building welfare state. Article 47 provides that the state shall regard the raising of the level of nutrition and the standard of living of its people and the improvement of public health as among its primary duties. The improvement of public health also includes the protection and improvement of environment without which public cannot be assured.

The Indian parliamentary committee on value education in February 1999 identified five core universal values as (a) Truth (b) Righteous conduct (c) Peace (d) Love and (e) Non-violence which also represents the five major areas of human personality, namely intellectual, physical, emotional, psychological, and spiritual. These values are correlated with the five major objectives of education: knowledge, skill, balance, vision, and identity.

Changing human values and its impact on environment

Our changed human values towards our eternal and closest friend environment have created the environmental problems. In this section, we are going to analysis of changed human values and its effect on environment by considering environment as a friend. Some important human values we have considered for the analysis are:

- ➢ Belongingness versus Irresponsibility
  - We do care of ourselves, our house and our properties with great involvement.
  - When we don't feel belongingness then we don't take responsibility.
  - Who own this environment? Who is responsible to the environmental problems?
  - Who will take care the problems of environments, is this problem of only government? Who is responsible?
  - We have to own the environment also, and have to feel that this belongs to us.
- ➢ Gratefulness versus Thankless
  - When we get something from someone that is very precious to us, than we must thankful and feel grateful to him.

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- A fresh air, pure water and fertile soil are the gift of nature to us, but our thankless behavior has destroyed its purity.
- All natural elements are very precious to us and the most important fact is that, they cannot be reproduced.
- We have become thankless to the nature and don't hesitate in cutting trees, making soil; water and air impure.

➢ Generosity versus Selfishness

- Great Indian values always insist on to show generosity, not only for our family members but for every single object on this planet.
- When we become generous, we share.
- Our selfishness stops us in sharing of natural resources and hence causes wasted utilization of natural resources.
- In selfishness we just think about our progress, growth and comfort is causing great harm to our environment and showing our selfishness.

➢ Tolerance versus Intolerance

- Tolerance means acceptance.
- When we accept our surroundings and every living and non living thing then we understand their advantages (strength, positive attributes). And disadvantages (weakness, negative attributes)
- Technological innovations have made our life more comfortable and made us intolerable to the natural variations.
- Modern life style has made us intolerable. We cannot imagine our life without A.C, Heater and Refrigerator, which are the major source of environmental problems

➢ Sensitivity versus Insensitivity

- Sensitivity helps in understanding the current situation/condition.
- Understanding – Why this has happen?
- We do not feel pain in wasting & polluting water, polluting air, cutting trees, poisoning soil.
- Our insensitivity for other living –non living objects of the planet has disturbed equilibrium of the nature

Conclusion

We have an ethical obligation to respect and care for natural things. We should a clear interest in protecting Earth's biological diversity, because we obtain from them all of our food, most of our medicines, building and clothing materials, and many other products. The researcher

carried this study using a theoretical approach to state and explains the role of changing values and its effect on environment conservation. The study clearly shows that environmental problems are not only the technological problem. it is purely behavioral problem. Changed human values have affected our actions and hence it has disturbed equilibrium of the nature. Not only technology can stop it. Only human behavior and actions, which are the outcome of values, can reduce the environmental problems. This can be achieved by restoring great Indian values by considering environment as a member of the family.

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Unpacking of Digital India

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Digital India is a scheme launched by 01st of July 2015 by Prime Minister, Government of India to make India digitally empowered in technology. It is also ensure that government services are accessible and transparent by improving online infrastructure as well as internet connectivity. The vision of digital India is the development in the field of including electronics services, products, manufacturing and job oriented schemes etc. The technologies including mobile application and cloud computing is causes an important role in rapid development for economic growth.

Introduction

Digital India scheme has three factors: these are Universal digital literacy, delivering government services digitally and Development of secure and stable Digital Infrastructure [1, 2]. It provides the facility to connect with each other and sharing the information.

There are few lines about digital India said by Shri Narendra Modi (Honourable Prime Minister of India) and Shri Ravi Shankar Prasad (Honourable Minister of Communications & IT Government of India) [1]:

"E-Governance is an essential part of our dream of Digital India, the more technology we infuse in Governance, the better it is for India". -Shri Narendra Modi, Honourable Prime Minister of India

"Digital India is more for the poor and underprivileged. It aims to bridge the gap between the digital haves and have-nots by using technology for citizen". -Shri Ravi Shankar Prasad, Honourable Minister of Communications & IT Government of India.

DI is a dream scheme of government of India. Everyone should learn to use of digital technology in daily life including communication, transaction, business and many other daily work. Digital India campaign is an initiative to transform India into a digitally empowered country [1-6].

Digital India

Digital India acts as bridge between digital "haves and not-haves". It will able to provide the facility for electronic manufacturing on a broad scale to match the increasing needs of the country [7-11]. There are some key visions to be implemented by the upcoming time mentioned below-

[1] Development of high speed secure and strong digital infrastructure: The vision of digital India is providing high speed secure internet so that all records ,certificates and many other important document will be made available on cloud computing which must be safe as well.

Nine Pillars of Digital India

1. Broadband Highways
2. Universal Access to Phones
3. Public Internet Access Programme
4. E-Governance – Reforming government through Technology
5. eKranti – Electronic delivery of services
6. Information for All
7. Electronics Manufacturing – Target NET ZERO Imports
8. IT for Jobs
9. Early Harvest Programmes
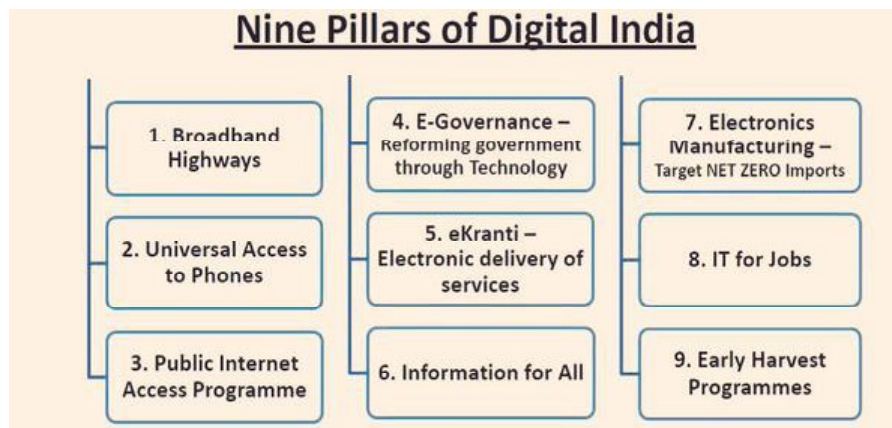
[2] Convey all government services through technology digitally on demand: In this vision each and every government service and information will convey in real time through internet digitally .It will also help to go cashless because all transactions will be also digital.

[3] There are nine pillars in Digital India which is hoping to achieve by Government of India. Each pillar has specific cause to implement given in figure. For example e-kranti is national e-governance plan which falls under the category of the Digital India Programme. This pillar is considered vital for enhancing delivery of good governance, e-governance and easy governance in the country. This pillar has performed substantially since citizens are able to access information from government electronically. Despite that, this programme has experienced serious challenges like digital divide, lack of last mile connectivity, lack of technology and infrastructure and poor identification of beneficiary. Such challenges have made this initiative not to achieve its objective till date.

Advantages of Digital India

Digital connectivity is the emerging concept to connect with peoples across demographic and socio-economic sectors. The aim of digital India is transforming travelling the paths of both rural and urban India with overwhelmingly affecting the lives of every citizen to make a new India which is digitally empowered knowledge economy [12-13]. E-education, E-farming, E-healthcare etc. are some services provided by Digital India.

Conclusion

India is aspiring to be a leader in different global technology platforms in order to fulfil that it is vital for digital technologies to be used to improve public services. India has understood this secret and they have embraced digital India campaign to enhance effective communication between citizen and government while providing essential services with easiness. So far, digital India campaign is successful since it has assisted India dramatically by creation of job opportunities, improving literacy rates, eliminating corruption, technological advancements as well as boosting gross domestic product. It also improved the social and economic condition of people living in rural areas through development of non-agricultural economic activities apart from providing access to education, health and financial services. This further triggers economic development. Digital India project, will help in evolution of employments and also increase economic part of Indian economy. It is providing digital literacy and enrich with knowledge of technology in rural as well as urban areas. If a continuous approach is made in this project with trustworthiness it will absolutely precede India to convert into the Digital India.

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Concept of Education: An Interpretation by the Judiciary

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Abstract: Education is always a turning point for us. Through education we can develop our mental ability in proper manner, books may be a good friend; if we treat them the right way, morality is a concept, which is defined and interpreted time to time. Moral education is the need of our time. Our education system is creating followers, not leaders and leaders is the basic need for us presently. Our judiciary has interpreted our education policy in this regard, and by the verdict, we have developed our education sector with constitutional approach.

India had a glorious past of its diversity of unity & culture. Culture always has remained a supreme measurement of our education; education for all is the principle of our morality; obviously morality is the concept of our thoughts, ideas and social behavior of our life. The roots of social behavior represent our education. Ancient Indian education was based on principle of philosophical behavior.

Today's Education creates many contradiction and is not based on morality; The education system we have creates followers not leaders. Knowledge oriented education is the new concept of education in new liberalize and globalize India. Now, it is a constitutional obligation for our democratic system.

Last two decades have been evidenced that education creates more literates to our society, but we could not developed constitutional morality in this regard. Education provides freedom of expression of thoughts, but could not provide morality of our values. We have literate people, not educated.

Morality is the higher aspect of our life, Morality and value based Education is always primary agenda for us; without it we can't understand our social values and importance of value education.

The Supreme Court of India emphasized that "Morality is one and, however important it may sound to some, it still is only one element in the

composition of values that a just society must pursue. There are other equally significant values which a democratic society may wish for education to impart to its young. Among those is the acceptance of a plurality and diversity of ideas, images and faiths which unfortunately faces global threats. Then again, equally important is the need to foster tolerance of those who hold radically differing views, empathy for those whom the economic and social milieu has cast away to the margins, a sense of compassion and a realization of the innate humanity which dwells in each human being. Value based education must enable our young to be aware of the horrible consequences of prejudice, hate and discrimination that continue to threaten people and societies the world over. Morality as a defining concept of spreading values may run the risk of being dangerously one sided, exposing young citizens to the same dogma which those who decry the creed of materialism seek to change. Moreover, morality itself is a notion which has varying hues[1]."

Education must be value based and also without discrimination; the U.S. Supreme Court ruled[2] that racial segregation in public schools violated the Fourteenth Amendment[3] to the Constitution, which prohibits the states from denying equal protection of the laws to any person within their jurisdictions.

Our Government has worked in the area of education; the Parliament has passed 86th Amendment Act 2002 which provide us the cardinal fundamental right "Right to Education" Article 21 A of the Indian Constitution has been inserted by the Amendment Act 2002; said Amendment emphasizes that "The State shall provide free and compulsory education to all children of 6 to 14 years in such a manner, as the State may by law determine." Therefore it is the duty of the Government that Free Education must be provided by them, but due to limited resources, our Government is unable to maintain the standard of education which should be based on the morality or without any discrimination. Government believes that this is not a constitutional obligation to them. Article 45 to the Constitution which states that the State shall Endeavour to provide, within a period of ten years from the commencement of the Constitution, for free and compulsory education of all children until they gain the age of fourteen years. The main object of these lines seems that the Government wants to reduce rate of literacy, however in Bhartiya Seva Samaj Trust Through President Vs. Yogeshbhai Ambalal Patel[4], the Supreme Court held that

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when we talk of education, it means not only learning how to read and write or get information, but it means to acquire knowledge and wisdom, so that one may lead better life and became the better citizen to serve the nation in better way, it is also stated that every generation looks up to the next generation with the hope that they shall build up a nation better than the present. Therefore education which empowers the future should always be the main concern for any nation.

In Iqbal Hussain Vs. State of Uttar Pradesh & Others[5] Honrable Justice S.N. Srivastava emphasized that "It is now acknowledge all over the world that value based education is the only instrument for transmuting national talent into national progress. For want of value based education i.e. moral education including physical education, the whole generation has grown up to see crime and violence, casteism and communal frenzy and in such situation, democracy can hardly survive. The citizenry must be better educated to evolve a higher standard of public character. The synergic effect of the various cultures, the amalgam of which is called Indian culture is bound to prove of great ethical value. What "Will Durant" once said must be heeded that just as continuity of memory is necessary for the sanity of an individual, continuity of the Nation's traditions and culture is necessary for the sanity of the Nation."

What is the object of the Education? The Apex Court states in Maharashtra State Board of Secondary and Higher Secondary Education Vs. K.S. Gandhi and Ors.[6] That " Education means a process which provides for intellectual, moral and physical development of a child for good character formation; mobility to social status; an opportunity to scale equally and a powerful instrument to bring about social change including necessary awakening among the people. Education promotes intellectual, moral and social democracy. Education lays foundation of good citizenship and is a principal instrument to awaken the child to intellectual and cultural pursuits and values in preparing the child for later professional training and helps him to adjust to the new environment. Education therefore should be co related to the social, political or economic needs of our developing nation fostering secular values, breaking the barriers of casteism, linguism, religious bigotry and should act as an instrument of social change. Education kindles its flames for pursuit of excellence, enables the young mind to sharpen his or her intellect more with reasoning than blind faith to reach intellectual heights and inculcate in him or her to strive for social equality and dignity of person."

Our Society is full of individual, and every individual is a representative of his own thoughts, and every thought represents the mental ability of every individual. Education is a pillar of our life; obviously education is the advancement of our knowledge on the ground of morality. We are master of our fate and we also believe that our next generation will create the best opportunities for our Nation. So if we provide the good and value based education to our youth, only then we can fulfil our wish of development. Let us make efforts to make our youth not only educated but also intellectual. Nelson Mandela once said that education is the most powerful weapon which you can use to change the world[77]

Chankya quoted that the Education is the best friend, an educated person is respected everywhere. Education beats the beauty and the youth. I assure that we have always faced new dimension in the area of education; value based education is the basic route of our job orientation education. We also hope that through existing system we will be able achieve our targets for the development of our Nation.

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E-Education in Higher Education

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E – Learning applications and process include web – based learning; computer based learning, virtual education opportunities and digital collaboration. Content delivered via the Internet, Intranet, extranet, audiotape, satellite TV, and CD - ROM. It can be self paced or instructor – led and includes media in the form of text, image, animation, streaming video and audio. The term e-education means electronic education and it is basically the online delivery of information, communication, training and learning. E- Learning includes all the forms of electronically supported learning and teaching .The information and communication systems, whether net work learning. This often involves both in the class room and out of class room, educational experiences in technology, even as advances continue in regard to device and curriculum. E-learning is becoming increasing popular in companies and also in higher education, with training programs in office IT tools topping the list. E-learning offers many advantages, both from an organizational point of view as well as for students and teachers. The Internet has become one of the vital ways to make available resources for research and learning for both teachers and students to share and acquire information. Technology-based e-learning encompasses the use of the internet and other important technologies to produce materials for learning, teach learners, and also regulate courses in an organization. There has been extensive debate about a common definition of the term e-learning. Existing definitions according to Dublin tend to reveal the specialization and interest of the researchers. E-learning as a concept covers a range of applications, learning methods and processes. It is therefore difficult to find a commonly accepted definition for the term e-learning, and according to Oblinger and Hawkins and Dublin, there is even no common definition for the term.

Holmes and Gardner also made a comment on these inconsistencies by saying that there may be as many definitions of the term e-learning as there are academic papers on the subject Dublin in trying to find a common meaning of the term e-learning went on to ask the following questions: Is e-learning an on-line coursework for students at a distance? Does it mean using a virtual learning environment to support the provision of campus based education? Does it refer to an on-line tool to enrich, extend and enhance collaboration? OR is it a totally on-line learning or part of blended learning? The study results indicated that "students were highly satisfied with web-enhanced teaching in both investigations. Particularly, students in recent years were more satisfied with web-enhanced teaching than those in the past. Undergraduate and graduate students preferred different types of learning vehicles, in which undergraduates' preferred interactive types. In addition, students expecting an A grade were more likely to prefer individual or independent learning vehicles whereas students expecting a B or C grade relied on interactive learning methods." There is a perception, particularly among those who have not experienced e-learning, that it is much less rigorous for learners and teachers than face-to-face classroom-based learning. A recent report notes that although perceptions of quality in e-learning have improved somewhat since 2003, only 62% of chief academic officers surveyed believe that learning outcomes are the same as face-to-face learning, and only 16% believe outcomes are superior in e-learning. Student persistence in online distance learning courses is another concern. Although it is difficult to obtain accurate statistics on dropout rates, higher education officials in the United States estimate that student persistence is generally 10 to 20 percentage points lower in e-learning courses.

Computer-Based Learning is the use of computers as a key component of the educational environment. While this can include the use of computers in a classroom, the term more broadly refers to a structured environment in which computers are used for teaching purposes. Computer Based Trainings are self-paced learning activities accessible via a computer or handheld device. CBTs typically present

content in a linear fashion, much like reading an online books or manual. For this reason they are often used to teach static processes, such as using software or completing mathematical equations. The term computer-based training is often used interchangeably with web-based training (WBT) with the primary difference being the deliver method. Where CBTs are typically delivered via CD-ROM, WBTs are delivered via the internet using a web browser. CBTs can be a good alternative to printed learning materials since rich media, including videos or animations, can easily be embedded to enhance the learning. Another advantage to CBTs is that they can be easily distributed to a wide audience at a relatively low cost once the initial development is completed. Computer-Supported Collaborative Learning (CSCL) is one of the most promising innovations to improve teaching and learning with the help of modern information and communication technology. Most recent developments in CSCL have been called E-Learning, but the concept of collaborative or group learning whereby instructional methods are designed to encourage or require students to work together on learning tasks has existed much longer. It is widely agreed to distinguish learning from the traditional "direct transfer" model in which the instructor is assumed to be the distributor of knowledge and skills, which is often given the neologism E-Learning. Technology Enhanced learning (TEL) has the goal to provide socio-technical innovations, and also improving efficiency and cost Effectiveness for e-learning practices, regarding individuals and organizations, independent of time, place and pace. The field of TEL therefore applies to the support of any learning activity through technology.

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Education and Human Values

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The present paper in an attempt to explore the importance, need and role of human values in the education. Human values are heart of the education. Love, peace, truth, wisdom, integrity, justice, co-existence, service, devotion and contentment are human values. Human values provide quality of life and sustained development in the society. Human values give direction and firmness to life, bring the behavioural changes towards positivism, promote the peace and harmony in the individuals and in the society. A good and comprehensive education system is expected to create the necessary human capital and knowledge workers who will bring the country to greater heights. The main emphasis in education today lies in acquiring large amounts of information, passing examination and securing qualifications for future employment. The education in human values programme seeks to help teachers, parents and children to re-focus on the basic positive values that underlie all aspects of a moral society. Human society may not significantly sustain without human values. Hence, it is necessary to talk on the subject and bring about awareness of human values into the the present education. There is no denying the fact that present society is facing a lot of crises. Human values are known fact of the modern society.

Introduction

"Education leads to liberation", liberation from ignorance which shrouds the mind; liberation from superstition which paralyses effort, liberation from prejudices which blind the vision of the Truth. Education is enlightenment. It is one that lends dignity to a man. Education seeks to build-up the personality of the pupil by assisting his physical intellectual, moral and emotional development. Education has the right to education. Education means knowledge, which leads to liberation from ignorance. The role of education is of an immense importance. The society has to be educated to make the best use of opportunities. The fundamental purpose of education is the same at all times and in all places. It is to

transfigure the human personalities in to a pattern of perfection through a systematic process of development of the body, the enrichment of the mind, the sublimation of the emotions and the illumination of the spirit. Education is preparation for living and for life. Education shall be directed to the whole development of students and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the united nations for the maintenance of peace. The main emphasis in education today lies in acquiring large amounts of information, passing examinations and securing qualifications for future employment.

Value in general is a part of philosophy. Philosophy is one of the basic subjects which deal with the basic problems of mankind. In its discourse, it deals with issues such as existence, knowledge, values, reasons, mind and language. Its theoretical perspective is developed by various theoreticians mainly based on a rational approach with a critical outlook. Based on the parameters of value, a number of other aspects are developed to regulate the behavioural patterns of human. These values such as dignity, liberty, equality, justice, ethics and morals have their significant impact to shape the human relations in a society.

Human values are things that have an intrinsic worth in usefulness or importance to the possessor, or principles, standards, or qualities considered worthwhile or desirable. Human values constitute an important aspect of self-concept and serve as guiding principles for an individual.

Human values are the virtues that guide us to take into account the human element when on interacts with other human beings. They are the many positive dispositions that create bonds of humanity between people and thus have value for all us as human beings. They are our strong positive feelings for the human essence of the other. It's both what we expect others to do us and what we aim to give to other human beings. These human values have the effect of bonding, comforting, reassuring and procuring serenity.

Human values are the foundation for any viable life within society; they build space for a drive, a movement towards one another, which leads to peace. Human values thus defined are universal, they are shared by all human beings, whatever their religion, their nationality, their culture, their personal history. By nature, they induce consideration for others.

Human values convey a positive and affective surge, which reinforces the rationale of moral values. They are the values that permit us to live together in harmony, and personally contribute to peace.

Education for human values refers to the educational programme which is geared to the realisation of the vision of the society as envisaged in its constitution for the good of the society and good life of the individual. It covers all aspects of the personality development – aesthetic, intellectual, moral, social and spiritual. 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.

Meaning of Human Values and Education

Human values are closely related with human life. No human life is possible without values. Human values are those universal concepts, drives of action which are found in all cultures, all societies, all times and in all places where human beings eke out their lives. Human values are set of consistent behaviours and measures that guide human beings in doing what is right and acceptable by the society. They attract dignity, respect and appropriateness among people. Human values are used to set laws in most cases. Human values are people's beliefs, feelings and attitudes towards things, situations or other people. Human values have been employed in so distinctively different ways in human discourse. It is often said that a person has a value or an object has a value.

Human values have an inherent energy and dynamism. Human values do not follow the laws of physical science. They cannot be depleted. Normally, when we spend energy our resources we become drained of energy to the extent of our expenditure. But human values multiply as they are applied, used, expressed and acted out. They benefit both the given

and the recipient. The five human values, which can be found in all cultures, all societies and in all religions, are

1. Truth
2. Right conduct
3. Love
4. Peace
5. Non-violence

These values are eternal; they are eternal essences, which elevate human life to its highest expression, its highest capacity.

Education is the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs, and habits. Education frequently takes place under the guidance of educators, however learners can also educate themselves. Education is about learning skills and knowledge. It also means helping people to learn how to do things and support them to think about what they learn. It's also important for educators to teach ways to find and use information. Through education, the knowledge of society, country, and of the world is passed on from generation to generation. This may include education in morality, for example learning how to act as loyal, honest and effective citizen. Education may help and guide individuals from one class to other. Education individuals and groups can do things like, help less educated people and encourage them to get educated.

Education is capable of developing strong and abiding values. At all times, education has built on value-system, conducive to the development of physical, intellectual, moral and spiritual life. In activates the latent capacities of the individual enabling him or her to recognise 'truth', 'duty' and 'goodness'.

Need of human values

Human values are always essential to shape one's life and to give one an opportunity of performing on the global stage. The need for human values among the parents, children, teachers etc, is constantly increasing as we continue to witness increasing violent activities, behavioural disorders and lack of unity in the society etc. We encounter several circumstances every day which test our patience, our character and peace of mind. We have to make tough decisions each day. What guide us in

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these circumstances are our values. Our values serve as markers to tell if life is heading in the right direction. When oue actions and words are aligned with our values, life feels good and we feel content, confident and satisfied. But when our behaviours don't match-up with our values, we sense an uneasiness that grows inside us. This uncomfortable feeling tells us that not all is good right now. We feel out-of-sorts. These feelings can be a source of anxiety and unhappiness. We need value in our lives to:

➢ Guide us in the right path.
➢ Learn the importance of certainty, goodness and beauty.
➢ Give direction to life and bring joy.
➢ Learn satisfaction towards life.
➢ Attain peace in life.
➢ Develop character.
➢ Preserve our culture and heritage.
➢ Bring changes in behaviour towards positive thoughts.
➢ Promote the peace and harmony in the society.

Difference between Human Values, Ethical Values and Moral Values

Human values that are said to be "Ethical" are those that command respectful behaviour towards others, that is, towards other human beings, without harming them. These can be applied to animal and plant life as well. "Moral" values are in fact the same, but today, "moralising" rhetoric is not well received. For this reason, some people refer to "ethical values". However, most people seem more interested yet in "human values". These are seen as much more positive, perhaps because we fell directly concerned: we ourselves have a strong desire to have others be "human" to us.

These human, ethical and moral values are universal values, felt deep down inside each of us. They are also expressed formally in laws, constitutions and various international texts asserting Human Rights. The recognition of these universal values by many countries in the world is the first step towards their implementation, calling for everyone to respect them. These texts aim in the first place at guaranteeing the integrity (both physical and psychological) of every human being, precisely because

he/she is human: each person holds the right not to be abused, whatever form those abuses may take. But the ultimate goal is to promote a positive and concrete practice (attitudes, behaviours and acts) establishing those human universal values as the basis of human relationships, in a spirit of reciprocity and mutual respect of those values.

Human values inspire us to better put into practice our moral values, especially in conflict situations, when we tend to put them aside and become confrontational.

Human Values in Education

The great defiance in the education in this millennium is, without doubt, to give special emphasis in man's, dignity and values, with a special vision that conceives him as creator who does not limit only to watch the established order. By the contrary, he dynamically participates in the changes that benefit the human race. In the years of history, man's dignity has occupied a preponderant place, but actually, we observe a deplorable decadency and crisis in the fundamental values, so we have to recover the course of our own humanity existence before that is forgotten in history route. Today, we have a society that the only practices are profits, earns, commerce and the great shares in which man is only an object, not a subject, so disposable as the same products that we make for only one use. For this reason, education development must essentiality contributes to the knowledge and significance of man as a person, and by no way allowed its mutilation, or worst, its own reduction as a thing of learning.

The human values integrated learning concept starts with the interaction with the environment. This is essentially education. Students have to study Mathematics, Sciences, Languages, and other subjects so as to prepare themselves for their careers in life. But at the same time, human values are integrated into all subjects so as to bring about peace and calmness of the mind which will prepare the learner for the journey within and that is Educare. The following is the basic role of the human values are :

➢ Human values are an integral part of all subjects and all activities in the school and in the home. In fact, human values are an integral part of our life.

➢ The five human values of truth, right conduct, peace, love and non-violence are one and cannot be separated. If one value disappears, then all the values will disappear.

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- ➢ Human values cannot be taught, they have to be brought out from within the learner. It has been a mistake in the past, where teachers have been teaching morality, ethics, values, good character etc. as subjects.
- ➢ In real life, everything is inter-related. Thus, a good learning experience is to have an integrated approach. In our daily life, we do not just have one value throughout the day.
- ➢ Human values integrated instruction gives the learner the ability to solve problems from various perspectives by giving varied inter-related experiences.
- ➢ Human values integrated instruction opens up a wider world view for both the teacher and learner making the learning process much more interesting.
- ➢ Developing tolerance towards and understanding of different religious faiths.
- ➢ Helping pupils to have faith in them and in some supernatural power that, is supposed to control this universe and human life.

Suggestion for development of Human Values in Education

In the present digital era, there is wide opportunity to make awareness of the moral values and ethics values among students. It is high time to take necessary action to inculcate moral and ethical values in their curriculum and have a practice of formal and informal discussion on daily routine in all aspects from personal to career.

The following suggestion can be implemented:
- ➢ Providing value orientation in their curriculum than money orientation.
- ➢ Including moral and ethical values in their curriculum.
- ➢ Teaching through innovative methods to motivate them to get aware.
- ➢ Conduction of programmes regularly stressing the values such as personal values, social values, cultural values, spiritual values, national values, family values, universal values.
- ➢ Giving counselling to students based on their emotional behaviour.
- ➢ More community oriented activities should be arranged and social issues and their solutions should be addressed.

➢ Moral science subject should be introduced till higher education level.

➢ Teacher should be real initiator, inspirer and guiding person.

➢ Should arrange training to inculcate the values in their regular practice, control emotions, to be compassion and lovable, taking responsibility etc.

Conclusion

Human values play a very leading role in present education. Human values take precedence over social values. Human values are now withering very fast for which we humans are most responsible. Value based education should be emphasized ranging from school to university level of education. Human value is generally known to be a moral standard of human behaviour. Therefore, human values should be preserved and protected. Human values may be treated as keys to the solution of the global problems. Already some universities prescribed human values and moral values syllabus for improve the humanity of the students. it's a great achievement to present and next society and education.

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Relevance of Economic Values on Professional Ethics

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Govt. Raza P.G. collage, Rampur

The Cambridge Online Dictionary defines values as "the beliefs people have about what is right and wrong and what is most important in life, which control their behaviour." Schwartz defined values as "desirable, trans-situational goals, varying in importance, that serves as guiding principles in people's lives."[4]

Economic value is created when parties willingly enter into mutually beneficial transactions. For example, when a customer pays a shop owner one dollar for a pen, value is being created for both parties to the transaction: the shop owner is getting one dollar for something that has (presumably) cost him less, and the customer is getting a product that is of greater value to her than the one dollar she paid for it. Mutually beneficial transactions that create value are the building blocks of the free market system. A large number of transactions in a market economy is conducted on the spot, such as the purchase of a pen. In most such transactions, it is not necessary for the parties to know about each other's values, since the product or service transacted is standardised, its value is small, and neither party has the expectation of interacting continuously with the other in the future. However, there are other high stakes transactions, such as the recruitment of a senior manager or the formulation of a strategic alliance, where values can solve important information problems, because the interaction between the parties is continuous and over the long term, close collaboration between the parties is required, and the magnitude of the outcomes can be in the millions of dollars.

Professional Ethics

Management have an ethical and social responsibility to themselves, their clients and society. Practically (although there is much debate about this), engineering ethics is about balancing cost, schedule, and risk. Management ethics is a means to increase the ability of concerned

engineers, managers, citizens and others to responsibly confront moral issues raised by technological activities. The awareness of moral issues and decisions confronting individuals and organizations are involved in Management &Technology.

Management Ethics

- Stimulating the moral imagination
- Recognizing ethical issues
- Developing analytical skills
- Eliciting a sense of responsibility
- Tolerating disagreement and ambiguity
- Self-interest.
- Fear.
- Self-deception.
- Ignorance.
- Egocentric tendencies.
- Microscopic vision.
- Lying
- Withholding information
- Failing to adequately promote the dissemination of information
- Failure to seek out the ttrut
- Revealing confidential or proprietary information
- Allowing one's judgment to be corrupted.

Ethics studies values and virtues. A value is a good to be achieved or a standard of right to be followed, while a virtue is a character trait that enables one to achieve the good or act rightly. For example, a list of core goods might include wealth, love, and freedom. A corresponding list of virtues—or character traits—might include the productiveness that enables one to achieve wealth, the honesty that enables one to enjoy loving relationships, and the self-responsibility that enables one to live in freedom.

Ethical issues connect intimately with economic issues. Take the economic practice of doing a cost-benefit analysis. You could spend one hundred dollars for a night on the town, or you could donate that one

hundred dollars to the reelection campaign of your favorite politician. Which option is better? The night on the town increases pleasure. A politician's successful campaign may lead to more liberty in the long term. We regularly make decisions like this, weighing our options by measuring their likely costs and likely benefits against each other.

This connects economics directly to a major issue in ethics: By what standard do we determine what counts as a benefit or a cost? A list of competing candidates for the status of ultimate value standard includes happiness, satisfying the will of God, long-term survival, liberty, duty, and equality. Economists implicitly adopt a value framework when beginning a cost-benefit analysis. Different value commitments can leato the same item being considered a cost from one perspective and a benefit from another. For example, those whose standard of value is increasing human happiness would count a new road to a scenic mountain vista as a benefit, while those whose standard is maintaining an unchanged natural environment would count it as a cost.

The results of economic analysis also lead directly to ethical issues. For example, one result of the nineteenth- and twentieth-century debate over capitalism and SOCIALISM is a general consensus that capitalism is effective at producing wealth and socialism is effective at keeping people poor. Advocates of capitalism use these results to argue that capitalism is good; others might respond that "socialism is good in theory, but unfortunately it is not practical." Implicit in the capitalist position is the view that practical consequences determine goodness. By contrast, implicit in the position of those who believe socialism to be an impractical moral ideal is the view that goodness is distinct from practical consequences.

This connects economics to a second major issue in ethics: Is goodness or badness determined by real-world practical consequences or by some other means, such as revelations from God, faith in authorities or authoritative institutions, appeals to rational consistency, felt senses of empathy, or an innate conscience? The point for economic analysis, most of which is a matter of understanding and predicting the consequences of various actions, is that the relevance of economic analysis to policymaking depends, in part, on what one believes is the final source of value standards.

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So far, we have two questions of ethics that bear directly on economics: (1) What is the standard of good? and (2) How does one establish that something is good?

A third relevant question of ethics is: Who should be the beneficiaries of the good? A common assumption of economic analysis is that individuals are rational and self-interested. The third question focuses on self-interest. Is self-interest moral, amoral, or immoral? Is morality a matter of individuals taking responsibility for their lives and working to achieve happiness? Or is morality a matter of individuals accepting responsibility for others and being willing to forgo or sacrifice for them? This is the debate in ethics between egoism and altruism.

Strong forms of egoism hold that individuals should be self-responsible and ambitious in their pursuit of happiness, that they should treat other individuals as self-responsible trading partners, and that those who are unable to be self-responsible should be treated through voluntary CHARITY. Strong forms of altruism argue the opposite, holding that morality is primarily a matter of helping those who are in need, that charity is more moral than trade, and that the most moral individuals will be motivated by a spirit of self-sacrifice.

Properties of Professional Ethics

1. Relative or absolute

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

2. Intrinsic or extrinsic

Philosophic value may be split into *instrumental value* and *intrinsic values*. An instrumental value is worth having as a means towards getting

something else that is good (e.g., a radio is instrumentally good in order to hear music). An intrinsically valuable thing is worth for itself, not as a means to something else. It is giving value intrinsic and extrinsic properties.

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

3. Summation

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

4. Intensity

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

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

5. Positive and negative value

There may be a distinction between positive and negative philosophic or ethic value. While positive ethic value generally correlates with something that is pursued or maximized, negative ethic value correlates with something that is avoided or minimized. Negative value may be both intrinsic negative value and/or instrumental negative value.

6. Protected value

A *protected value* (also sacred value) is one that an individual is unwilling to trade off no matter what the benefits of doing so may be. For

example, some people may be unwilling to kill another person, even if it means saving many others individuals. Protected values tend to be "intrinsically good", and most people can in fact imagine a scenario when trading off their most precious values would be necessary. If such trade-offs happen between two competing protected values such as killing a person and defending your family they are called *tragic trade-offs.*

Personal values

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

Values may help common human problems for survival by comparative rankings of value, the results of which provide answers to questions of why people do what they do and in what order they choose to do them. Moral, religious, and personal values, when held rigidly, may also give rise to conflicts that result from a clash between differing world views

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

Cultural values

Individual cultures emphasize values which their members broadly share. Values of a society can often be identified by examining the level of honor and respect received by various groups and ideas. In the United States of America, for example, top-level professional athletes receive

more respect (measured in terms of monetary payment) than university professors.

Values relate to the norms of a culture, but they are more global and intellectual than norms. Norms provide rules for behavior in specific situations, while values identify what should be judged as good or evil. While norms are standards, patterns, rules and guides of expected behavior, values are abstract concepts of what is important and worthwhile. Flying the national flag on a holiday is a norm, but it reflects the value of patriotism. Wearing dark clothing and appearing solemn are normative behaviors to manifest respect at a funeral.

Different cultures represent values differently and to different levels of emphasis. "Over the last three decades, traditional-age college students have shown an increased interest in personal well-being and a decreased interest in the welfare of others."Values seemed to have changed, affecting the beliefs, and attitudes of the students.

Members take part in a culture even if each member's personal values do not entirely agree with some of the normative values sanctioned in that culture. This reflects an individual's ability to synthesize and extract aspects valuable to them from the multiple subcultures they belong to.

If a group member expresses a value that seriously conflicts with the group's norms, the group's authority may carry out various ways of encouraging conformity or stigmatizing the non-conforming behavior of that member. For example, imprisonment can result from conflict with social norms that the state has established as law.

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Human Values and Education of Children with Developmental Disabilities

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Values are part and parcel of philosophy. Hence, aims of education are naturally concerned with values. Each educational goal, whether originating in a person, a family, a community, a school or an educational system, is believed to be good.Value is that which renders anything useful, worthy or estimable. In other words, Values may be defined as something which are desirable and worthy of esteem for their own sake.Swami Vivekananda considered human as complete from birth and emphasized on letting him realize this totality with help of education.Human values are defined as those values which help man to live in harmony with the world. Education in human values takes a holistic approach to educating the child and recognizes five values as an integral part of the human being. These values are recognized by all major religions, adopt a multi faith approach, allow and encourage each child to follow his or her faith, and are simply conducive to application in diverse cultural conditions. These five fundamental human values are Truth, Right Conduct, Peace, Love and Non-violence.An educational system based on human values helps students to develop a holistic understanding of body, mind and soul.

Developmental disability is a diverse group of chronic conditions that are due to mental or physical impairments that arise before adulthood. Developmental disabilities cause individuals living with them many difficulties in certain areas of life, especially in "language, mobility, learning, self-help, and independent living". The most common developmental disabilities are Intellectual Disability, Specific Learning Disability and Autism Spectrum Disorder. Value education and training is needed for healthy development of body, mind and soul of Children with Intellectual Disability especially those with mild and moderated cognitive

impairments. Due to the hidden nature of Specific Learning Disability and more focus on academic areas, value development is often not given priority in training and teaching activities of Children with Specific Learning Disability in the classroom. Children with Autism Spectrum Disorder, due to problems in core triad areas often wear social consequences of discriminatory public attitude leading to isolation which impairs their value learning capacities.By value based teaching and learning, we can make children with developmental disabilities ready to learn and understand importance of human values such as love, brotherhood, respect for others including plants and animals, honesty, sincerity, truthfulness, non-violence, gratitude, tolerance, a sense of responsibility, peace, cooperation, self-reliance, secularism and internationalism etc., and could make them useful human resource for nation.

Introduction

Human values have been employed in so distinctively different ways in human discourse. The origin of the term 'Value' is from the Latin word 'Valere' which means 'to be of worth'. Whereas, the concise Oxford Dictionary defines the term 'Value' as the 'worth, desirability or utility of a thing'.In fact, it is difficult to define values, for they are as comprehensive in a nature as our human life. Somewhere, some other dictionary states that Value is that which renders anything useful, worthy or estimable. It is price, worth or importance of a thing'. In fact, value is an abstract term which is commonly regarded as an economic conception. In the words of John Dewey, "Value means primarily, to price, to esteem, to appraise, to estimate. It means the act of cherishing something holding it clear and also, the act of passing judgement upon the nature and amount of its value as compared with something else, "According to Rokeach, "Value is an enduring belief, a specific mode of conduct or an end state of existence, along a continuum of relative importance."According to Kluckohn a value is a conception of the desirable and not something "merely desired". Values are defined as something which are desirable and worthy of esteem for their own sake. Values are part and parcel of philosophy. Hence, aims of education are naturally concerned with values. Each educational goal, whether originating in a person, a family, a community, a school or an educational system, is believed to be good.

Education is the basic tool of human development. Development of innate abilities, increment in knowledge & arts and behavioral changes

are brought about in humans by education only and he is made a civilized, cultured and able citizen. Word education is made by adding suffix "a" in the Sanskrit stem Shiksh. meaning of Shiksh is to learn and teach. Hence, meaning of Shiksha is process of learning and teaching. If we consider English word of education for Shiksha, then it also means the same. Education word is made of Latin word Educatum, which is made of same language words a (E) and Duco. A means internal and Duco means to progress, hence education means to improve internal ability of children externally.

Swami Vivekananda considered human as complete from birth and emphasized on letting him realize this totality with help of education. In his words— Education is manifestation of perfection inherent in human. Mahatma Gandhi has given equal importance to body, mind and soul. In his words "By education I mean an all-round drawing out of the best in child and man-body, mind and spirit". Greek philosopher Plato also accepted the importance of body and soul. As per him "Education consists in giving to the body and soul all the perfection to which they are susceptible". Disciple of Plato, Aristotle stressed on the physical and mental development of human. He believed that only with right development of body and mind, one can feel the soul. He defined education as "Education is the creation of a sound mind in a sound body" Materialistic philosophers only consider physical life as truth. As per them, final objective of human life is to lead a happy life and it is imperative that human should be healthy from body and mind and be equipped with resources of organic consumption. They want to perform this job by education. As per materialistic philosophers "Education is that which enables human to lead a happy and content life".

Human Values

Human values are defined as those values which help man to live in harmony with the world. Values that may be included in the general definition of human values are love, brotherhood, respect for others — including plants and animals — honesty, sincerity, truthfulness, non-violence, gratitude, tolerance, a sense of responsibility, cooperation, self-reliance, secularism and internationalism.

However, education in human values takes a holistic approach to educating the child and recognizes five values as an integral part of the human being (Majmudar, 1998). These values are recognized by all major

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religions, adopt a multi faith approach, allow and encourage each child to follow his or her faith, and are simply conducive to application in diverse cultural conditions. These five fundamental human values are Truth, Right Conduct, Peace, Love and Nonviolence. These fundamental human values are central to all cultures and ages, be it in the fields of religion, philosophy, ethics or law. They contain mankind's deepest moral aspirations and form the basis of our lives as individuals and as societies. An educational system based on human values helps students to develop a holistic understanding of body, mind and soul. They learn that true happiness can only be found within, not in the ephemeral outside world. (Sri Sathya Sai World Foundation, 2007).

Truth: True happiness is only possible, when we realize, who we really are. Throughout the ages philosophers have stated that beyond the individual, egocentric self, there is a deeper reality and a higher self, which is our true being. This universal truth can be expressed in many ways and be explained by different names and forms, but ultimately it leads to the realization that everything is permeated by the one truth. The search for truth requires discernment, intuition and introspection. The highest truth is unchangeable in the past, present and future.To practice truth means cultivating truthfulness, honesty and sincerity, self-analysis and purity, accuracy and fairness, fearlessness and integrity.

Right Conduct: Right Conduct has its roots in the Sanskrit word 'Dharma'. This expression cannot be translated literally. It covers ethical guidelines, ethical behaviour and moral righteousness. The saying "Do good, see good and be good" captures the essence and intent of this value. It is rooted in attitudes and habits inculcated from early childhood that mature into respect and adherence to the duties and responsibilities that come with one's life circumstances.

Peace: Everyone wants and seeks peace. Lasting peace cannot be found in the material world. Peace requires the capacity for introspection and self-awareness. Self-awareness enables one to become mindful of his or her thoughts, words and deed. When self-awareness becomes a habit, the individual begins to monitor and modify the habitual patterns that interfere with inner peace. True peace requires an inner balance regardless of profit or loss, success or failure, pain or pleasure. To calm the mind and open the heart are essential steps to achieve this peace.

Love: The human value of love can best be expressed as the all-pervading life energy. In other words, this value has nothing to do with emotion, passionate feeling, desire or attachment. Love refers to something much deeper and more fundamental in the human nature. It is being selfless and detached from mutual expectations. All major religions emphasize the importance of love. It is kindness, caring, empathy and compassion.

Nonviolence: Nonviolence is expressed, when all the human values are understood and practiced. Nonviolence is the state of mind in which one recognizes the unity within the apparent diversity. It manifests itself as a non-violation of the laws of nature and respect for law and order. Nonviolence requires restraint from consciously doing harmful actions, whether it is against oneself, others or nature as such. If the ethical principles of nonviolence are embraced as a means to world peace – then we can find global harmony.

These five values define five aspects of the human personality: the intellect, the physical, the emotional, the psyche and the spiritual. Each of these five aspects corresponds to one basic human value. For instance, the intellect aspect is related to truth, the vital or emotional aspect relates to peace, the psychic relates to peace, physical aspect related to the right conduct and finally spiritual aspect relates to nonviolence or more properly non-violation (Sri Sathya Sai World Foundation, 2007).

We can relate the five human values to the three levels of consciousness: the conscious mind, the subconscious mind and the super conscious mind. One must realize that we are not just a body, but we also have a mind, which is very important in the learning process. The human values based teaching / learning concept starts with the interaction with the environment. Human values are integrated into all subjects so as to bring about peace and calmness of the mind which will prepare the learner for the journey within. When the conscious mind is raised towards the super-conscious mind, then knowledge and wisdom will be drawn out from within (Sri Sathya Sai World Foundation, 2007).

The following is the basic principle of the human values based teaching /learning (Sri Sathya Sai Central Council Malaysia, 1993):

i. Human values are an integral part of all subjects and all activities in the school and in the home. In fact, human values are an integral part of our life.

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ii. The five human values of truth, right conduct, peace, love and non-violence are one and cannot be separated.If one value disappears, then all the values will disappear. For example, if there is no love and compassion then the person does not think of others first but has become more self-centred. Thus, right conduct will disappear. The person will not feel peace when there is no love. When there is no peace, consciousness cannot be raised to the super-consciousness and so truth will disappear. Without peace, love, truth and right conduct, then, there will be violence.

iii. Human values cannot be taught; they have to be brought out from within the learner Transformation of the person cannot take place by mere teaching, but can be achieved through self-realization when the values come out from within the learner.

iv. In real life, everything is inter-related. Thus, a good learning experience is to have an integrated approach. In our daily life, we do not just have one value throughout the day. Thus, it would be a mistake to teach one value at a time.

v. Human values based teaching / learning gives the learner the ability to solve problems from various perspectives by giving varied inter-related experiences.

vi. Human values based teaching / learning opens up a wider world view for both the teacher and learner making the learning process much more interesting.

Developmental Disability

Developmental disability is a diverse group of chronic conditions that are due to mental or physical impairments that arise before adulthood. Developmental disabilities cause individuals living with them many difficulties in certain areas of life, especially in "language, mobility, learning, self-help, and independent living". Developmental disabilities can be detected early on and persist throughout an individual's lifespan. Developmental disability that affects all areas of a child's development is sometimes referred to as global developmental delay. The causes of developmental disabilities are varied and remain unknown in a large proportion of cases. Even in cases of known etiology the line between "cause" and "effect" is not always clear, leading to difficulty in categorizing causes. Genetic and environmental factors have long been implicated in

the causation of developmental disabilities.The most common developmental disabilities are:

➢   Intellectual Disability

➢   Specific Learning Disability

➢   Autism Spectrum Disorder

Intellectual Disability: Intellectual Disability (ID), also known as Mental Retardation (MR), is a generalized neuro-developmental disorder characterized by significantly impaired intellectual and adaptive functioning. It is defined by an IQ under 70, in addition to deficits in two or more adaptive behaviours that affect every day, general living. According to RPwD Act 2016, Intellectual disability, a condition characterised by significant limitation both in intellectual functioning (reasoning, learning, problem solving) and in adaptive behaviour which covers a range of every day, social and practical skills.-

Intellectual disability becomes apparent during childhood and involves deficits in mental abilities, social skills, and core activities of daily living (ADLs) when compared to same-aged peers. There often are no physical signs of mild forms of ID, although there may be characteristic physical traits when it is associated with a genetic disorder (e.g., Down syndrome).The level of impairment ranges in severity for each person. Some of the early signs can includes; delays to achieve milestones in motor skills development; slowness learning to talk, or continued difficulties with speech and language skills after starting to talk; difficulty with self-help and self-care skills; behavioural and social problems and difficulty in understanding and following social rules. These children face difficulty in displaying socially appropriate behaviours in public places due to significant limitations in intellectual functioning and adaptive behaviours. They also lack inferential and experiential learning of values from home, school environment and society due to lack of discriminatory behaviours between observed and good manners.

Specific Learning Disability (SLD): As stated in RPwD Act 2016, "Specific Learning Disabilities" means a heterogeneous group of conditions wherein there is a deficit in processing language, spoken or written, that may manifest itself as a difficulty to comprehend, speak, read, write, spell, or to do mathematical calculations and includes such conditions as perceptual disabilities, dyslexia, dysgraphia, dyscalculia,

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dyspraxia and developmental aphasia. Common types of Specific Learning Disabilities: Perceptual Disorders, Dyslexia, Dyscalculia, Dysgraphia, Dyspraxia, Aphasia and Non Verbal Learning Disability. Children with specific learning disability specially Children with Non Verbal Learning Disability exhibits some common characteristics such as they has trouble recognizing nonverbal cues such as facial expression or body language; shows poor psycho-motor coordination; clumsy; seems to be constantly "getting in the way," bumping into people and objects; using fine motor skills a challenge; needs to verbally label everything that happens to comprehend circumstances, spatial orientation, directional concepts and coordination; often lost or tardy; has difficulty coping with changes in routing and transitions; has difficulty generalizing previously learned information; has difficulty following multi-step instructions; and asks too many questions, may be repetitive and inappropriately interrupt the flow of a lesson.

Autism Spectrum Disorder: Autism spectrum, also known as Autism Spectrum Disorder (ASD), is a range of mental disorders of the neuro-developmental type. It includes autism and Asperger syndrome. Individuals on the autistic spectrum often experience difficulties with social communication and interaction and may exhibit restricted, repetitive patterns of behaviour, interests, or activities. Symptoms are typically recognized between one and two years of age. Long-term problems may include difficulties in performing daily tasks, creating and keeping relationships, and maintaining a job.

As per RPwD Act 2016,"Autism Spectrum Disorder" means a neuro-developmental condition typically appearing in the first three years of life that significantly affects a person's ability to communicate, understand relationships and relate to others, and is frequently associated with unusual or stereotypical rituals or behaviours.Some common characteristics of ASD are; difficulty in communication skills, social skills, thought and behaviour and sensory processing; short Attention Span & Poor imitative skills; difficulty in comprehension; challenge with social environment of the school; conventional behaviour management techniques may not work; poor auditory learners and reading comprehension; difficulty in generalizing things and concepts; lack of motivation; may not comprehend academic concepts taught; and difficulty in understanding / adhering to behaviours necessary for academic learning etc.

Education of Children with Developmental Disability

Reviewed literature and above discussion clearly indicates that value education and training is needed for healthy development of body, mind and soul of CwID especially those with mild and moderated cognitive impairments. Due to the hidden nature of Specific Learning Disability and more focus on academic areas, value development is often not given priority in training and teaching activities of CwSLD in the classroom. CwASD due to problems in core triad areas often bear social consequences of discriminatory public attitude leading to isolation which impairs their value learning capacities.

Due to various cognitive, functional and behavioural deficits, children with developmental disabilities shows restricted learning and least socialization. Generally, they do not understand importance of human values and shows socially inappropriate behaviours. Special education and inclusive education playing an important role in uplifting children with disabilities in society and academic fields. By inclusive education, our society is trying to mainstream children with disabilities in education as well as improving their self-concept & self-confidence. This objective can be successfully achieved if it includes human value based teaching and learning educational system.

Conclusion

Education is capable of developing strong and abiding values. At all times, education has built on value-system, conducive to the development of physical, intellectual, moral and spiritual life. It activates the latent capacities of the individual, enabling him or her to recognize 'truth', 'duty' and 'goodness'. Value is really a forceful tool for the cultivation of social good, and, values are the very essence of human life! It is that system which aspires the people for leading good life. In reference to this a statement given by Radhakrishnan Commission (1948),"If we exclude spiritual training in our institutions, we would be untrue to our whole historical development", is absolutely right. Therefore, by value based teaching and learning, we can make children with developmental disabilities ready to learn and understand importance of human values such as love, brotherhood, respect for others including plants and animals, honesty, sincerity, truthfulness, nonviolence, gratitude, tolerance, a sense of responsibility, peace, cooperation, self-reliance, secularism and internationalism etc., and could make them useful human resource for nation.

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Education and Human Values

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Education can be considered as a means to impart general and specific information; teaching skills and most importantly inculcate values. The present system of education is almost wholly geared to the first, a little to the second and only marginally to the third (Burra, 2007). The neglect of ethical values, which should form the substratum of any good education, has led to ineffectual, decadent, empty learning. Burra describes in the article that it is the duty of every society to pass on the values enshrined in its scriptures and philosophical texts to each generation, in order, that the spirit of its culture lives on. This can be achieved only when education is value oriented. Education should be a process of acquiring true knowledge. In planning for good values and objectives, the teacher and student will have to cooperate and work together. The purpose of education is to strengthen character in the younger generation which is an answer to many of the problems that face people today. It can bring about a widespread renewal of individual commitment to an active life of principle and this renewal is imperative. Values like truth, right action, love, peace and non-violence include in a balanced way the profound moral insights of the great civilizations.

Today youngsters are confused because of the change in value system in the society and lead them to many dilemmas. Due to liberalization, industrialization and globalization rapid changes are occurring in almost all social sciences. The so called philosophical foundations of India are declining day to day with the country in a state of social turbulence, the goals and functions of formal education need to be reassessed and updated.

Values are principles, fundamental convictions, and ideals, standards of life which act as general guide to behavior or as a reference point in decision making. Values are beliefs about what is right and what is wrong and what is important in life. Value literally means something that has a price, precious, dear and worthwhile; one is ready to sacrifice for. It is a

set of principles which guide the standard of behavior. Values are desirable and held in esteem. They give strength to a person's character by occupying a central place in his life. It reflects ones attitudes, choices, decisions, judgments, relationships, dreams and vision.

According to T. Roosevelt, "To educate a man in mind and not in morals is to educate a menace to society." The supreme end of education is expert discernment in all things – the power to tell the good from the bad, the genuine from the counterfeit, and to prefer the good and the genuine to the bad and the counterfeit.

The Hindu vision of life gives four goals, ideals and core values for a better quality of human life. They are artha (economic values of wealth), kama (psychological values of pleasure), dharma (moral values) and moksha (liberation). These four goals embody the formulation of human values.

Right living is reached only through value education which only stands against cardinal sins as Mahatma Gandhi has cautioned us: "Pleasure without conscience; Politics without principles; Prayer without devotion; Education without character; Wealth without work; Science without humanity; And commerce without morality." The modern world is looking for peace in order to ensurethe survival of humanity. Many societies around the world have been entangled in horrifying internal and external wars that have killed many millions of people, devastated and displaced millions of children, youth, women and men, damaged culture, destroyed local economies and deterred development. In addition to the millions of deaths from violence and the effects of war such as from disease, millions of people have suffered the worst, most bizarre disgraces known to humankind: rape, mutilation, torture, child soldiering and revolutionary group terror. With the increase in incidence of crime, members of the society have started feeling more insecure, become fearful and more suspicious.

Objectives of Value Education

The following objectives of VE are identified: 1. Full development of child's personality in its physical, mental, emotional and spiritual aspects. 2. Inculcation of good manners and responsibility and cooperative citizenship. 3. Developing respect for individual and society. 4. Inculcating a spirit of patriotism and national integration. 5. Developing a democratic way of thinking and living. 6. Developing tolerance towards and

understanding of different religious faith. 7. Developing a sense of human brotherhood at social, national and international levels. 8. Helping children to have faith in themselves and in some supernatural power and order that is supposed to control this universe and human life. 9. Enabling children to make moral decision on the basis of sound moral principles

Need for Value Education

Mahatma Gandhi found that there is a great deal of moral degradation in the society. The main causes of moral degeneration are: Lack of respect for the sanctity of human life. Breakdown of parental control of children in families. Lack of respect for authority seen through the brazen breaking of the law and total disregard for rules and regulations, crime and corruption, abuse of alcohol and drugs, abuse of women and children, and other vulnerable members of society. Lack of respect for other people and property.

Types of Values

Values however are either innate or acquired. Innate values are our inborn divine virtues such as love, peace, happiness, mercy and compassion as well as the positive moral qualities such as respect, humility, tolerance, responsibility, cooperation, honesty and simplicity. Acquired values are those external values adopted at your "place of birth" or "place of growth" and are influenced by the immediate environment. Examples of acquired values are one's mode of dress, cultural customs, traditions, habits and tendencies.

Categorization of Values

There are a number of different categories into which values can be placed.

Personal values: Personal values are those you take for yourself and which constitute a critical part of your values and are apparent in attitudes, beliefs, and actions. Personal values may be prioritized, such as honesty then responsibility then loyalty and so on.

Social values: Social values are those which put the rights of wider groups of people first. This may include equality, justice, liberty, freedom, and national pride. These are often instilled into us when we were young.

Political values: Political values are ideological beliefs about the best way to govern a country or organization, for example through welfare, democracy and civic responsibility.

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Economic values: Economic values are those around money, and may include beliefs around ownership of property, contributing to the common good (taxes!), the balance of supply and demand and so on.

Religious values: Religious values are spiritual in nature and include beliefs in how we should live.

Value Education in India In the history of Value Education, we see rather a slow development of the system in India. In the 1980s, the government was more responsive to the needs of Value Education in our schools. Ancient India Value Education in India from the ancient times has held a prime place of importance. From the Gurukul stage the child not only learnt skills of reading and archery but more the philosophy of life in relation with its impermanence. Hence education in India was born of this vision to achieve one's experience in the absolute as a spark of the divine and in this process practice of one's duty accompanies the acquisition of knowledge. In the modern school system value education, was termed moral education or moral science. British were absolutely neutral in their policy towards religion and value education. CABE – (1943-46) emphasized spiritual and moral education. It was the responsibility of home and community. Committee on Emotional Integration (1961) pointed out that the science students should have at least some background of humanities; it opened that there should be a compulsory paper on India's cultural heritage. Education Commission (1964-66) recommended moral, social and spiritual values at all levels. UNESCO (1972) felt that the education system should promote values of world peace and international understanding and unity of mankind. National Policy on Education (NPE 1986) proposed readjustments in curriculum to make education a forceful tool to inculcate social and moral values; to eliminate obscurantism, fanaticism, superstition, illiteracy and fatalism

Bhagvada Gita

The Bhagavada Gita also referred to as Gita, is a 700- verse Hindu scripture that is part of the ancient Sanskrit epic Mahabharata. The context of the Gita is a conversation between Krishna and the Pandava prince Arjuna taking place in the middle of the battlefield before the start of the Kurukshetra War with armies on both sides ready to battle. Swami Chinmayananda writes, "Here in the Bhagavada Gita, we find a practical handbook of instruction on how best we can re-organise our inner ways

of thinking, feeling and acting in our everyday life and draw from ourselves a larger gush of productivity to enrich the life around us, and to emblazon the subjective life within us."

Few instances of teachings asserted in Bhagvada Gita (explained with help of different examples)

- "The lower self is your enemy, The higher self is your friend" (Gita, Chapter 6, Verses 5)
- "Let a man lift himself by his own self alone; let him not lower himself, for this self alone is the friend of oneself and this self alone is the enemy of oneself." (Gita, Chapter- 6 , Verses 5)
- "From anger [losing one's order] one gets illusioned and from illusion the memory gets bewildered. With the memory disturbed one loses one's intelligence and from that loss of intelligence one falls down." (Gita: Chapter- 2, Verses-63)

Quran

Quran is the central religious text of Islam, which Muslims consider the verbatim word of God(Arabic: **Çááå**ý, *Allah*). It is regarded widely as the finest piece of literature in the Arabic language. The Quran is composed of verses (Ayah) that make up 114 chapters (suras) of unequal length. The Quranic verses contain general exhortations regarding right and wrong and the nature of revelation. Muslims believe that the Quran is God's unfiltered message - teaching them how to lead a good life and become a better, more moral person.

Guru Granth Sahib

Philosophy of Guru Granth Sahib having universal applicability has much to add to bring peace on our planet. Guru Granth sahib is an inter-faith divine scripture. It explains a spiritual way of life for the entire mankind. Guru Granth sahib is both modern and rational. It is the collection of Hymns or Shabads and contains the actual words spoken by the Gurus and various other (more than twenty) Hindu and Muslim saints of India.

Bible

Bible is the sacred book of Christianity, a collection of ancient writings. The Bible addresses many basic issues of life and death, of the present and the future. Few examples of the teachings asserted in Bible are

- Depart from evil, and do good; seek peace, and pursue it. (Psalm 34:14)

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- For to be carnally minded is death; but to be spiritually minded is life and peace. (Romans 8:6)
- "Better a patient man than a warrior, a man who controls his temper than one who takes a city."(Proverbs 16:32 (NIV)
- "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly... (Titus 2:11-13)

Approaches to teaching Value Education

Broadly there are two approaches to teaching VE: 1. Integrated approach and 2. Curricular Approach.

Approach: is also known as indirect method. This is adopted by many public schools. In this approach, values are integrated and taught through various subjects and activities. For example, physical education imparts values of health, strength, agility, grace etc. Sports teach the values of courage, initiative, rapid decision, action, perseverance, leadership, self control, acceptance of failure and victory. Work Experience: Manual skills, utilizing materials, avoiding wastage, creativity, live in harmony with nature, appreciating art and music. Social studies: lives of great men will instruct on courage, patriotism, citizenship, civic sense, hard work, diligence etc. It also makes use of leisure periods, reading books on values, by organizing discussions and debate by eminent scholars. Further it is expected use the incidental method of relating the life of students to various events that take place in the surrounding. Further it depends on the morning assembly, celebration of festivals and other occasions to impart values.

Through value oriented teacher education, the challenge of teacher education to prepare teachers to take care of the holistic education of children can be resolved. New courses and professional programs are being developed by several institutions to enable value education to be integrated in the academic curriculum. National Council for Teacher Education (NCTE) is well aware of the challenge in providing value orientation to teacher education and has been conducting orientation programs on education in human values for teacher educators. Titles related to value education available from the NCTE web site are: *Education for Character Development; Education for Tomorrow*; *Report of the Working Group to Review Teachers' Training Programme*; *Role and Responsibility of Teachers in Building up Modern India*; *Gandhi on Education*; *Sri Aurobindo on Education*; and *Tilak on Education* (http://www.ncte-in.org).

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The role of Teachers in teaching and inculcating Values

The teachers have a great role to play. The following roles are significant: 1. A teacher has to function as an agent who stimulates, provokes, informs and sensitizes the learners with reference to value situations in life. 2. Through involving the learners actively in discussion, dialogue and practical activities, the teacher should make them think and reflect on human actions and events. 3. The teacher should also expose students to works of art, beauty in nature, and in human relationships and actions of moral worth, and develop their moral sensibilities. 4. They should help in creating an atmosphere of love, trust, cooperation and security in the school conducive to the development of high ideals and values. 5. They should possess the right qualities of mind and heart necessary for the pursuit of knowledge—love of knowledge, curiosity and desire to know, sincere desire to keep on learning and update knowledge, humility and honesty to admit ignorance. 6. They should have a sound social philosophy, characterized by social sensitivity, concern for social justice and human rights. It is essential that they carry out their professional obligations in accordance with the highest standards and ethics of the teaching profession. 7. The institutional processes in the training institution should help teachers acquire these capabilities by providing concrete situations and opportunities and actively involve them in appropriate learning experiences. 8. They should develop a nationalistic feeling among students. 9. Create an awareness about the problems of future specially those related to food, water, energy, environment, pollution, health and population. 10. Give equal importance to all students irrespective of caste, creed, sex and money.

Conclusion

Values education help students find their place in the world and build their self-confidence. Values in a school curriculum add a dimension to that promote holistic development of the students and benefits their academic achievement. Teachers feel a need to introduce experiential approaches to values education as a means to counter an overly cognitive national curriculum and to address issues of behavior, discipline and social attitudes.

Value Education is an important aspect of education affecting the students and the society as a whole. Many educators tend to take lightly the proper growth of students. Negligence will be detrimental to the well

being of our society on the whole. For adequate inculcation of values, educational institutions need to give support as well. As values are caught more than taught, the students need to grow up in an atmosphere of well being. The holy scriptures of Hinduism, Sikhism, Islam and Christianity uphold many universal human values. The need of the hour is to explore these values and incorporate these in education. The point is that most people pay little interest in studying religious texts with any real seriousness and that the many fascinating ideas within this holy Granth are unknown to most of the world.

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An Interpretation of Sexual Harassment in India

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Cruelty against women is a burning point of our Society. Sexual Harassment is one form of the cruelty of our Society. Indian Parliament has enacted many provisions in this regard. Sexual Harassment is a curse of our society. Sexual harassment infringes the fundamental right of a woman to gender equality under Article 14 and her right to life and live with dignity under Article 21 of the Indian Constitution

Sexual harassment is bullying or coercion of a sexual nature, or the unwelcome or inappropriate promise of rewards in exchange for sexual favors.[1] In most modern legal contexts, sexual harassment is illegal. As defined by the US EEOC[2], "It is unlawful to harass a person (an applicant or employee) because of that person's sex." Harassment can include "sexual harassment" or unwelcome sexual advances, requests for sexual favors, and other verbal or physical harassment of a sexual nature.

In the workplace, harassment may be considered illegal when it is so frequent or severe that it creates a hostile or offensive work environment or when it results in an adverse employment decision (such as the victim being fired or demoted, or when the victim decides to quit the job).The harasser can be the victim's supervisor, a supervisor in another area, a co-worker, or someone who is not an employee of the employer, such as a client or customer.[3] Sexual harassment is a form of illegal employment discrimination in many countries, and is a form of abuse (sexual and psychological) and bullying.

Harassment situations

Sexual harassment may occur in a variety of circumstances. Often, but not always, the harasser is in a position of power or authority over the victim (due to differences in age, or social, political, educational or employment relationships) or expecting to receive such power or authority in form of promotion. Forms of harassment relationships include:

> The harasser can be anyone, such as a client, a co-worker, a parent or legal guardian, relative, a teacher or professor, a student, a friend, or a stranger.

> The victim does not have to be the person directly harassed but can be a witness of such behavior who finds the behavior offensive and is affected by it.

> The place of harassment occurrence may vary from school, university, workplace and other.

> There may be other witnesses or attendances, or not.

> The harasser does not have to be of the opposite sex.

Langelan describes three different classes of harassers.[4]

> Predatory harasser who gets sexual thrills from humiliating others. This harasser may become involved in sexual extortion, and may frequently harass just to see how targets respond. Those who don't resist may even become targets for rape.

> Dominance harasser: the most common type, who engages in harassing behavior as an ego boost.

> Strategic or territorial harassers who seek to maintain privilege in jobs or physical locations, for example a man's harassing female employees in a predominantly male occupation.

Evolution of sexual harassment law in different jurisdictions

In India, the case of Vishaka Vs. State of Rajasthan in 1997 has been credited with establishing sexual harassment as illegal.[5] In Israel, the 1988 Equal Employment Opportunity Law made it a crime for an employer to retaliate against an employee who had rejected sexual advances, but it wasn't until 1998 that the Israeli Sexual Harassment Law made such behavior illegal.[6] In May 2002, the European Union Council and Parliament amended a 1976 Council Directive on the equal treatment of men and women in employment to prohibit sexual harassment in the workplace, naming it a form of sex discrimination and violation of dignity.

Legal Guidelines

The United Nations General Recommendation 19 to the Convention on the Elimination of all Forms of Discrimination against Women defines sexual harassment of women to include:

"Such unwelcome sexually determined behavior as physical contact and advances, sexually colored remarks, showing pornography and sexual demands, whether by words or actions. Such conduct can be humiliating and may constitute a health and safety problem; it is discriminatory when the woman has reasonable ground to believe that her objection would disadvantage her in connection with her employment, including recruitment or promotion, or when it creates a hostile working environment.

Sexual harassment in India is termed "Eve teasing" and is described as: unwelcome sexual gesture or behavior whether directly or indirectly as sexually colored remarks; physical contact and advances; showing pornography; a demand or request for sexual favors; any other unwelcome physical, verbal/non-verbal conduct being sexual in nature and/or passing sexually offensive and unacceptable remarks. According to the Indian constitution, sexual harassment infringes the fundamental right of a woman to gender equality under Article 14 and her right to life and live with dignity under Article 21.[7]

Indian Penal Code (IPC) Section 354 which deals with "assault or criminal force to a woman with the intent to outrage her modesty, and Section 509, IPC deals with "word, gesture or act intended to insult the modesty of a woman. In 1997, the Supreme Court of India in a Public Interest Litigation, defined sexual harassment at workplace, preventive measures and redresses mechanism. The judgment is popularly known as Vishaka Judgment.[8]

The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal**)** Act, 2013 is a legislative act in India that seeks to protect women from sexual harassment at their place of work. It was passed by the Lok Sabha (the lower house of the Indian Parliament) on 3 September 2012. It was passed by the Rajya Sabha (the upper house of the Indian Parliament) on 26 February 2013.

We have seen that after Nirbhaya Case, many provisions have been amended and inserted by the Parliament. I strongly support Verma Committee Recommendations in this regard. Nirbhaya Case verdict has been delivered with capital punishment; I hope that this judgment will be milestone in our modern era. I hope that sexual harassment will control after the enactment of the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act 2013.

Most Indian organization have not implemented the provisions after enactment of the Act, I hope that every organization will follow the Guideline of the every Enactment in this regard.

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An Exploration of the Structural Elements in Aravind Adiga's Novel :
The White Tiger

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In the present perspective, the technical appraisal of structural elements in Aravind Adiga's, *The White Tiger* examined and valued. Apparently, characters, setting, plot, conflict, point of view, narrative technique, and writing style, are seven key elements. The narrative techniques are in-distinguish and indiscriminative components of the novel and have their roots in its structure. The allegorical comparison of the idea and its form matches the story and its novel. The resemblance reminds one about the pair of thread and needle, where the absence of one makes other dysfunctional. Hence, Narratology, the art, and the science of weaving structure of a tale are the study of *Form* and Functioning of *Narrative*. Whereas narrative, identify everything that tells a story. The Narratological study is institutionalized and it needs minimum of two activities to form a Narrative.

The writing of this novel is in epistolary form and in the Omniscient Point of View and have a writer instead of a narrator. There is a close attachment between the narrator and the reader but in these tales, there is a complete lack of these feelings. This novel is the assimilation of multiple structural elements in its storyline. The central component of the structure of this story is well dugs in its labyrinths, illuminated behind the darkness inside its tale and is the soul in this novel. The story of this novel reflects the disparity of wealth that generates and accelerates immorality in society.

The structure is center on four aspects of narrative technique; narrator, vision, voice and time. The other aspects Adiga use to progress his narration through illustration and symbols such as Poster, Chandelier, Rooster Coop, White Tiger, etc. This makes the novel even without twist

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and suspense in the plot, very endearing and Avant-garde. Furthermore, without a tight plot, the novel still is razor-sharp. Adiga wrote this narrative in the style of Memoir and loosely based it, in the classical Russian formalist format.

Introduction

Aravind Adigapenned Man-Booker prize fiction, *The White Tiger.* There exist a worldwide review and the multiple numbers of research and critical studies on his written fiction. His work in the cited fiction is much analyzed, examine and literary appreciated by other eminent authors and intellectuals. His all four fictional works are about India and set in India. He portrays in the cited fiction much of the interior India from the outsider point of view, looking beyond multiple stratums of the Indian society. His view of the Society is ambiguous, translucent and colorless black. He peels off the intervening layers and underneath he traces out and elucidates the decay, decomposition, decline, and doom of the largest democracy that exists but is dysfunctional.

"An inclusive narrative structure provides the executive brain with the best template and strategy for the oversight and co-ordination of the functions of the mind."(Cozolino 12)

Classification of craft

The classification of the craft in creating writings divides it into two categories:

They are Narrative Elements and Literary Devices. The former term describes aspects of storytelling, while later refers to specific tools of language that can appear in any genre of writing. The basic elements of Narrative are setting, symbols, foreshadowing, flashback, axioms, verses, flash-forward, characterization, theme, plot, conflict, riddles and point of view. Whereas Literary Devices are consists of onomatopoeia, irony, understatement and parallel structure.

Exploration of the structural element in the cited fiction Narratology.

They are a vital building block of a discourse. Henceforth, Narratology is a crucial element of any writing. The Narratology defines by the Oxford dictionary of English as the branch of the knowledge or the criticism that deals with the structure and the function of the narrative and its themes, conventions, and symbols (Stevenson). Furthermore, the functions of the narrative are the technique used to progress the storyline. Hence,

Narratology is the study of the *Form* and the Functioning of the *Narrative* (Prince). Whereas the narrative, identify everything that tells a story.

This novel is an assimilation of multiple narratives. The central theme of the narrative embedded in the form of this novel, visible and illuminated behind the darkness of its perspective, though it is the soul of this novel. The context reflects the disparity of wealth that generates, propels and accelerates immorality in the existing social order. Moreover, caste division that subsists from many thousands of years in our social milieu flows like a perennial stream throughout the discourse. Meanwhile, the malaise of rampant corruption, poverty, illiteracy, unemployment, health service, and usury plagues the public, especially in the hinterland of interior India. The lame administrations, spineless leaders, cast and communal bigot populace, the feudal mindset of masses are the reason for the darkness in India.

"Your Excellency, that India is two countries in one: an India of Light, and an India of Darkness. The ocean brings light to my country. Every place on the map of India near the ocean is well off. But the river brings darkness to India—the black river".(*Ibid. 10)*

Styles of writing are the ornaments of a narrative and use to decorate the literature likewise a well-decorated bride. The style in literature is defined as the literary element that portrays the ways that an author uses words; his choice of expressions, vocabulary, lexis, figurative language, sentence structure, and arrangement. Moreover, it is a merger of all working together or in clusters to establish mood, images, and meaning in the text. In addition, style is also how the author illustrates events, objects, and ideas.

Literary Styles any author articulated speaks of the mind on his vision, his sensibility and view of the outside world in any genre and the form. Although the style is a proprietary mark of an individual author, it is not solely the product of the said author. It imbibes certain characteristics from the vast network of styles that precede and are parallel with the style of the said author.

"The author is not dead, but no author ever truly writes alone." (Barthes)

Individual style is a personal watermark of an author on his writings, how much he tries to avoid, his characteristics imprint although faint will press through his writings.

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The style of writing of any author is the fruit of his education, his readings of multiple kinds of literature and languages.

"Proper words in proper places make the true definition of style." (Swift)

Repetition

"They are the human spiders that go crawling in between and under the tables with rags in their hands, crushed humans in crushed uniforms".(*Ibid 51*)

"So 1 went looking, from house to house, house to house, house to house"(*Ibid.85*)

Hyperbole

"As soon as the gate was open, I dived straight at Stork's feet No Olympic runner could have gone in as fast as I did through those gates"(*Ibid.61*)

Paradox

"Just as I pierced his neck and his life hood spurted into my eyes. I was blind. I was a free man".(*Ibid. 126*)

"The great socialist himself is said to have embezzled one billion rupees from the Darkness, and transferred that money into a bank account in a small, beautiful country in Europe full of white people and black money".(*Ibid. 91*)

Characters

Characters are the people, animals, or aliens in the story. Readers recognize characters through their speech, thought, and action. They are figures in literary work.

E. M. Forster makes a distinction between flat and round characters. Flat characters are types or caricatures defined by a single idea of quality, whereas round characters have the three-dimensional complexity of real people

Flat characters in the said fiction

1. **The Great Socialist**

"An old trick I learned from the Great Socialist, just when his audience is yawning, he says "one final word", and then he goes on for two more hours" (*Ibid. 191pp.*)

2.   Vijay, the Bus conductor

"He was a born politician. He wore a red headband to show that he was one of the Great Socialist's supporters, and made speeches every morning in front of the tea shop" (*Ibid.58pp.)*

3.   Nepali, the servant

"The Nepali came to me with a grin on his face—the same fake servant's grin he showed to the Stork all day long. He told me that, since Ram Persad had left their service without a word, I would be driving Mr. Ashok and Pinky Madam to Delhi. He had personally—and forcefully—recommended my name to the Stork" (*Ibid 66pp.)*

Round characters in the said fiction

1.   Balram Halwai, the protagonist:

"The moment the Mongoose left, I swear, the skirts became even shorter.

When she sat in the back, I could see half her boobs hanging out of her clothes each time I had to look in the rear-view mirror. This put me in a very bad situation, sir. For one thing, my beak was aroused, which is natural in a healthy young man like me. On the other hand, as you know, master and mistress are like father and mother to you, so how can the mistress excite you?

I simply avoided looking at the rear view mirror. If there was a crash, it wouldn't be my fault" (*Ibid 83pp.*)

2.   Balram father

"My whole life, I have been treated like a donkey. All I want

"Is that one son of mine—at least one—should live like a man." (*Ibid 19pp.*)

3.   Ram Persad, the main car driver of M/s Stork.

"Now, this Mohammadan Mohammad was a poor, honest, hardworking Muslim, but he wanted a job at the home of evil, a prejudiced landlord who didn't like Muslims—so, just to get a job and feed his starving family, he claimed to be a Hindu! And took the name of Ram Persad" (*Ibid. 65pp.*)

4.   Characterization of Stork, Ashok, Mukesh, and Pinky, etc. are fully developed round characters.

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The setting of this fiction

The setting of this fiction categorically specified in two broad components, firstly it is in the Buddha circuit near Gaya in the interior of Bihar and second on the bank of the sacred river Ganges the lifeline of North India, a mark of divinity and life.

"India is two countries in one: an India of Light and an India of Darkness. ……………the ocean is well off. But the river brings darkness to India—the black river."(*Ibid. 14pp.)*

The geographical setting of plot is in Laxmangarh situated on the bank of river Ganges near Gaya, which Balram describes as dark side of India, is due to apathy of precedes and present ruling class that this divine place engulfs in societal maladies like poverty, illiteracy, casteism, and corruption and is materially, culturally and spiritually backward, dim and gloomy. The river Ganges is the lifeline of this place from the time life exists on its banks. The blind and heedless pollution, unplanned mining for sands, concrete and especially large and fast mushrooming of habitations on its banks, contaminated this very source of life. The indetermination and inaction of succeeding political leaderships and paralysis of subsequent administration attributes for decay and death of this great river. The frequent floods and monsoon dependent agriculture is the source of all malaise for this region. Therefore, migration originates from villages to metropolitan cities and gives birth to ghettos that are a hotbed of crimes in these cities.

Twenty-five hundred years ago, the great son of this soil, Lord Buddha, sought enlightenment in this very region and enlightens suffering humanity around the globe, and the process is still on. Ironically, the place that lights the mind of millions is now in darkness literally and metaphorically. While Lord Buddha is in-distinguished, incomparable, in-discriminated, and rarest white tiger, a champion for all humanity and for all times.

The White Tiger

The setting of 'The White Tiger' is perfect in itself; the white tiger is a mutated version of the 'Royal Bengal Tiger' and is the symbol of Potency, Power, and Peculiarity. They belong to the family of the predator, to quench his hunger, he preys on his weaker cohabitants, but he is not criminal, whereas this is his innate eating habit as he designs to be carnivorous in the natural chain of food.

"Now, being praised by the school inspector in front of my teacher and fellow students, being called a "White Tiger," being given a book, and being promised a scholarship: all this constituted good news, and the one infallible law of life in the Darkness is that good news" (*Ibid.22*)

"It would, in fact, take a White Tiger. You are listening to the story of a social entrepreneur,"(*Ibid. 104)*

Narrative Techniques

"It is through the narrative we make sense of our world" (Sim).

Narrative technique discerns amid the story and the discourse. Whereas, the story is a series of measures and the discourse organizes system for presentation of the measures.

"The purpose of a narrative is to present us with complexity and ambiguity."' (Turo)

A Narrator is a vehicle to transport the narrative to its readers and has various ways to express it. He might spot it on the temporality and the causality or through focusing on an event. This Focalization shifts the course of the narrative as it depicts through the will and the imagination of the narrator. The focalization stratagem is four-dimensional for a narrative vis-a-vis narrator; his sight (he sees), his comprehension (he understand); his conscience (his virtue) and his expression (he speaks). Moreover, the narrator speaks in a language, whereas words from his mother tongue weave with the Indian English dialect to create a mantle of the reality around in the fiction.

The in-ditto, description of the various pillars of Narrative Technique became imperative in the present context:

Flashback: The narrator in the current context depicts the past sequence of events in the storyline. In Aravind Adiga' 'The White Tiger', the Balram Halwai wrote seven letters to the Chinese Premier describing the past events of his life from childhood up to he becomes the entrepreneur.

Flash-forward: The narrator in the current context reports the events onward in the time.

Symbolism

The Symbols are very effective tools to move far ward the narrative, meanwhile asserts and avow the contextual continuity. The authors are at

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liberty to use the symbols as the foundation of the flowery language that is quite common in European literature. Symbolism signifies the use of symbols to represent the ideas, views, thoughts, and characterize their meanings that are different from their literal logic and constitutes a cipher intelligence to progress the narrative.

In general, there exist various objects identify as the symbols; that is independent of their context in which they materialize but their meaning shifts according to variation in the cultures:

➢ The dove stands for a good omen, peace or humanity.

➢ A red rose symbolizes friendship, love or romance.

➢ Red color signifies the danger or bravery.

➢ A Black color denotes the darkness, evil or death.

➢ A ladder correlates a link between heaven and the earth or progress or rise.

➢ A broken mirror is a symbol of misfortune or separation.

Verse

The verse of poetry is a noteworthy tool that helps in the unimpeded flow of the syuzhet and decorates it. A large number of accomplished authors reap the benefit of this tool, such as J.K. Rowling's and Aravind Adiga's, etc.

Axioms

The axiom from Standard English and of native tongue plays a very important role in the writing of fictions; the modified idioms, hybrid, or newly constructed proverbs are all engines of the Narration.

The Narrator

The narrator of a story can be a character in the story or a non-participant. The POV in a story is the bearing of the narrator vis-à-vis the story. The narrator is a partaker in the story, more likely the POV is the first person, as he witnesses and interact with the events and other partakers directly. In the non-participant narrator, the POV is the third person and the events perform and progress in the Narrator's absence.

Point of View

POV, is the vantage point of a narrator to makes focus on an event. Its derivative is the first person POV, here the author writes everything

from the POV of the main characters. In another derivative, the third person POV, the author takes liberty in using the characters' name or its pronoun, to express and progress the narratives. The most significant derivative of POV is Omniscient; the solo protagonist tells the entire narrative in first person expressing himself as all-knowing (Omniscient).

There is more than one, dimensional perspective, that exists for each story, hence, there can be multiple POV in the single work of literature. The most use POV in novels:

a. First-person singular ("I")

b. Third-person ("he" or "she")

c. Other variants based on these two types of POV.

However, there are other variants based on these two types of POV.

Plot

The major events that move action in a narrative are the sequence of major events in a story, usually in a cause-effect relation. The plot in cited fiction is linear without any twist or turn, the narrative jumps from one event to another like a roller coaster or a bumpy train rides from one station to another. The editing is razor-sharp, deep, affinitive. The writing of this novel is in epistolary form, episodic and non-chronological. The protagonist writes seven letters to the Chinese Premier, who is to visit Bangalore. These letters write in the Omniscient Point of View and have a writer instead of a narrator. There is always a close attachment between narrator and reader in this kind of writings but in current fiction, there is a complete lack of these feelings.

The Core intelligence of narrative in this fiction flows hidden like a subterranean river throughout the entire discourse.

This novel is an assimilation of multiple narratives. The central theme of the narrative embeds in the form of this novel, visible and illuminated behind the darkness of its perspective, though it is the soul of this novel. The context reflects the disparity of wealth that generates, propels and accelerates immorality in the existing social order. Moreover, caste division that subsists from many thousands of years in our social milieu flows like a perennial stream throughout the discourse. The amalgamation of these cited critical factors makes this concoction (*The White Tiger*) a very high degree of explosive. Aravind Adiga researched, inked and blasted this literary bomb on the global horizon that earns him a name,

fame, worldwide acclamation and won him a man-booker prize. Moreover, in this plot Balram, the protagonist reveals his mind, through his letters address to Chinese Premier, who is a very ruthless, brutal and despicable person but Balram is affectionate to him, therefore he lets his guard down and admits his brutal crime of homicide. Furthermore, he rationalizes his felony without any remorse or regret. This element adds a new dimension to the character of the antihero in the vast canvas of the Indian literary world.

Conclusion

Author metaphorical perception of *The White Tiger*

I thoroughly explore the structure and its element in the cited fiction and concludes that Adiga creates present fiction as ametaphorical perceptive and depicts it in the narrator's perception of the novel. Laxmangarh and its vicinity perceive as a Jungle while Delhi as an urban Jungle. In Laxmangarh, the Buffalo, Wild Boar, Stork, Mongoose, and Raven subjugates other inhabitants of the Jungle. There are animals, birds, tall trees, small trees, creepers, shrubs, wild grass, and ponds with the aquatic creature in most Jungles. The Prey and Predators co-exist without any chaos or plan and only strong dominates and suppressed there whilst subdued are on their mercy. Each of the submissive struggles for his own survival and only fittest survive. In this jungle, the narrator is the White Tiger an omniscient rare and strong so he wants to survive even at the cost of his kiths. Adiga a Diaspora author and journalist of Time magazine belongs to develops world so he depicts India as a kind of jungle and reveals this dark humor.

Adiga speaks through the protagonist Balram Halwai, all his non-human, felonious, horrible,awful, and animal activities reciprocates only one minute worth of the liberty. Now, as the scot-free criminal, he took himself the name of his murder victim, Ashok Sharma. Adiga packs up the plot on the propitious proclaim that Balram Halwai alias Ashok Sharma, pines to procreate.

"My father sat panting against the mural of the Lord Buddha surrounded by the gentle animals. When he caught his breath, he said "My whole life, I have been treated like a donkey. All I want is that one son of mine—at least one—should live like a man." *(Ibid. 19)*

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A Study of efforts made by NCTEfor the Developmentof Human Values in India

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The development of knowledge and skills is considered as the core objective of education system, but in fact the most important objective of education is the development of values and awareness for better use of knowledge and skills. The post-Independence period in history of Indian Education is the most important and fully responsible for present scenario of our society. Right from the beginning till now various efforts have been made by the Indian government not only to enhance the development of nation but also to inculcate human values among citizens for sustainable development of our country. It is evident that during last seventy years the development in all spheres of life in our country has been diluted due to deterioration of values among citizens. The researcher is inspired for this study due to a rapid increase of deterioration of values in India. It may be the result of various other changes invading the social scenario of our country but the root of all cause is education especially teacher education which seems to be ineffective in training such teachers who would have been able to combat impact of other causes and save our society from their adverse effects. The proposed study is a descriptive research in nature so a secondary data based descriptive analytical research methodology is being applied by the researcher. The researcher has focussed only on prime national organisations which are exactly leading our teacher education to analyse the efforts made by this national resource of value education i.e. National Council for Teacher Education (NCTE). The study concludes that attention should be paid for making training programme more effective with reference to value orientation of our trained teachers, then only India will get its glorious past live through our schools and suggest that any reform in school education regarding the methodology of value education should be made after training pre and in service teachers in this regard. Values development is absolutely practical

aspect of life so efforts should be made to enhance practical aspects of school life rather than paying attention towards theoretical.

Introduction

A nation is as developed as its human resources.The education system is the back-bone of every nation as it is responsible to provide worthwhile human resource for its sustainable development. Now-a-days there are various global challenges in human relations such as depletion of human values, increasing terrorism, corruption, poverty and so many. The only solution is the education system of every nation which should be able to develop such human resources who can easily combat with all problems of human world to provide them peaceful place to reside. One can say that each and every country wishes to have such an education system which may not only be responsible for its economic development but an all-round development of values too so that their progress may retain for future leading to a well-defined sustainable development.For maintaining a nation's achievements it is essential to pay most of its attention towards its next generation. If it is neglected a Nation can never retain its powers and will soon lose its all strength. It clearly depicts that the deterioration of values within society is not the result of something recent but is the ignorance for a long period. Not only our country India but almost whole world is facing values deterioration in all sphere of life leading to a difficult world to reside for our next generation. Education has been considered a key factor for national development and building a sensible humane society.

A Brief History of Indian Education

India is the country of richest past. The original Indian education system comprises of ancient Vedic period followed by Buddhist period. Takshashila and Nalanda were the top ranked universities and were the prime proud of this country. Due to being rich in its education system it was also enjoying the most prosperous status in the world i.e. being titled as the Golden bird. This time was the witness of highly self-reliant and value laden citizens in Indian history, but their bravery was affected in Buddhist period, which later on deteriorated continuously. Irony of the fact is that this status was responsible to attract number of invaders from all over the world. It is a historical fact that the first attempt of all of them was to ruin the education system of this country. It is well-known that the fire of Nalanda University and its library by invader Moh. Gajnavi ended in more

than six months. Most of them were very barbarous having only intention of loot but the third generation of Mughal period changed their focus from loot and going back to conquer all the territories and have a permanent settlement in this country. Now India was ready to face a new system of education called Mughal or mediaeval period of education. This period of education was mainly focussed on change in faith of people. This whole period has witnessed various wars between Mughal emperors and the local kings so could not experience the richness of well-defined education system leading to a ditch between rich and poor. Emperors were busy in enjoying the wealth of the country showing less attention towards development of solid education system for sustaining the wealth of nation so once again attracted the invasion from whole Europe i.e. Portuguese, France, Dutch, and finally British. A big hammer stroke for Indian education was resulted through Mekale Minute where he cunningly declared this country an absolute zero in the field of science and literature while they were developing themselves with the help of discovery of zero and decimal of this country. British also attacked the education system to enhance the babu culture.They destroyed all fundamental vocations and their education so that they could sell their readymade goods in this country to earn more profits resulting into complete breakdown of Indian cottage industry. The ditches between poor and rich were changed into valley. They also brain washed the mind of people of this country with a feeling of superiority in English speaking and inferiority in speaking Indian languages which is still evident in our culture. The education of pre independence period was totally in the hands of British therefore it was less concerned with the progress of nation in the field of self- reliance and values. Inspite of all these adversities India got freedom with the help of sacrifice of its blood which was still full of patriotic values received from their own ancestors.The post-Independence period in history of Indian Education is the most important and fully responsible for present scenario of our society. Right from the beginning till now various efforts have been made by the Indian government not only to enhance the development of nation but also to inculcate values among citizens for sustainable development of our country.

Statement of the study

A Study of Efforts made by NCTE for the Development of Human Values in India.

Review of related literature

The review of studies related to value education will be very beneficial to pinpoint the study. Here are some related studies in this regard:

In a study titled "Values in Teacher Education: Issues and Challenges" Singh Surjeet, Rajasthan, emphasised that to inculcate values the necessary curriculum and skills are required for a teacher educator. The role of the educators become more challenging & rewarding, in terms of the inculcating the values among the learners. The proper assimilation of these values by a teacher educator can be done through their positive role and prescribed means. Researcher addressed the issue of teachers' training for value education to inculcate values for betterment of the next generation education.[1]

Another study titled "Teacher Education and Role of Teacher Educator in Value Education" by Kaur Kuldeep and Nagpal Balwinder, Jalandhar, has also emphasised the importance of value education for teacher education According to the researcher The quality of a teacher is utmost importance to nourish the valuable standards of learning. Values can be imbibed by teacher educator through their ethics and talk and walk approach. The Research also discusses the necessary curriculum and skills required for a teacher educator to inculcate values. The proper assimilation of these values by a teacher educator can be done through their positive role and prescribed means.[2]

A study of report of the committee on "Integration of Cultural Education in School Curriculum" by Central Advisory Board of Education Ministry of Human Resource Development, Government of India, clearly envisaged that our society is seriously suffering with diminishing moral values and the growing intolerance among communities, castes and groups that make up our great nation. It was in this context that the reconstituted CABE's Committee of 'Integration of Culture Education in the School Curriculum' was given the rather broad mandate: to look into the 'what', the 'why' and the 'how' of inculcating cultural values through the School Curriculum.[3]

In a study titled "Evaluating the Impacts of Value Education: Some Case Studies," Singh Amardeep, New Delhi, has also envisaged that inculcation of values among the students can play a very important role by shielding them from negative influences which may be caused due to present day gross consumerism and an aggressive rush for self-fulfilment.

Value education forms a part of the curriculum in different educational settings across the globe. Countries like India, Australia and Singapore lay a strong emphasis on imparting value education through well-defined curricula and syllabi. In this paper the researcher has analysed the impact of value education on the academic performance of the students as well as the overall environment of the academic institutions where value education programmes have been explicitly put into practice. The research also addressed an important question: Can the impact of values education on teaching and school ethos, as well as student achievement and behaviour, be tested empirically and observed reliably? The observations of the report indicated the profound potential of value education to transform the learning environment, ethos, coherence and inclusiveness of a school and stimulate student social development by strengthening relationships between students- students and teacher-student.[4]

A study titled "Value Education" by Joshi H.O. Rajkot,has emphasised the importance of value education in 21st century. The researcher argued that education in 21st century should aim at helping students and citizens to live together harmoniously irrespective of sex, caste and creed. Value-oriented and value-based education is very essential to live in the responsive society. The researcher explored the concept of value and value education.This research highlights philosophical, historical and sociological background behind the subjectsand researches related to the field and depicts that National Resource Centre on Values Education (NRCVE) at NCERT in India and Living Values Education Program (LVEP) at international level in 74 countries, the research-activities for values education are in progress. Value-based education has centre-stage in recent efforts by the Government of India and at world level to reorient the education system.[5]

Another study showing the reason for increasing crime rate in India by Shankalia U. and Kannappam M. envisages that crime rate is growing in India. Crime is also found in numerous forms such as organized crime including drug trafficking, shooting, concealing, extortion, and murder, fraud, human trafficking. Several other criminal activities result in political violence, religiously impelled violence, terrorism, and abduction. The opposite sort of crimes includes homicide, robbery, assault etc. Corruption may be an important drawback that is being faced by the country. The

research concluded that India has witnessed fast socio-economic changes since independence. Varied establishments are created and recreated due to structural and cultural changes over the past six decades. White-collar crime has acquired new dimensions. Political institutions have modified very quickly and cultural norms haven't kept pace with them. Hence, there's a "cultural lag" in today's India leading to increased crime rate.[6]

Thus review of literature isclearly questioning the education system of the country and highlights the need to understand root of value education i.e. Teacher Education of the country through studying the process of developing value laden teachers to serve in schools of our society.

Need and significance of the study

A popular proverb "as you sow so shell you reap" is an absolute truth in all sphere of life including education. After independence we mostly followed the British education system which was intentionally made ineffective for the development of values and self-reliant personalities. If today we are facing very slow in technological advancements together with deterioration of social and cultural values then we may find the root cause of this sorry state in the analysis of our past education system as well as our teachers training system which appear to be inefficient in developing value laden teachers for the society. The most effective wealth of any nation is its human resource, which always results through a well-practiced education process. In India we may find various well-defined education commissions, policies, institutions but still can experience a clear miss-match between theory and practice. The teachers education and training was the most needful area of focus throughout but it remained a part of whole education system and was looked after through NCERT till the emergence of statutory body i.e. NCTE in 1995. It was expected that teachers training programme will include such efforts and activities which will be capable to develop all-round personality of a teacher to serve our country's education.Now after directing country's teachers' education for about two and a half decade there is a need to analyse the real picture depicting the practical aspects of efforts made by National Council for Teacher Education to find the cause of mismatch between theory and

practice in our school education and deterioration of human values amongst youth. The researcher is inspired for this study due to a rapid deterioration of values. Though this picture may be the result of various other causes invading the social scenario of our country but the root solution of all problems lies in true education which is practicable only through well trained and value laden teachers. So it is a needful and significant area to study the efforts made by National Council for Teacher Education (NCTE) for the development of human values in India.

Research methodology

The proposed study is a descriptive research in nature so a secondary data based descriptive analytical research methodology is being applied by the researcher. The secondary data related to efforts made by National Council for Teacher Education (NCTE) has been collected and analysed in the light of their implementation and effect on society.

Analysis and interpretation of Data

In India's education system all national resources for value education may be identified in the form of various educational commissions such as Secondary Education commission 1953, Kothari Commission 1964, New Education Policy (NEP) 1986, Acharya Ram Murti committee 1992, National Curriculum Framework(NCF) 2005, National Education Policy 2016(NPE) together with various educational bodies and institutions such as Central Advisory Board of Education (CABE), National Council of Educational Research and Training (NCERT), Central Board of Secondary Education (CBSE), National Council for Teacher Education (NCTE), National Institute of Educational Planning and Administration (NIEPA), University Grants Commission (UGC), All India Council for Technical Education (AICTE), Indian Institute of Technology (IIT), Indian Institute of Management (IIM), Indira Gandhi National Open University (IGNOU), National Institute of Open Schooling (NIOS) and other autonomous organizations and other institutions which collaborate with and assist NCERT in development of the National Resource Centre's activities. To analyse the efforts made by NCTE for the development of human values in India the researcher has focussed only on prime national organisations related to teacher education in the country i.e.National Council for Teacher Education (NCTE).

National Council of Teacher Education (NCTE)

After analysing the importance of value education in our schools it becomes very essential to explore the efforts made by NCTE for training of teachers to inculcate values through their core training programme. Unless and until our teacher's training system will not be tuned with various recommendations one cannot get desired result within time. Before we go in deep one should know the brief journey of teachers training programme of the country. The National Council for Teacher Education came into existence as a statutory body in pursuance of the National Council for Teacher Education Act, 1993 on 17th August 1995. Before this, it was an advisory body for the Central and State Governments on all matters pertaining to teacher education, with its Secretariat in the Department of Teacher Education of the National Council of Educational Research and Training (NCERT). The main objective of the NCTE is to achieve planned and coordinated development of the teacher education system throughout the country, the regulation and proper maintenance of Norms and Standards in the teacher education system and for matters connected there with. It is the expectation of this council that the trained teachers throughout the country will provide learning experiences for holistic development of mind, body, intellect and emotions of students in their very sensitive age to empower them to face the harsh challenges of life. So the task of teacher education is to prepare such teachers who can take care of the holistic education of children. So council also advocate the requirementof value oriented teacher education.

The former chairperson of NCTE Prof. A.N.Maheshwari has suggested that value orientation of teacher education should be inseparably integrated within the core course of teacher education just like naturally sweetened milk. In his words "The country needs teachers with vision-as good teachers make good schools and a good nation. Teachers are the real masons who lay the foundation of the nation. They can make or unmake a nation. Teachers have to be competent and be committed to their task of nation building by developing values in the future citizens."[7] With such vision NCTE has made efforts to produce multimedia resource materials on education in human values and conducted

orientation programmes in the field of value education for teacher educators. Not only this "NCTE also provides CD-ROMs containing outcomes of such programmes and make these publications available online through its website some examples are- Education for Character Development; Education for Tomorrow; Report of the Working Group to Review Teachers' Training Programme; Role and Responsibility of Teachers in Building up Modern India; Gandhi on Education; Sri Aurobindo on Education; and Tilak on Education. The titles of some publications are New Education for New India, Integral Education of Sri Aurobindo, Jeevan Vigyan and Teachers as Transformers"[8]besides this NCTE has also contributed to the Scheme 2003 launched by Ministry of Human Resource Development to enhance value education. This was known as the Scheme of Financial Assistance for Strengthening Education in Human Values (EHV). NCTE was involved in the training of pre-service teachers in Value Education to make teacher's training aligned with value education. The scheme focussed on core universal human values e.g. Truth, Peace, Love, Righteous Conduct and Non-Violence and the Values enshrined in the constitution of India.[9]

Broad Objectives of the New National Policy on Education, 2016 also emphasised that "National Education should foster peace, tolerance, secularism and national integration to foster greater understanding of diversity, rich heritage, glorious past, great traditions and heterogeneous culture.Recently Modi Government initiated to rollout uniform value education for schools in 2019-20 session for which government has declared that "Both- the teacher's appraisal and the student's report card will factor in value education and 'outcomes' will be measured through an assessment design that is 'spiral and compulsory in nature'. Schools will further also be accredited on the basis of implementation of value education from 2019-20 sessions. The National Council of Teachers Education (NCTE) will train teachers in value education components to "re-affirm their commitment" to promoting values amongst students and "uphold the core Constitutional values in their own lives and become effective facilitators to inculcate the same in their students"[10]

All above discussion clearly depicts that our country is committed for

value inculcation among youth and is regularly initiating various efforts and schemes in this regard. Now the question arises that why all these efforts are being diluted in their implementation and are not showing the expected intensity? Why crime rate is regularly increasing in the country? Why people don't show respect to national wealth? Why are they lacking social values, respect for elders and women, what is the cause of increasing corruption and most alarming fascination for terrorism. After analysing the facts researcher came to some concrete conclusions and suggestions in this regard.

Conclusion and Suggestions

All above discussion clearly depicts that NCTE has continuously made various efforts for inculcation of values among would be teachers, but with much variation in methodology of this process with regard to other educational organizations. One cannot find a uniform pattern of values inculcation through them. Sometimes it was added as separate subject in school curriculum by the name of value education while lateron it has become an integral part of core subjects but teachers training had not shown any variation in its proceedings leading a gap between school needs and teachers training who were expected to fulfil them all. Secondly,it also depicts that in spite of various efforts in school curriculum less have been done in the field of teachers training though being most important factor of education system who can really change the picture. Here the question arises that when education is value in itself then why the problem of value deterioration is arising so seriously among educated youth. The above analysis shows a pity conditions of our teacher education for value enhancement where we are trying to foster values among teachers through western structure of teacher education but have never researched the value education management system of our ancient educational structure. That was the golden period of the country when teacher was considered as jewel of society, and educated people were asset and real human resources good enough to evolve the country as a golden bird.The present picture shows that we are now adding value flavour in the content of school curriculum as well as teacher education with an idea that this extra addition will make the original flavour. In fact in

ancient Indian education value inculcation was neither an additional activity nor was separate from study subjects. In fact it was so well woven with in the whole structure of education that the person acquiring such education was called as highly valued person of the society, or we can say that education was just like jewel for them which made them the real treasure of the country.. This may only be possible through drastic changes in teachers training programmes. Only providing some material as value education kit is not so important than to make some real experience based changes in training programmes. The initiation of making B.Ed. a two years course is better option than making it four year course as four years course will dilute the efforts of making value laden teachers to serve the country. They will also get inferior level of subject knowledge too which will hinder them to have mastery of the subject. Without mastery in subject one will neither be able to teach well nor will be good enough to create enthusiastic teaching learning environment in their work place. So in place of this change, policies makers should re think and should concentrate their attention towards making two years training programme more effective with reference to value orientation of our trained teachers, then only India will get its glorious past live through our schools.Some suggestions are as under:

➢ Any reform in school education regarding the methodology of value education should be made after training pre and in service teachers in this regard.

➢ Values development is absolutely practical aspect of life so efforts should be made to enhance practical aspects of school life rather than paying attention towards theoretical.

➢ As per ancient system of education the main source of values for pupils was teacher's conduct and gurukul environment, thus if we really want to change the scenario we have to think about re-structuring our teacher education system,making it practically based on non- resident gurukul system in such a way that it should enhance teacher taught relations as were in gurukuls, This will make teachers able to understand the importance of these relations in enhancing values in life.

➢ In two years teacher education course,it is suggested that to balance the practical and theoretical aspects some portion of course should be completed through NCTE online portal for which every B.Ed. student must be enrolled and connected online. This will reduce the pressure on trainers enabling them to create value enhancing environment through developing more effective teacher taught relations through some interacting activities with pupil teachers.

➢ Four year B.Ed. course seems not appropriate to create mastery of the subject which is an essential condition for a teaching profession. This has been done on the basis of five year law and some other such courses. Here, it is important to note that in any other profession there is no need to get mastery of any particular subject but only of that profession and so on. In teaching profession one can't teach a subject unless he/she has mastery in that particular area.So after having primitive knowledge of subject one can't be a just teacher.Not only he has to be master of subject but should also have practical training of pedagogy of the subject. In such situations how can we think of value inculcation too? So before proceeding in this direction policies maker should rethink about it.

➢ It is also suggested that to proceed further we have to learn from our past so more researches should be initiated and motivated to study the ancient system of education to pave the ways towards ancient value based environment in the country.

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Right to Education, A Fundamental Right

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Introduction

The right to education has been recognized as a human right in a number of international conventions, including the International Covenant on Economic, Social and Cultural Rights which recognizes a right to free, compulsory primary education for all, an obligation to develop secondary education accessible to all, on particular by the progressive introduction of free secondary education, as well as an obligation to develop equitable access to higher education, ideally by the progressive introduction of free higher education. Today, almost 75 million children across the world are prevented from going to school each day. As of 2015, 164 states were parties to the Covenant.

The right to education also includes a responsibility to provide basic education for individuals who have not completed primary education from the school and college levels. In addition to these access to education provisions, the right to education encompasses the obligations of the students to avoid discrimination at all levels of the educational system, to set minimum standards of education and to improve the quality of education.

Fundamental Right Under Article 21-A"

The right to education is a fundamental human right. Every individual, irrespective of race, gender, nationality, ethnic or social origin, religion or political preference, age or disability, is entitled to a free elementary education.

This right has been universally recognised since the Universal Declaration of Human Rights in 1948 and has since been enshrined in various international conventions, national constitutions and development plans.

The Constitution (Eighty-sixth Amendment) Act, 2002 inserted Article 21-A in the Constitution of India . It provides "The state shall provide free and compulsory education to all children of the age of 6 to 14 years in

such manner as the state may, by law, determine"

Importance of Right to Education, A Fundamental Right

Education is a fundamental human right and essential for the exercise of all other human rights. It promotes individual freedom and empowerment and yields important development benefits.

Education is a powerful tool by which economically and socially marginalized adults and children can lift themselves out of poverty and participate fully as citizens.

Education is a basic human right for all and is important for everyone to make the most of their lives.Having an education helps people to access all of their other human rights. Education improves an individual's chances in life and helps to tackle poverty.

Education reduces poverty, decreases social inequalities, empowers women and helps each individual reach their full potential.

It also brings significant economic returns for a country and helps societies to achieve lasting peace and sustainable development. Education is key to achieving all other human rights.

Judicial Initiative (Article 21-A)

In MOHINI JAIN VS STATE OF KARNATAKA AIR 1992 SC 1858

The petitioner Miss Mohini Jain was denied admission because of high capitation fee of Rs. 4 and half lakhs per annum in private medical college in Karnataka. The court held the right to education at all level a fundamental right under Article 21 of the constitution and charging capitation fee for admission illegal and amounted to denial of citizens' right to education. The education in India had never been a commodity. However, the court did not say up to what age a citizen has right to education guaranteed by constitution.

In UNNI KRISHNAN VS STATE OF A.P. (1993) 1 SCC 645

The court specifically held that the right to education for the children of the age of 6 to 14 years a fundamental right. The court did not agree with the decision of the MOHINI JAIN and overruled it on this point. The court held - after 14 years of age of the children, the obligation of the state depends on the economic capacity and development. Article 21A makes it obligatory for the government to enact a Central legislation to give effect to the constitutional amendment. The legislation will create a mechanism by which a citizen who is aggrieved that the right to education has not been fulfilled should be able to get relief by filling writ petitions in the High

Courts and the Supreme Court.

The parliament to give effect to the 86th constitution amendment Act, 2002, passed the Right of children to compulsory Education Act, 2009.

IN PRAMATI EDUCATIONAL AND CULTURAL TRUST VS UNION OF INDIA AIR 2014 SC 2114, clause (5) of Article 15 of the Constitution and Article 21-A of the constitution do not alter basic structure or frame work of the constitution and are constitutionally valid.

Right of Children to Free and Compulsory Education Act, 2009

The Right of Children to Free and Compulsory Education Act or Right to Education Act (RTE) is an Act of the Parliament of India enacted on 4 August 2009, which describes the modalities of the importance of free and compulsory education for children between the age of 6 to 14 years in India under Article 21A of the Indian Constitution. India became one of 135 countries to make education a fundamental right of every child when the act came into force on 1 April 2010. The title of the RTE Act incorporates the words 'free and compulsory'. 'Free education' means that no child, other than a child who has been admitted by his or her parents to a school which is not supported by the appropriate Government, shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing elementary education. 'Compulsory education' casts an obligation on the appropriate Government and local authorities to provide and ensure admission, attendance and completion of elementary education by all children in the 6-14 age group. With this, India has moved forward to a rights based framework that casts a legal obligation on the Central and State Governments to implement this fundamental child right as enshrined in the Article 21A of the Constitution, in accordance with the provisions of the RTE Act.17.

Importance of Right to Education Act, 2009

1. Compulsory and free education for all-

It is obligatory for the Government to provide free and compulsory elementary education to each and every child, in a neighborhood school within 1 km, up to class 8 in India. No child is liable to pay fees or any other charges that may prevent him or her from pursuing and completing elementary education. Free education also includes the provisions of textbooks, uniforms, stationery items and special educational material for children with disabilities in order to reduce the burden of school expenses.

2. The benchmark mandate-

The Right to Education Act lays down norms and standards relating to Pupil-Teacher-Ratios (number of children per teacher), classrooms, separate toilets for girls and boys, drinking water facility, number of school-working days, working hours of teachers, etc. Each and every elementary school (Primary school + Middle School) in India has to comply with these set of norms to maintain a minimum standard set by the Right to Education Act.

3.   Special provisions for special classes-

The Right to Education Act mandates that an out of school child should be admitted to an age appropriate class and provided with special training to enable the child to come up to age appropriate learning level.

4.   Quality and quantity of teachers-

The Right to Education Act provides for rational deployment of teachers by ensuring that the specified Pupil-Teacher- Ratio is maintained in every school with no urban-rural imbalance whatsoever. It also mandates appointing appropriately trained teachers i.e. teachers with the requisite entry and academic qualifications

5.   Zero tolerance against discrimination and harassment-

The Right to Education Act 2009 prohibits all kinds of physical punishment and mental harassment, discrimination based on gender, caste, class and religion, screening procedures for admission of children capitation fee, private tuition centers, and functioning of unrecognised schools.

6.   Ensuring all round development of children-

The Right to Education Act 2009 provides for development of curriculum, which would ensure the all-round development of every child. Build a child's knowledge, human potential and talent.

7.   Improving learning outcomes to minimise detention-

The Right to Education Act mandates that no child can be held back or expelled from school till Class 8. To improve performances of children in schools, the Right to Education Act introduced the Continuous Comprehensive Evaluation (CCE) system in 2009 to ensure grade appropriate learning outcomes in schools. Another reason why this system was initiated was to evaluate every aspect of the child during their time in school so that gaps could be identified and worked on well in time.

8.   Monitoring compliance of RTE norms-

School Management Committees (SMCs) play a crucial role in strengthening participatory democracy and governance in elementary education. All schools covered under the Right to Education Act 2009 are obligated to constitute a School Management Committee comprising of a head teacher, local elected representative, parents, community members etc. The committees have been empowered to monitor the functioning of schools and to prepare school development plan.

9. Right to education act is justifiable-

The Right to Education Act is justifiable and is backed by a Grievance Redressal (GR) mechanism that allows people to take action against non-compliance of provisions of the Right to Education Act 2009.

10. Creating inclusive spaces for all-

The Right to Education Act is justifiable and is backed by a Grievance Redressal (GR) mechanism that allows people to take action against non-compliance of provisions of the Right to Education Act 2009.

Conclusion

In short,I want to say that education is a basic human right. For the success of democratic system of government, education is one of the basic elements. An educated citizen has to choose the representatives who form the government. Education gives a person human dignity who develops himself as well as contributes to the development of his country. The framers of the constitution realising the importance of education imposed a duty on the state under Article 45 as one of the directive policy of state to provide free and compulsory education to all children until they complete the age of 14 years within 10 years from the commencement of the constitution. The object was to abolish illiteracy from the country.

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Role of Education in Inculcating the Value

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Fate of a nation is built by character so the chief function of education should be character building and the basis of good character is value. Education plays an important role in inculcating the role of value. It is an education where learners learn value from educators and implement them in future to lead a better life. The aim of education is to effect all-round development of a person, that is, to effect development of all aspects of his life: physical, mental, emotional, social, moral, spiritual, occupational etc. Values education is the responsibility of us all and not just of schools. There is a great need for imparting value based education in each stage of education. Although education is an agent of change and the expected process of inculcating values to equip the learners for their successful life with the cherished values and contribute to ideal and healthy society.

Character is the greatest power among all inspiring powers in the world. Character produces determination and develops human qualities and realizes eternal values. – Radhakrishnan

Fate of a nation is built by character so the chief function of education should be character building and the basis of good character is value. These are the values which make life meaningful, attractive, noble and good. Values inculcate belief, trust, faith, inspiration, responsibility and dutifulness in an individual. It is on the basis of value that an individual constructs his outlook for life. Values make ideas goal, aims for an individual. Values are those aspects of motivation which give a glimpse of standardized culture. Values are always verbal or manifested in inspiring behaviors and they acquaint an individual what he should do and what he should do and what should not. *According to John Dewey "Value primarily means to prize, to esteem, to apprise , to estimate, it means the act of cherishing something's, holding it dear and also act of passing judgment upon the nature and amounts of values as compared with something else".*

Characteristics of value

- ➢ Values are a part of life, they are active in more complex life situations. They generally comprise of extreme situations of right or wrong, good or evil, true or untrue, proper or improper etc.
- ➢ Values play the role of ego preserve and self-experience.
- ➢ Values are related with experiences continuously and they give them the form of experience and test them.
- ➢ Values can be calculated on qualitative and quantitative basis.
- ➢ Values are concepts, abstraction and emotions and they have their cognitive, affective and co-native aspects.
- ➢ Values are strong emotional resolve. The value which a person considers valuable likes it very much and cares for it.
- ➢ Value has inherent in them affective as well as cognitive element.
- ➢ Values are different from different races, religions, cultures, societies and nation ,they are identified with their values.
- ➢ Value cannot be included in the curriculum as an independent subject, nor can it be taught theoretically. This is a practical subject which has to be taught in and out of school informally by which the conduct and behaviour of students will be guided to proper and right direction.

Education play an important role in inculcating the role of value. It is an education where learners learn value from educators and implement them in future to lead a better life. The aim of education is to effect all-round development of a person, that is, to effect development of all aspects of his life: physical, mental, emotional, social ,moral, spiritual, occupational etc. Therefore, there are different forms and aspects of education. The form of education which endeavours for moral and spiritual aspects and development of life values is called value education. Thus, value education is the education which helps a person to have proper and moral resolve and shapes his conduct and behaviour as based on values. The process of moral and spiritual development proceeds forward with the help of value education, it also helps in character building and personality development.

Value education is the process by which people give values to others. It can be an activity that can take place in any organization during which people are assisted by others, who may be older, in a position of authority

or are more experienced, to make explicit those values underlying their own behavior, to assess the effectiveness of these values and associated behavior for their own and others' long term well-being and to reflect on and acquire other values and behavior which they recognize as being more effective for long term well-being of self and others.

Value education starts from home and it continues throughout the life, but value education in schools plays a major part in a student's life so it should be taught in each and every school to add values to the students for their better tomorrow. The concern for value education is reflected in our key policy documents from time to time. In 1998 UNESCO encourage schools to review their curricula in terms of value education. After independence the National Commission of Secondary Education (1952-53) was a significant landmark in emphasizing character building as the defining goal of education. The National Conference On Minimum Curriculum Standards for primary stage organized by NCERT (National Council For Educational Research and Training)in July 1970, emphasized the importance of inculcating in the students moral and spiritual values which form a part of our culture viz., honesty, kindness, charity, tolerance, courtesy, sympathy and compassion. The National Seminar on Primary and Work-oriented Education organized by NCERT in November, 1976,recognized the relevance and importance of the Gandhian Values in reforming education. The University Education Commission (1962) noted, "If we exclude spiritual training in our institutions, we would be untrue to our whole historical development." The Report went on to make a case, not for religious or moral education, but for evolving a national faith, a national way of life based on the Indian outlook on religion, free from dogmas, rituals and assertions." The Education Commission of 1964-66put the spotlight on "education and national development", from which perspective it identified the "absence of provision for education in social ,moral and spiritual values" as a serious defect in the curriculum. The Commission recommended that these values be taught "with the help, wherever possible, of the ethical teachings of great religions." Agreeing with the Sri Prakasa Committee Report, it recommended "direct moral instruction" for which "one or two periods a week should be set aside in the school time-table."The National Policy on Education (1986) expressed concern over "the erosion of essential values and an increasing cynicism in society". It advocated turning education into a "forceful tool for the

cultivation of social and moral values." Education should "foster universal and eternal values, oriented towards the unity and integration of our people". The Programme of Action of 1992 tried to integrate the various components of value education into the curriculum at all stages of school education, including the secondary stage. The Government of India's report on Value Based Education (Chavan's Committee Report, 1999) provided impetus to resume work on value orientation of education. Responding to this urgent need, NCERT has brought out framework for schools on Education of values which articulates a comprehensive and pragmatic approach to value education in schools. The National Curriculum Framework for School Education (2000) ,echoing the National Policy on Education (1986), lamented the "erosion of the essential, social, moral and spiritual values. The National Curriculum Framework, 2005 echoed the vision of education where values are inherent in every aspect of schooling. The framework articulates the need to reaffirm our commitment to the concept of equality amidst diversity, mutual interdependence of humans to promote values that foster peace, humaneness and tolerance in a multicultural society. The NCF, 2005 emphasizes Education for Peace as one of the national and global concerns.

Objectives of Value Education

Main objective of value education is to include the essential values depending upon the objectives, they may be individual, social and national values, the following values to be inculcated among the student through education. They are namely sensitivity, punctuality, neatness, scientific attitude, dignity of labor, sportsmanship, equality, brotherhood, patriotism, secularism, cooperation, tolerance, respect for elder, non-violence, national integrity, universal brotherhood. Here are some objectives of value education:-

➢ To develop Scientific attitude in students mind.
➢ To develop Large heartedness.
➢ To develop Co-operation and tolerance.
➢ To develop the feeling of respect for the culture of other groups.
➢ To overall development of child's personality in its physical, mental, emotional and spiritual aspects.

- To Inculcation of good manners, responsibility and co-operative social responsibility.
- Creation and development of feelings of respect for individual and society.
- To Inducing a spirit of love for the nation and its integration.
- To develop an independent way of thinking and living.
- To improve the integral growth of human begins.
- To create attitudes and improvement towards sustainable lifestyle.
- To increase awareness about our national history our cultural heritage, constitutional rights, national integration, community development and environment.
- To create and develop awareness about the values and their significance and role.
- To impart the practical knowledge, necessary to level a useful life.
- To preserve, transmit and enhance the values from one generation to another.
- To create new values.
- To boost self-expression, self-preservation and. self-confidence.
- To help students to adjust physically and mentally.
- To enable students to control environment and fulfill responsibilities.
- To eradicate communal and social disharmony.
- To develop problem solving attitude and positive approaches to life.

Importance of value education

- Full development of child's personality in its physical, mental, emotional and spiritual aspects.
- Inculcation of good manners and of responsible and cooperative citizenship.
- Developing respect for the dignity of individual and society.
- Inculcation of a spirit of patriotism and national integration.
- Developing a democratic way of thinking and living.
- Developing tolerance towards and understanding of different religious faiths.

- ➤ Developing sense of brotherhood at social, national and international levels.
- ➤ Helping pupils to have faith in themselves and in some supernatural power that, is supposed to control this universe and human life.
- ➤ Enabling pupils to make decisions on the basis of sound moral principles.
- ➤ Evolving the evaluation criteria on value-education.
- ➤ Finding out the interests of pupils in relation to different aspects and activities of value-education.
- ➤ Clarifying the meaning and concept of value-education.
- ➤ Value Education increases a students' inquisitiveness, overall development, good attitudes and values, and al so the capacity to think and judge about his/ her own self.
- ➤ Value Education helps in encouraging social and Natural Integration; and helps in differentiation between the right and wrong.

Curriculum for Value Education in Schools

- ➤ Education for human values should be considered as a central core in the entire life of the school and outside school also.
- ➤ Some aspect of human values can be dealt within the prescribed periods of the timetable, but most of the vital aspects have to be kept in view and dealt within the whole school and home life as occasions arise.
- ➤ Some of the aspects can be taken in the larger functions of the whole school like daily school prayer, social service camps, sports meet, festival days, special days in memory of great people, National Days, etc.
- ➤ All teachers are teachers of human values at all times of school like, practicing what they teach or preach.
- ➤ Internalization of value in thought, word and deed, is the goal and not mere knowledge of it.
- ➤ Students need to have Moral awareness regarding different issues happening in the society and hence they should be allowed to face the progress in the society, science and technology by taking the welfare of mankind into their mind.

➢ Teachers or educators pass values to their students both intentionally and unknowingly through their words, actions and behaviour, both in and out of the classroom or institution. Hence, there is a need for proper and careful planning for designing a value education program as it is an important way to establish a formal learning and growth.

Suggestions for inculcating Value among student

➢ Values need to be imbibed among children by parents in terms of respecting fellow human beings/environment/plants and animals etc.

➢ Children should be taught about the dignity of labor and make them self-dependent.

➢ They need to be trained to own the responsibility for doing good or bad work.

➢ Value education should be embedded with School curriculum.

➢ Materialistic based behaviour pattern should be discouraged from school days and core discipline of behaviour needs to be encouraged.

➢ School teachers need to play a key role in shaping the behaviour of children by imparting good values as children get influenced by teachers at a tender age than at teenage or adulthood.

➢ All round performance of the students needs to be considered for promoting to higher education rather than considering only academic performance.

➢ Students need to be exposed to poverty, illiteracy, human degradation/humiliation etc. from school education as a part of NSS activities, so that they will develop empathy towards fellow human beings.

➢ The curriculum should focus on gender equality, empowerment of human beings despite caste, creed, race and religion, patriotism, scientific approach towards problem solving, awareness about protecting environment for future generations, social justice, protecting human rights, etc.

➢ Education should be practical oriented than theory based curriculum.

- ➢ A holistic approach needs to be adopted in imparting value education to the students.
- ➢ Stable connection between teacher and students, there should be Cooperation in asking questions to teachers.
- ➢ Shows responsibility in doing homework.
- ➢ Increase capacity to work independently.
- ➢ Implement their learning in their practical life.
- ➢ Helps students to make their own decisions.
- ➢ Develops healthy mind in them.
- ➢ Good relation should be developed between teacher and student, Value education plays a vital role to create a strong bonding between teacher and students.

Conclusion

Values are guiding principles of life, which are conductive to one's physical, social and mental health. Inculcation of desirable values is felt necessary through the education and for this purpose teachers, the educational institutions and society play very vital role. Values education is the responsibility of us all and not just of schools. The family, universities, businesses and sport, for example, are all ideal contexts to teach those ethical principles. There is a great need for imparting value based education in each stage of education. Although education is an agent of change and the expected process of inculcating values to equip the learners for their successful life with the cherished values and contribute to ideal and healthy society.

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Education and Human Values

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This article dwells on the value system present in the education system in India.Human values such as morals, integrity play an important role in the building of national character of the students. These values combined with the education system will ultimately help to nurture the all round development of the students. Moral values and ethics in educational system lead to academic excellence.The stress of ever increasing workload have lead to the deteriorating quality of the educational system. A good and comprehensive education system is expected to create the necessary human capital and knowledge workers who will bring the country to greater heights. In this regards, a holistic education programme is needed which can equip students with both the hard and soft skills required as well ashuman values. However, the main emphasis in education today lies in acquiring large amounts of information, passing examinations and securing qualifications for future employment.Humansociety may not significantly sustain without human values. Hence, it is necessary to talk on the subject and bring about awareness of human values into the present educational institutions. There is no denying the fact that the present society is facing a lot of crises. Human values crises are a known fact of the modern society.

Introduction

Do Moral values still exist in this world? If we look at ancient education system of India, we can realize that their education system was very prosperous, value-based, and skills were developed. In ancient time, the teachers were concerned about total improvement of students which includes their intellectual (Physical, mental and spiritual) level, understand their abilities, be aware of responsibilities, regards for elders, appreciation for cultural heritage, responsibility towards their fellow social group. However, these above qualities are not seen in the present education system. Before discussing these issues there is a need to understand the concept of moral values, ethics & Education.

Moral Values, Ethics and Education, What Is Morality?

Morality Refers to personal or cultural value codes of conduct or social values. Morality can be a body of standards or principles derived from a code of conduct from a particular Philosophy, Religion or culture, or it can derive from a standard that a person believes should be universal. Morality may also be specifically synonymous with "goodness" or "rightness." In morality people have strong beliefs about what's right and wrong. Yet even through morals can vary from person to person and culture to culture, many are practically universal, as they result form of basic human emotions. We think of moralizing as an intellectual exercise, but more frequently it's an attempt to make sense of our gut instincts. Term "morality" can be used either a) Descriptively to refer to some codes of conduct put forward by a society or some other group, such as a religion, or accepted by an individual for her own behavior or b) Normatively to refer to a code of conduct that, given specified conditions, would be put forward by all rational persons.

Moral Values in Education

The moral values in humans are going away, every generation losing some extent of morality. Rushmore Kidder pointed 5 important moral values

- ➢ Honesty
- ➢ Respect
- ➢ Responsibility
- ➢ Compassion

The Human Values in Education

The great defiance in the education in this millennium is without doubt, to give special emphasis in man's, dignityand values, with a special vision that conceives him as Kaliannan and Chandran 803 creator who does not limit only to watch the established order. By the contrary, he dynamically participates in the changes that benefit the human race. In the years ofhistory, man's dignity has occupied a preponderant place,but actually, we observe a deplorable decadency andcrisis in the fundamental values, so we have to recover the course of our own humanity existence before that is forgotten in history route. Today, we have a society that the only practices are profits, earns, commerce and the great shares in which man is only an object, not a subject,so disposable as the same products that we make for only one use. For this reason, education developmentmust essentiality contributes to the knowledge and

significance of man as a person, and by no way allowed its mutilation, or worst, its own reduction as a thing of learning.There are two types of education. One type is worldly education and the second type is what is referred to as "Educare" (Jumsai, 2005). Education will equip a person with knowledge that will enable him/her to earn a living.Education can help that person to become great with name and fame. However, "Educare" will bring out thelatent human values from within and will transform the person into a good person with character. Education is related to educating the head whereas Educare is related to education of the Heart. Both education and Educare are necessary. However, education in human values(EHV) takes a holistic approach to educating the child and recognizes five values as an integral part of the human being (Majmudar, 2000). These values a recognized by all major religions, adopt a multi faith approach, allow and encourage each child to follow his faith, and are simply conducive to application indiverse cultural conditions. These values are love, peace,truth, right conduct and non-violence (Sri Sathya SaiWorld Foundation, 2007).These five values in SSEHV program define five aspects of the human personality: the intellect, the physical, the emotional, the psyche and the spiritual. Each of these five aspects corresponds to one basichuman value. For instance the intellect aspect is related to truth, the vital or emotional aspect relates to peace, the psychic relates to peace, physical aspect related to the right conduct and finally spiritual aspect relates to non-violence or more properly non-violation (Sri Sathya SaiWorld Foundation, 2007). We can relate the five human values to the three levels of consciousness: the conscious mind, the subconscious mind and the superconscious mind. One must realize that we are not just a body, but we also have a mind, which is very important in the learning process.The human values integrated learning concept starts with the interaction with the environment.

Human Values

Human values are for example brotherhood, friendship, empathy,compassion, love, openness, listening, welcoming, acceptance,recognition, appreciation, honesty, fairness, loyalty, sharing, solidarity, civility, respect and consideration. The function of most of these basic values is to make it possible for every human to realise or maintain the very highest or most basic universal core values of life, love and happiness.Respect is one of the most important human value for establishing relations of peace and yet it remains elusive: its understanding varies according to age (child, teen, adult), to one's

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education and surrounding culture. It is better understood when combined with other values. A disposition that is deeper than civility, very close to consideration, and approaching appreciation. Indeed, 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. A 'value system' is an enduring organization of beliefs concerning preferable modes of conduct along a continuum of importance.

Moral Values

Value education is always essential to shape one's life and to give one an opportunity of performing on the global stage. The need for value education among the parents, children, and teachers etc, is constantly increasing as we continue to witness increasing violent activities, behavioural disorders and lack of unity in the society etc.Value education enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfillment. It also helps remove our confusions and contradictionsand enables us to rightly utilize the technological innovations.There are different views that call urgent need to inculcate human values in Indian society. Numerous traditional values which have been inherited from past remain valid and true to be adapted by future citizens but many fresh values to match confronting problems in emerging Indian culture. Presently, negative human values are in upper side. It may be because of neglect of value education which created vagueness and indiscipline in the mind of people.

Role of Human Values in Family and Society

The family and society is important in developing the moral values of student. There is a close contact between the parents and children, which determine the personality of child. Family is the foundation on which values are built. Moral values like truthfulness, happiness, peace, justice are instilled in children's thoughts, feelings and actions and they function as ideals and standards that govern their actions in their life. The values system practised in the family becomes automatic to the young family members if they are taught moral values systematically. The family, shapes the child's attitude towards people and society, and helps in mental growth in the child and supports his ambitions and values. Blissful and cheerful atmosphere in the family will develop the love, affection, tolerance, and generosity. A child learns his behaviour by modeling what he sees around him. Family plays a major role in helping a child socialize and has great influence and bearing on the progress of the child. Joint family system, the presence of elders in the family plays the effective role in social and

moral development of the children. It will also help young generation of the family to imbibe human values and eradicate their negative mental tendencies when they are among elders. Student identifies themselves with their parents, other family elders and adopts them as their personal models for emulation and imitation. The behavioural problems are set correct only by the involvement of family in the child's life as they spend most of their time in adolescence with the parents. Family is the first social organisation that provides the immediate proximity from which the kid can learn his behaviour. Social standards and customs defined by a family provide the emotional and physical basis for a child. Values developed by a family are the foundation for how children learn, grow and functioning the world. These beliefs, transmits the way of life a child lives and changes into an individual in a society. These values and morals guide the individual every time in his actions. Children turn out to be a good person because of the value taught and given by his family members Ideas passed down from generation to generation makeup a family values. Customs and Traditions followed and taught by the family leads a disciplined and organized life. Families values helps the child to stand strong on his views despite others efforts to break through with opposing beliefs. A child has a strong sense of what is right and wrong and are less likely to become victims of deviant influences.

Role of Human Values in Educational Institutions

In institutions, Students are members of a small society that exerts a tremendous influence on their moral development. Teachers serve as role model to students in institution. They play a major role in inculcating their ethical behaviour. Peers at Institution diffuse boldness about cheating, lying, stealing, and consideration for others. Though there are rules and regulations, the educational institutions infuse the value education to the Students in an informal way. They play a major role in developing ethical behaviour in Student. General Steps are: Accountability: The Student should be encouraged to be accountable for their own actions and should learn to respect and treat others kindly.

Role Model: The Lecturers are the first role model to the student outside their family. When the student see the model showing concern for others, motivating them for their good deeds and cooperating and helpful with their academic issues, the student learn them by observing and imitate it with fellow peers.

Helping: The student is taught basic morals and values in the institution. They should be taught by emphasizing the idea through many activities, stories and tales, which will encourage them to engage in more

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helping behaviours. Appreciation: The lecturer should appreciate the student for

Developing pro-social behaviour, especially for any specific action they have done to help others. It is appraised that human values enhances person's life but in present scenario, these values are deteriorated in several countries. This trend of weakening in human values does not only pose serious threat to the future course of development of the nation but even for its survival, respect and authority itself. However, change in human values in younger group is unavoidable with time but the decline in Indian youth group is at disturbing rate as compared to other country around the globe. It devolves on the parents, teachers and society to imbibe the desired human values in young age group.

To summarise, values are bridge between individual and social. Individual holds value but others influence the formation of those values. In philosophical frameworks, values are those standards or code for conduct conditioned by one's cultural doctrines and guided by conscience, according to which human being is supposed to conduct himself and shape his life patterns by integrating his beliefs, ideas and attitudes to realize cherished ideas and aims of life. Families, groups and societies tend to share common values. Family has been regarded as cornerstone of society. It forms a basic unit of social organisation.

Conclusion

Human Values play a very leading role in Present Educational Institutions. Human values take precedence over social values.Human values are now withering very fast for which we humans are most responsible. Value based education should be emphasize deranging from school to university level of education. Human value is generally known to be a moral standard of human behaviour. Therefore, human values should be preserved and protected. Today, many researches and publications should be done on several aspects of the society which help to perpetuate the human values of the human community in the post modern era. Human values maybe treated as keys to the solution of the global problems. Already some universities prescribed human values and moral values syllabus for improve the humanity of the students. It's a great achievement to present and next society and educational institutions.

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Environment and Indian Culture

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Living in harmony with Nature has been an integral part of Indian culture. This has been abundantly reflected in a variety of traditional practices, religious beliefs, rituals, folklore, arts and crafts, and in the daily lives of the Indian people from time immemorial. For the people of India, environmental conservation is not a new concept. Historically, the protection of nature and wildlife was an ardent article of faith, reflected in the daily lives of people, enshrined in myths, folklore, religion, arts, and culture. Some of the fundamental principles of ecology-the interrelationship and interdependence of all life-were conceptualized in the Indian ethos and reflected in the ancient scriptural text, the ***Isopanishad,*** over 2000 years ago. It says, 'This universe is the creation of the Supreme Power meant for the benefit of all his creation. Each individual life-form must, therefore, learn to enjoy its benefits by forming a part of the system in close relation with other species. Let not anyone species encroach upon the other's rights.'

The oldest visual image of the human fascination, love, and reverence for nature in India can be found in the 10,000 year-old cave paintings at Bhimbetka in Central India depicting birds, animals, and human beings living in harmony. The Indus Valley civilization provides evidence of human interest in wildlife, as seen in seals depicting images of rhino, elephant, bull, etc. Historically, conservation of nature and natural resources was an innate aspect of the Indian psyche and faith, reflected in religious practices, folklore, art and culture permeating every aspect of the daily lives of people. Scriptures and preaching's that exhort reverence for nature and relate to conservation can be found in most of the religions that have flourished in the Indian subcontinent. Hinduism, Buddhism, Jainism, Christianity, Islam; and others place great emphasis on the values, beliefs, and attitudes that relate to the cross-cultural universality of respect for nature and the elements that constitute the universe. The concept of sinning against nature existed in various religious systems. Classical Indian myth is replete with similes of man in unison with the environment. Many of the

rituals which to modern society may seem meaningless and superstitious were traditional strategies to preserve the intrinsic relationship between man and nature. The worship of trees, animals, forests, rivers, and the sun, and considering the earth itself as Mother Goddess, were part of the Indian tradition.

In **Rig Veda** it is mentioned that universe consists of five basic elements namely Earth, Water, Air, Fire and Space (Ether). These five elements provide basis for life in everything and man is ordained to conserve them. **Yajur Veda** talks about propitiation and peace of all components of earth. **Atharvana Veda** considers earth to be the Mother and the creations are her offspring's.

During the puranic period (320 BC on ward) a popular belief emerged that each tree had its own deity. People offered water and circled trees with sacred threads in order to protect them. **Narsingh purana** personifies trees as God himself. **Varaha purana** advocates regular plantation as a means of achieving heaven. **Matsya purana** regards planting of single tree is equivalent to leaving a progeny of ten sons. **Vishnu purana** says that God is pleased with a person who does not harm or destroy other non-speaking creatures or animals. In **Padma purana and Kama purana** it is mentioned that the trees like peepal, bel, ber, neem etc. are the abode of God and they are not to be cut. **Durga saptsati** says that so long the earth has mountains, forests, trees plants etc. human race will continue to survive. **Charak samhita** considers destruction of vegetation as the cause for drought. The **Padma purana** mentions that, those who sacrifice cattle are doomed to perdition.

In **Manusmirthi** the cruelty towards animal is totally condemned. It also mentions optimum use of the natural resources to maintain the balance in the eco system. **Bhagavat Gita** considers Nature as one entity with two components PARA and APARA. Para is the consciousness part of the system and Apara the physical part of it. The entire universe of which the Earth forming a small of it, is created with the union of two elements. The physical part of it is animated by the consciousness part and as such everything visible is considered to be manifestation of one Supreme whole. Gita considers the Nature as the essence of human culture and the man devoid of Nature is considered, an entity without soul.

"*Look deep in nature, and then you will understand everything better*" Albert Einstein.

Professional Ethics in Teaching Community: A Global Concern

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In modern times of recent globalization, though scientific and technological developments are unimaginatively progressing, the character and conduct of the Individual, Society, Teacher and Students are at the low ebb and are very unsatisfactory in major parts of our country. We often see, hear and witness incidents of molestation of students, racial discrimination, bribery, and favoritism, a stagnant attitude of Teachers without an urge to grow professionally and be competent. Teachers should learn to control their emotional outbursts with their intellectual potentialities and this is possible only when there is a code of ethics which is imposed, enforced and practiced. Ethics basically is a science of discrimination between the right and the wrong. Conduct and character development should be an integral part of Teaching profession since Teachers are the makers of History and it is these Teachers who prepare the future responsible citizens of our country. The Teachers of India, as of any other country should resolve to adopt the professional ethics of day to day dealing with those entire concerned. To make the human relationship sacred, worthy, fruitful and productive, professional ethics is a must. The present paper dealt with the analysis of professional ethics that are necessary for the teaching community.

Introduction

In our present society, there is violence, injustice, oppression and we witness more 'broken communities' in our midst. As teachers, individuals and as representatives of communities, teachers have a great responsibility of healing these broken communities devoid of slowly disappearing human values, through reconciliation, peace, love, justice and humanity. Teaching is a sacred profession. It is rather a sacred service than a profession. Any profession demands for its worthy existence,

acceptance and enforcement of code of ethics which make the profession, self regulating, self governing and self satisfying. Teacher professional ethics mean a set of dignified principles put into practice by the Teachers. They are the valuable tactics that are exhibited and enforced by Teachers in relation to the students, colleagues, community and to oneself, to produce a profound effect on strategy of education. The profession of teaching reflects a high degree of academic excellence, repertoire of teaching skills and practical wisdom on the one hand and well integrated value system on the other and both oriented towards altruistic service. The personal development of a teacher is the core of professionalization and forms the base for professional ethics. Ethics indicates the general nature of morals and specific moral choices to be made by the teachers during the time of their training particularly at teaching-practice in connection with their relationship with other staff. It is actually a set of moral principles or values. If ethics are explained in a single term, it is to study of what is good and right when teachers perform their task. It is frequently linked with integrity which is strictly adhered to code of behaviour. Further ethics is also closely related to values. Values are principles, standard, or qualities that teachers consider worthwhile or desirable. These desirable qualities are enriched and influenced by family, friends, school, and media. These values are essential and they determine how teachers behave in certain situation like when they are in training or after entering in teaching profession.

Education is the only effective medium through which we can achieve all these standards and ethics. It is almost always certain that the student will imbibe the values for which their Teacher stands. As ethical behaviour values cannot be taught, the teachers have to ensure that these values are up held by the students in the process of education system. Education and ethics are closely allied with one another and there is a need for developing strategies to promote ethical standards among teaching communities and is a global concern.

Purpose of the Study

The study may bring out some changes in the behaviour of teachers to perform ethical based behaviour and in doing so students also may follow the role model of teacher and they may learn the skill of making ethical value- based judgment in future. This study may also

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help to have corporate school, integrity among teachers and promote a congenial atmosphere in school by avoiding certain conflicts. Further the study may also make teachers to understand their social responsibility and develop value- based attitude in their future professional life.

Objectives of the Study

➢ To understand the moral values that ought to guide the Teaching profession, resolve the moral issues in the profession.

➢ To justify the moral judgment concerning the profession.

➢ Intended to develop a set of beliefs, attitudes, and habits that teachers should display concerning morality.

➢ To create an awareness on Teaching Ethics and Human Values.

➢ To inspire Moral and Social Values and Loyalty.

➢ To appreciate the rights of others.

Methodology

➢ This research paper is basically descriptive and analytical in nature. Research was carried on by consulting various related books and related topics.

➢ Qualitative research approach has been applied in the present study.

➢ Content analysis method has been undertaken to lead the study in proper direction.

➢ The data used in it is purely from secondary sources according to the need of this study.

Discussion

After analyzing the norms and ethics for teaching community and the education in present scenario in detail the discussions made are classified in following heads:

Commitment to the Teaching Profession

The Secondary Education Commission 1952-53 has stated in this connection as, "They (teachers) should not look upon their work as an unpalatable means of carrying a scanty living but as an avenue through which they are rendering significant social services as well as finding some measure of self-fulfillment and self-expression."

The teacher should feel the importance of his profession. He would be showing a dishonesty of purpose if once having entered it he is engaged in other pursuits. Without an exclusive attention to his job he would fad in bringing forth a fine harvest of young men and women who are able to contribute their best for the welfare of mankind. If a teacher takes to his work just to make his living because nothing else is available, he will lack the essential zeal required by the teaching profession. He must be a teacher first and the teacher last.

The professional ethics demands that a teacher does not try to exploit school influence for private gains. The result is that no amount of pressure can wean him from the path of duty and justice. Authority cannot coerce him, nor can temptation reduce him into any course of conduct, not conducive to the highest interests of the school.

He fights all temptations to pad his purse with money to which he is not entitled. He does not indulge in tuitions. He does not prescribe or recommend books on some consideration.

A teacher is expected

1. To keep abreast of the developments in the teaching profession.
2. To maintain membership in some professional organizations relevant to his subject or area of specialty.
3. To manifest ethical behavour in relations with fellow teachers and educational associates.
4. To keep abreast of subject-matter through study of books, periodicals, newspapers and other sources concerning development in his field.
5. To utilize films, filmstrips, T.V. and radio as a means of keeping abreast of new and advanced knowledge in his field.
6. To attend conferences, workshops, seminars and meetings; to take field trips which tend to broaden knowledge.
7. To exercise professional direction in his relations with parents and the community.
8. To attended to the all-round development of the learners under his charge.

A Man of Confidence

The teacher must have an unlimited confidence and faith in himself. It is essential that a teacher should be not only a man of high character but also that he be a man of confidence; nature and confidence in his colleagues.

Mutual Respect for his Colleagues

1. A teacher should be adept in establishing good human relationship with his colleagues.
2. He should give due regard to their personality.
3. He should not indulge in forming cliques or groups.
4. He should never criticize any of his colleagues before the students, their parents and others.
5. He should appreciate the difficulties and limitations of the head of the institution.
6. He should not indulge in loose talk.
7. He should submit timely reports and records to the appropriate authority through the head of the institution.

Rapport with the Community

This means:

1. Participating in parent-teacher and similar activities.
2. Participating in community affairs.
3. Making himself available to parents at scheduled times to discuss pupil progress and behaviour.
4. Evincing a helpful, sympathetic and understanding attitude towards parents and their children's schooling problems.
5. Assuring through personal behaviour in the community that the school-staff image in the community is favorable.
6. Showing due courtesy to the members of the community and especially when they visit the school.

Rapport with the Students

This means:

1. Students should have free access to the teacher.
2. The teacher should give due regard to the individuality of the students.

3. The teacher should take interest in the welfare of the students.

4. The teacher should attend to their individual needs.

5. The teacher should share responsibility with the students.

6. The teacher should be fair and just with the students.

7. The teacher should have faith in the students.

Knowledge about the State Education Code

An Education Code includes rules and regulations governing various aspects of education. It is divided broadly into five categories:

1. Rules regarding recognition of schools.

2. Rules regarding Instructional issues, e.g., age of admission to a school, admission procedure, fees and funds, prescription of teaching material, school discipline, examination and evaluation etc.

3. Rules regarding school inspections.

4. Rules regarding service conditions and welfare of the staff.

5. School community relations.

It is very important to remember that the entire teaching-teaming process is carried on in accordance with the provisions of the Education Code. Any deviation from it is likely to land the teachers into trouble.

General Attitude Acceptable to the Society

A teacher is a member of the society. He lives and works in the society. In view of his special responsibilities and role, he is expected to rise above the average member of the society. His general attitude in the society should be of enthusiasm and optimism. He should be a man of cooperative attitude. He should be sensitive to the needs of the society. He should be guided by the ideals of democracy, secularism and socialism. He should be sufficiently appreciative of the needs and problems of the society.

Work Ethics

Since he ceaselessly strives to be a model to others, he regards no aspect of his work as trivial or insignificant which can conveniently be passed on to others to be done well or ill. He is too well aware of the truth of that wise statement, "Trifles make perfection and perfection is no trifle." Hence every item-be it the folding of a sheet or the writing of a circular-is done with meticulous care as if it were a religious act.

It is rightly said, "Dignity consists in being helpful and doing the right thing in the right manner and at the right time." A teacher would do well to prepare his lessons daily. Bagely has rightly said, "However able and experienced the teacher he could do never without his preliminary preparation. Efforts should be made to ensure that all work done is neat and clean, systematic and in time.

Suggestive Professional Norms and Ethics

A.   Every teacher shall:

1. Remain punctual in attendance and in respect of his class-work and also for any other work connected with the duties assigned to him by the head of the school.

2. Abide by the rules and regulations of the school and also show due respect to the constituted authority.

B.   No teacher shall:

1. Knowingly or willfully neglect his duties.

2. Propagate through his teaching lessons or otherwise, communal or sectarian outlook, or incite or allow any student to indulge in communal or sectarian activity.

3. Discriminate against any student on the ground of caste, creed, language, and place of origin, social and cultural background or any of them.

4. Indulge in, or encourage, any form of malpractice connected with examination or any other school activity.

5. Make any sustained neglect in correcting class-work or homework done by students.

6. While being present in the school, absent himself (except with the previous permission of the head of the school) from the class which is required to attend.

7. Remain absent from the school without leave or without the previous permission of the head of the school, provided mat where such absence without leave or without the previous permission of the head of the school is due to reasons beyond the control of the teacher, it shall not be deemed to be a breach of the Code of Conduct, if, on return on duty, the teacher has applied for and obtained, ex post facto, the necessary sanction for the leave.

8.   Accept any job of a remunerative character from any source other than the- school or give private tuition to any student or other person or engage himself in any business.

9.   Prepare or publish any book or books, commonly known as keys, or assist, whether directly or indirectly, in their publication.

10. Engage himself as a selling agent or canvasser for any publishing firm or trader.

11. Ask for or accept (except with the previous sanction of the Director, in the case of an aided school, or of the managing committee, in the case of an unaided school), any contribution, or otherwise associate himself with the raising of any funds or make any other collections, whether in cash or in kind, in pursuance of any object whatsoever, except subscription from the members of any association of teachers.

12. Enter into any monetary transactions with any student or parent; nor shall he exploit his influence for personal ends; nor shall he conduct his personal matters in such a manner that he has to incur a debt beyond his means to repay.

13. Accept, or permit any member of his family or any other person acting on his behalf to accept, any gift from any student, parent or any person with whom he has come into contact by virtue of his position in the school.

14. Practice, or incite any student to practice casteism, communalism or untouchability.

15. Cause, or incite any other person to cause, any damage to school property.

16. Behave, or encourage or incite any student, teacher or other employee to behave, in a rowdy or disorderly manner in the school premises.

17. Be guilty of, or encourage, violence, or any conduct which involves moral turpitude.

18. Be guilty of misbehaviour or cruelty towards any parent, guardian, student teacher or employee of the school.

19. Organise or attend any meeting during the school hours except where he is required, or permitted by the head of the school to do so.

Benefits of Professional Norms and Ethics

1. Norms and ethics provide credibility to the teaching profession.
2. They help in developing a sense of commitment among the teachers to the teaching profession.
3. They serve as beacon light to the teachers in adhering to certain important ideals and values.
4. They serve as warnings to teachers not to fall upon unscrupulous methods.
5. They are constant remainders to teachers for discharging their responsibilities with a sense of purpose.
6. Adherence to the norms enhances the prestige of teachers.

Conclusion

Ethical principles deal a lot in producing better and perfect personalities. Whether it is a developed country or a developing country, ethics are indispensible and ethical education serves as a mainstream in the harmonious development of human personality as a deriving factor in character formation. It is a global concern since major parts of world communities are witnessing racial discrimination, terrorism, regional hatred, value deterioration and hence, it is everyone's responsibility to highlight the importance of ethical standards of Teachers in particular because Education along with ethics brings out vital changes in personalities, communities and in the whole universe promoting world peace and universal brotherhood.

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Value Education among Visually Impaired Students studying in Special and Inclusive Schools

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Value education is an activity during which people are assisted by appropriately qualified adult, in school, homes, clubs and religious and other youth organizations to make explicit those values underlying their own attitudes; to assess the effectiveness of these values for their and others' long term well being and to reflect on and acquire other values which are more effective for short term and long term well-being.

Currently India is passing through a period of value crisis. It is being said that our social life, at present, is full of corruption, violence, hypocrisy, exploitation, disparity and disruption. Much of the blame on the present system of education which is divorced from the realities of life, cultural heritage and human values. There is no doubt that human beings are influenced by their environment. If there is loss of values and character in the public lives of leaders, the whole system, the whole environment becomes devoid of values. In this respect, Skinner (1971) points out those humans are not free, because their behavior is caused by their environment; everything humans do it a result of how their environment has conditioned them. Skinner further warns that as a things stand now, human behavior is so misguided that it endangers the very survival of the mankind. It is also seen that the education and home environment brings to focus the deteriorating moral values and emphases that education should be made life-oriented instead of fact-oriented to inculcate values among students. Therefore, a great responsibility lies with the educational system for giving value orientation education.

The system of education should be mounded so that it helps in developing among children basic human values, national pride, sound citizenship and scientific temper. Love for ones country and preserving its unity should get the top priority in the school curriculum. There is a need for blending modernization with values, in this context, the Kothari Commission (1964-66) observe that the modernization must derive its strength from the strength of spirit knowledge with lack of essential values is dangerous. The weakening of social and moral values in the young generation is creating many serious social and ethical conflicts.

The same system is followed in the education of the visually impaired children because they are also influence by the educational system of the non-disabled. The visually impaired children is also a part of our society, therefore, they are also facing the lack of value education in the present educational system.

Values can be integrated properly with different subject areas and education programmes through physical emphasis on health, strength, agility, grace and beauty can be laid. Through sports, the qualities of courage, hardihood, energetic action, initiative steadiness of will, rapid decision and action, the perception of what is to be done emergence, sportsmanship and leadership.

The students studying at higher level has a great responsibility as he is one among two out of a hundred who are literate. At this stage of education that is beset with this problem vitiated higher education and made it meaningless and facial.

Rationale

Value and beliefs have a profound impact on family life of the visually impaired children. However, at times, they may pose crucial problems. As we know, condition seldom remains the same; they always change if values and beliefs are also changed and reoriented accordingly. They will continue to contribute to individual, family and social welfare of the children with visual impairment. We know very well that value and beliefs do change over a period of time, but invariably they change very slowly. They are emended the culture of the people, which is slow to change. This leads to inconsistency, as irrelevant values and beliefs adversely affect the life in a family and society. We often feel that some of our age-

old beliefs and values are major obstacles in the path of our development. Therefore, the researcher tried to find out the difference between the value education among visually impaired and sighted children.

The objectives of the study were:

1. To study the value education of visually impaired children studying in special schools

2. To study the level of value education of visually impaired children studying in Integrated schools

3. To compare the level of value education of visually impaired children studying in special and integrated schools

4. To study the level of value education of visually impaired children on the basis of gender, management of schools and residential locality.

Methodology

The descriptive method was used in study and this study was conducted in the state of Uttarakhand. The investigator took 80 students for the study. Out of 80 students 40 students (20 male and 20 female) from special schools and 40 students (20 male and 20 female) from integrated schools. "Personal Value Questionnaire" containing 40 questions developed by Sherry and Sharma was used in this study. The dependent variable was value education and independent variables were gender, socio-economic status, degree of visual impairment, locality, parental qualification and management of school. The data was collected from personal visit of the investigator. The investigator used central tendency and t-test to analysis the data.

Conclusion

1. It was found no statistical significance found in value education of children with visual impairment on the basis of educational setting i.e. special schools and integrated schools. As the mean value (56.46) of visually impaired students studying in integrated school is higher than the mean value (52.8) of visually impaired students studying in special schools.

2. It was revealed from the data collected from the visually impaired students studying in special and integrated schools that no statistical significance difference was found of value education on

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the basis of gender i.e. boys and girls. However, the mean score (57.3) of female visually impaired students was higher than the mean score (54.72) of the male visually impaired students. It was also found that the value education of female visually impaired is better than the male visually impaired students

3. The mean score (56.2) of value education of blind students studying in both the setting i.e. special and integrated school was higher than the mean score (54.3) of value education of low vision students studying in these setting. However, no statistically significance difference was found.

4. It was also found that the mean score (57.35) of value education visually impaired students residing in urban areas studying in these educational setting was higher than the mean score (54.51) of visually impaired students residing in rural areas and studying in these educational settings.

Higher Education in India Challenges and Prospects

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The research paper 'Higher Education in India Challenges and Prospects' The world has realized that the economic success of the states is directly determined by their education systems India's higher education system is the world's third largest in terms of students, next to China and the United States. The main governing body at the tertiary level is the UGC (University Grants Commission) in India, which enforces its standards, advises the government, and helps coordinate between the centre and the state. Universities and its constituent colleges are the main institutes of higher education in India. There are around 30,484,746 students are taking higher education in India. There are several private institutes in India that offer various professional courses in India. Distance learning is also a feature of the Indian higher education system. Some institutions of India, such as the Indian Institutes of technology (IITs), have been globally acclaimed for their standard of education. The IITs enroll about 8000 students annually and the alumni have contributed to both the growth of the private sector and the public sectors of India.

Introduction

India illustrious second President, Dr. S. Radhakrishnan as chair of the university education commission (1948-49) immediately after India independence underlined the importance of higher education tip lift India from its crushing twin burdens of poverty and underdeveloped in this seminal introduction to the commission report:

The most important and urgent reforms needed in education is to transform it, to endeavour to relate it to the life, needs and aspiration of the people and there by make it the powerful instrument of social, economic and cultural, transformation necessary for the realisation of the nation goals.

For this reason, education should be developed so as to increase productivity, achieve social and national combination, accelerate the process of modernisation and cultivate social, moral and spiritual values.

Famous Nobel Laureate and Chilean poet, Pablo Neruda. Put it more simply. I want the huge majority, the only majority, every one, to be able to speak to read, to listen, to blossom,

Both are powerful message, which also resonate in the Preamble of UNESCO Constitution: that the wide diffusion of culture and the education of humanity for justice and liberty and peace are indispensible to the dignity of man. that peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind.

Issues in Indian higher education

Most on lookers of higher education in India feel that performance of higher education foundations has been less than satisfactory in terms of access, equity and quality. Now there is an urgent need to work for the development of the educational sector to meet the need of the emerging opportunities, increasing younger generation population and challenges of the 21st century.

Challenges of higher education system in India

From when we have freedom we are confronting difficulties to establish a great and strong education system. India can no longer precede the model of general education as it has been persisting in for the large bulk of the student population. Rather, it requires a major investment to make human resource productive by coupling the older general disciplines of humanities, social sociologies, natural sciences and commerce to their applications in the new economy and having sufficient field based experience to improve knowledge with skills and develop appropriate attitudes. Concepts of access, equity, relevance and quality can be operationalised only if the system is both effective and efficient. Hence, the administration of higher education and the total networking of the system has become an important issue for effective administration. The move can occur only through a systemic approach to change as also the development of its human asset, and networking the system through information and communication technology.

There are such a significant number of individuals in different pieces of nation which are still distant. This is the point at which we have

underlined more on our training programs and made our framework reachable to all regions. Government needs to reevaluate on these zones to execute more on the approaches. Cash additionally assumes a fundamental job for the instruction framework which needs to one of a kind for all comprehensively perceived schedule and educational plans. Investigate our constitution which says this is the obligation of focal and state government to construct great training framework. For that we have to have reserves. Be that as it may, regardless of there was a huge consumption on the assets consistently on Education where the store goes and our framework stays unblemished.

There is an urgent need to undertake reforms in India tertiary sector. Some reforms measure could include.

Creation of independent quality assurance frameworks to address to the quality deficit in the higher educational institution.

Matching of autonomy with accountability, this would involve the realignment of the regulatory functioning in such a way as to promote autonomy of institution. This approach envisage that a paradigm shift to facilitation rather than regulation.

Revisiting of the issue of multiplicity of entrance and eligibility examination with the exploration of the possibility of a single national test.

Permitting of foreign education providers in India for proper regulation and internationalisation of education by enhance collaboration.

For higher education to be a lever of development in India, its University must be globally ranked. Today not a single Indian University finds a place in the top 200 position in the global ranking of university. Even India top ranking institution appears low in the global ranking. The idea of establishing accreditation agencies in India was to enhance standards quality of higher education.

Conclusion

The world has understood that the economic success of the states is legitimately dictated by their education systems. Education is a Nation's Strength. A developed nation is inevitably an educated nation. Indian higher education framework is the third largest in the world, next to the United States and China. Since independence, India as a developing nation is contentiously progressing in the education field. Although there have been lot of challenges to higher education system of India but equally have lot

of opportunities to overcome these challenges and to make higher education system much better. It needs more transparency and responsibility, the role of colleges and universities in the new thousand years, and rising scientific research on how people learn is of utmost important. India need well talented and highly educated people who can drive our economy forward. India gives highly skilled people to other countries therefore; it is very easy for India to move our country from a developing nation to a developed nation. The present study aims to highlight the challenges and to point out the opportunities in higher education system in India.

There is a extraordinary to revolution in higher education. These are just some challenges which should cover all the aspect in the present situation of education and we have to implement hard on them.

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Role of Education in Developing Environmental Ethics in Students

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Education acts as a lighting lamp to show the right path to guide the human being in a rational manner as it plays a vital role in overall development of a child i.e., cognitive, affective and psychomotor. Education makes a person competent enough to judge what is right or what is wrong, as well. At present the problem of environmental degradation is very much in limelight. It is observed that lack of proper knowledge and awareness among the citizen regarding conservation of environment is the prime reason for the environmental degradation. It will be very useful to educate its youth especially the adolescent's students regarding conservation of environment. The students must be aware of environmental morality that should be taught to them in learning centres. The environmental ethics is the philosophical discipline that considers the moral and ethical relationship of human beings to the environment. In other words: what, if any, moral obligation does man has to the preservation and care of the non-human world? Thus, the present paper focuses on the role of education for developing environmental ethics among adolescents in India. It can be inferred that, education can serve as a potent tool in developing environmental ethics among Indian adolescents because; they are the future of the country and have huge potential to incorporate the ethics in environmental conservation to manage the degrading.

Introduction

Last decades of the Twentieth century witnessed a world-wide environmental crisis. In modern time human beings are alienated from nature, the main cause behind this is the development of science and growing of industries and human greed. In the name of development humans are destroying their natural environment. India is not free from that type of problems. It is observed that lack of proper knowledge and

awareness among the citizen regarding conservation of environment is the prime reason for the environmental degradation. According to Michael (2008), Science education had an important role in developing understanding of concepts that underpin environmental issues, leading potentially to pro-environmental behaviour. He also argued that the cognitive and affective domains need to be explicitly integrated in science education that informs environmental education, and a sense of relationship is essential for environmental care and responsibility leading to informed action by the learners. Since, India has an advantage of demographic dividend thus; it will be very useful to educate its youth especially the adolescents regarding conservation of environment. The students must beware of environmental morality that should be taught to them in learning centres. In a study Raina(2015), found an interactional effect of sex and higher secondary stage on Environmental Awareness, as higher secondary level girls were more aware than boys and high school level students, students of private schools were more environmentally aware than their counter parts in government school students as well as, the awareness level of higher secondary students and girls was higher than high school students and boys of high and higher secondary students. The environmental ethics is the philosophical discipline that considers the moral and ethical relationship of human beings to the environment. In other words: what, if any, moral obligation does man has to the preservation and care of the non-human world? The word environment may be understood as the ,collective term for the conditions in which an organism lives, both biotic and abiotic. Environmental ethics emerged as a new sub-discipline of Practical Philosophy that deals with the ethical problems surrounding environmental protection and conservation. It aims at providing ethical justification and moral motivation for the cause of global environmental protection. On the one hand, at the level of ideas, environmental ethics challenges the dominant and deep-rooted anthropocentrism of modern mainstream ethics and extends the object of our duty to future generations and non-human beings as well and on the other hand at the practical level, environmental ethics criticizes the materialistic, hedonistic and consumerist attitude of modern capitalism, and demands for a healthy and green-lifestyle, that is harmonious with nature. Environmental ethics emphasizes upon the development of a sustainable ecology and society with the help of a reciprocal and holistic attitude, where all comprehensive

aspects and parts of nature are preserved, protected and do coexist with harmony. The Environmental issues in India are becoming more serious day by day.

Present paper focuses on the role of education for developing environmental ethics among students in India. Environmental awareness is very much important as it was envisaged in the National Policy on Education (1986) that, "There is a paramount need to create a consciousness of the environment. It must permeate all ages and all sections of society, beginning with the child. Environmental consciousness should inform teaching in schools and colleges. This aspect will be integrated in the entire educational process." As it was revealed in a study conducted by Mishra (2006) that environmental education has not yet become successful in secondary school. The problems may be enormously diverse and the magnitude of the problems may be stupendous but there cannot be a single and one stroke solution to the problems. nThat is why a comprehensive approach is necessary encompassing all areas of our activities.

To create general awareness for environment protection every year we celebrate 5th, June as World Environment Day, but it is not sufficient to generate environmental ethics in real sense unless students are taught in a particular manner.

Education and Environmental Awareness

Education can be used as a potent tool to proliferate and imbibe the environmental ethics in the students. The need of the hour is to follow the policy of the government in an effective manner to make students aware of their surroundings. But Muthumanikkam and Sarla (2009) found that the higher secondary students have high environmental ethics and the higher secondary students from the private schools have higher environmental ethics than the students from government schools as well as the higher secondary students residing in rented houses have higher environmental ethics than the students residing in their own houses. This shows lack of uniformity in curriculum of different institutions. This also represents lack of will power of the stakeholders in education to provide knowledge of environmental ethics to their students with uniformity. Joshi (2002) conducted a study on relationship between environmental awareness and process outcomes in science of higher secondary school students in Thrissur District, in which he noticed that there existed

significant substantial positive correlation between environmental awareness and process outcomes in science of Higher Secondary School pupils of Thrissur district. Therefore, it is pertinent to solve the problem of imbalanced curriculum regarding education of environmental ethics and students from all the streams and SES must be made well versed with the knowledge of their environment and its proper use and protection. Then only the objective of uniformity in environmental education can be accomplished. Kaise and Lappalainen (2004) examined the environmental awareness of children and adolescent in the Ranomafana region Madagascar. Here 8 to 21 year old students and pupils in 18 schools were used to data collection. The objective of their comparative study was to examine the environmental awareness and knowledge of children and adolescents living under different ecological conditions.

The role of education in forming environmental awareness was also considered. The findings were as follows; that children in rural area of Madagascar are aware of environmental issues and can relate them to human activities. The effects of education on environmental concern were significant, but when the effects of degradation could be felt and science in daily life, there is an increase in this awareness. Children s environmental concern and demand for action was stronger in deforested areas. The subjects being studied by the students also influence their knowledge about environmental related issues. Science students exhibit more environmental awareness than Arts or Commerce students (Sharma & Saraff, 2007). However, Dhar (2007), Upadhyaya & Kumar (2007) and Singh (2007) had reported that students of Arts and Science stream have equal environmental awareness, environmental attitude and environmental understanding respectively. Raghuvansh (2009) reported equal environmental ethics among students of Arts, Science and Commerce stream. On the basis of findings of the study we can conclude that if provided in letter and spirit the environmental education may bring desired awareness among pupils towards their own surroundings irrespective of their SES, Sex, Stream etc.

Development of Environmental Ethics among Students

The present section of the paper deals with research evidences that focuses on the role played by education for the development of environmental ethics and awareness among adolescents. Halder (2012) made an attempt to appraise the status of Environmental Education (E.

E.) in higher school education system in India, especially in North Bengal. The source of the data of this empirical study was from field supported by random sampling survey. In the field survey few selective parameters were examined like frequency of environmental class, frequency of practical class regarding environment studies, frequency of field observation class or nature study, type of teaching methodology used, type of evaluation system etc. The status of EE in higher school education system was really not satisfactory and there is a need to standardize and upgrade the education system as a whole. Uzunboylu et al. (2011) conducted a study on using mobile learning to increase environmental awareness. This study investigated the use of integrating mobile technologies, data services, and multimedia messaging systems to increase students use of mobile technologies and to develop environmental awareness. Students voluntarily participated in a six-week programme using mobile telephones to transmit photographs of local environmental blights and to exchange pictures and observations and could find that the students environmental awareness improved positively. Vellaisamy (2010) conducted a study on environmental achievement in IX standard students through environmental awareness. The study examined junctions and performances of students in strengthening environmental education and environmental awareness. Correlation had been found between the achievements of the students in environmental education and awareness. Environmental education was very important for self-fulfilment and social development. The environmental education was needed for the protection and preservation of environment in order to maintain the quality of life. The outdoor project, the orientation programme was to be given to students to enrich and strengthen the environmental education. Project and out of class activities should also be given to students to increase performance of students. Muthumanikkan and Sarala (2009) conducted a study about the Environmental Ethics of Higher Secondary School Students. Students of Standard XI, studying in the higher secondary schools in Mayiladuthurai Educational District were taken as the sample for the present study. It was found that the higher secondary students have high environmental ethics. The girls had high environmental ethics than the boys; the higher secondary students from urban areas have higher environmental ethics than: the students from rural areas; the higher secondary students from the private schools had higher environmental ethics than the students from government schools. The higher secondary students residing in rent houses had higher

Environmental ethics than the students residing in their own houses. Sharma and Saraff (2007) have reported that students of CBSE Board are more aware of environment than students of U.P. Board. Kumar (2007) found that students of non-government schools have more environmental understanding than students of government schools. Kaur and Kaur (2009) reported that students of private schools have more environmental awareness than students of government schools. Sarojini (2009) conducted a study on the Level of Environmental Awareness among the School Students. The study was aimed to find the level of environmental awareness among school students and to find level of environmental awareness among school students. The result of the study indicated that the level of environmental awareness among school students was average. The urban student has higher level of awareness than rural students. There was a significant difference in awareness due to the difference in education of parents.

Sijimol and Sudha (2009) conducted a study on the environmental awareness among the secondary school student. This study attempted to investigate the environmental awareness of the secondary school students and the programmes conducted by the school for assessing the environmental awareness. Interview schedules for teachers to collect information about the programmes conducted in schools for improving environmental awareness among the students were used. This study also concluded that there was an improvement in environmental awareness of secondary school students through the environmental education program conducted by the school. Leege et al. (2008) in their study, on environmental service learning: relevance, rewards and responsibilities, reported that nearly all students participated in the self-learning component of the course and their responses were overwhelmingly positive. This type of learning helped the students, the relevance of content conveyed in the classroom and that they were able to make a difference in their community.

Mazzatenta (2008) conducted a study on the topic "Can global warming heat up environmental education?", which revealed that students who were in direct contact between themselves noted the issue of climate change and how it affected their future lives. Kumar and Patil (2007) conducted a study on influence of environmental education on environmental attitude of the post graduate students. For this purpose

120 post-graduate students were selected and were administrated the environmental pollution attitude scale. It was found that students with environmental education back ground had better environments attitude. It was also found that there is no significant difference between male and female students in their attitude towards environmental pollution and related issues. Similarly Akkamadevi and Jagadeesh (2009), Kaur and Kaur (2009), Rai and Agnihotri (2008), Dhar (2007) and Eagles and Demare (1999) have reported that male and female students have equal environmental awareness and environmental attitude, environmental consciousness, environmental values (Gupta & Gautam, 2008). Sharmin (2003) reported no gender difference on performance in environmental issues. However Lee (2009), Maurya (2008) and Dubey (2008) have indicated that female students have more environmental awareness than male students. Larijani (2007) tried to study about the teachers as ethical architects of environmental education. Tracing the need for environmental education in Iran, the author lists certain aspects in society that should be taught to the children, if conservation of nature and living resources, in the context of their importance; is to be achieved. The purpose here is to focus attention on the critical needs of Environmental Education for sustainable development, as they are seen today, and suggest strategies for the future. The result of the study was that all areas of environmental awareness including total scores correlated positively and significantly with total environmental attitude scores and vice versa. From this study it was proved that the teachers with favourable attitude towards environment also had better awareness and other way was also true. Raju (2007) conducted a study on environmental ethics of Higher Secondary School students of Cuddalore educational district of Tamil Nadu, India. The findings of this study were; the environmental ethics of the Higher Secondary students of Cuddalore educational district is high and girl students have more environmental ethics than the boy students and the rural higher secondary school. Shivakumar and Mangala (2007) studied the influence of environmental education on environmental attitude of the post graduate students. This was conducted with the aim of studying the level of favourable attitude of the students towards environment in relation to their environmental education. For this purpose, 120 post graduate students were selected and were administered the environmental pollution attitude scale. It was found students with environmental education background had better environmental attitude.

Shobeiri (2005) conducted a study on secondary school students environmental awareness in India and Iran. Results indicated that there is significant difference between Indian and Iranian students in their level of environmental awareness. Also there were significant differences between them in environmental awareness across and within two groups with regard to their gender. Also the type of school was a factor which can affect student's environmental awareness in both countries. Sumitha (2005) conducted a study to prepare an instructional package on environmental studies, to teach environmental studies with the prepared instructional package to students of standard VII and to determine the effectiveness of the instructional package in promoting better understanding of the environment. The instructional package was found effective in prompting a better understanding of the environment. The analysis of the responses of the student through the interview schedule revealed increased sensitivity towards environmental concern and a better understanding of the environment. Caurin (2001) conducted a study on analysis evaluation and change of attitudes in environment education. The study revealed that it is necessary to impart environmental education combining concepts, procedures and attitudes. Environmental education must be imparted between different subject and course of study in the teaching learning process.

Conclusion

From the thorough analysis of the various studies it is very clear that with the help of proper educational strategy and educational planning we can make our younger generation aware of environmental ethics by one means or the other. Environmental education must be imparted uniformly across all the disciplines and sections of the students without fail. Researches have revealed that environmental education contribute to the development of environmental awareness and favourable attitudes towards the environment (Upadhyaya & Kumar, 2008; Singh, 2007). Teaching learning environment must be so created with the help of desired instructional materials as to make students feel the importance of environment in which they live. Teachers may act as the role models for their adolescents thereby channelizing the energies of their students in a proper way to protect environment and surroundings. The highest authorities controlling schools should ensure the fulfilment of prescribed duties assigned to various institutions regarding prescribed course

obligation and conduct. In a school the environment of self-learning if created, may develop desired environmental attitude in the adolescents. It will be wise to use Information and Communication Technology (ICT) as the medium of instruction in the field of environmental education to facilitate mass-learning. It will save the time spent and reduce the cost involved in providing education to the targeted learners. Last but not least, there should be provision of proper assessment of knowledge gained by the students in the field of environmental education without which all efforts will be nullified. Therefore, to know, protect and conserve the environment the students must understand environmental ethics and this can be developed very effectively with the help of educating the youth about their environment.

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Indian Culture and Human Values

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Introduction

One phenomenon inherent in the nature of the plural society of the Indian subcontinent is the coexistence—often in a narrow space—of populations varying greatly in the level of material and intellectual development.

Swami Vivekanand said India is the ancient land where wisdom made its home before it went into any other country.

The Five Senses – As envisaged in Indian Wisdom

The Indian wisdom discovered the world through five natural elements i.e. space, air, fire, water, and earth, but we do not always realize how important it is to foster and expand this exploration. As science has revealed to us, these five elements are nothing but the same energy manifesting in different combinations and different states of density. Because their characteristics and behavior of each are so different, they are often spoken of as elements. However, some people can find this slightly confusing, as the word 3element technically refers to what are normally considered to be different substances – oxygen, carbon, iron and so on-though, in truth, these are all just one basic substance, energy, manifesting differently. The different states of density in which the universal energy manifests itself should probably be called 3elemental states of matter but, for simplicity, we refer to them as 3elements.

Interestingly, it has been found that the five senses are directly related to the various 3elements or 3states of matter, for it is the variation in density that makes each sense possible.

Space:

Space is an essential component of all atoms. It is said that, without the space in atoms, our Planet Earth would shrink to the size of an orange! All these 3states of matter are fundamental to the world as we know it, and becoming familiar with the way they function is of prime importance

to the child's mental development. A child's interest is awakened when he finds that water can be poured and that it also always finds its own level. Smelling and locating the origin of a scent fascinates a child. That sound is a vibration was interestingly demonstrated to a class by letting the children feel the vibrating in the pipes of an organ while it was being played. A child's urge to investigate should be awakened in every way possible the world is a beautiful place.

Air:

With air comes the sense of touch – indeed, in hurricanes it can make itself felt very strongly! We need air to breathe, to live, and the space it provides allows us to move about and handle things.

Fire:

Without light we cannot see. From the 3ball of fire which we call the 3sun we get light and warmth. It is also the energy that plants use and that we take in with the food we eat.

Water:

Water is essential to all life and human bodies consists of great part water. It also brings us the ability to taste.

Earth:

The last of the five senses, smell, is connected with earth. A bad smell means that there are particles of that bad thing in the air we are breathing.

What are the human values?

The term 3Value comes from the Latin word valere, which means to be of worth, to be strong. The dictionary gives the following meaning: relative worth utility or importance, degree of excellence, something intrinsically valuable. Value literally means something that has price, something precious, dear and worthwhile; hence something one is ready to suffer and sacrifice for; if necessary, one is ready to die for it. Values are standards, rules, criteria, attitudes, guidelines, desirable ideas/beliefs and important things, which play a crucial role in shaping the life of individuals. Values give direction and firmness to life. They identify a person, giving him a name, a face and a character. Values means literally something that has a price, something precious, dear, worthwhile and hence something one is ready to suffer and sacrifice for, a reason to live and a reason to die for, if necessary, values give direction and firmness and bring to life the important dimensions of meaning. Hence, they bring joy, satisfaction and peace to life.

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Love, Truth, Peace, non-violence and righteousness are human values. In spite of all the values hidden within us, we lead a valueless life. Human life does not mean just having a human form. You should be humane by your actions. Just having the human form is of no use. (Satya Sai Speaks).

When we contemplate of human values or morals, we believe of what is significant to us in our lives (e.g., confidence, individuality, knowledge, victory, sympathy, desire). Each of us claims several values with changing levels of significance. A specific value may be very crucial to one person, but irrelevant to another. We can review the key qualities of the idea of basic values implicit in the writings of many theorists and researchers as follows:

➢ Values are beliefs. But they are beliefs tied inextricably to emotion, not objective, cold ideas. Values are a motivational construct. They refer to the desirable goals people strive to attain.

➢ Values transcend specific actions and situations. They are abstract goals. The abstract nature of values distinguishes them from concepts like norms and attitudes, which usually refer to specific actions, objects, or situations.

➢ Values guide the selection or evaluation of actions, policies, people, and events. That is, values serve as standards or criteria.

➢ Values are ordered by importance relative to one another. People's values form an ordered system of value priorities that characterize them as individuals. This hierarchical feature of values also distinguishes them from norms and attitudes. (Schwartz).

Relationship - Indian Culture and Human Values

The following table explains the relationship of Human Values and five elements.

Element	Sense Organs	Attribute	Resulting Ability	Human Value	Natural Resource
Space	Ear	Hear	Speech	Love	Time
Air	Skin	Touch + Hear	Handling	Truth	Wisdom
Fire	Eyes	See + Touch + Hear	Locomotion	Right Conduct	Energy
Water	Tongue	Taste + See + Touch + Hear	Blood Circulation	Peace	Wealth
Earth	Nose	Snell + See + Touch + Hear	Defecation	Non-Violence	Food

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Love-Prema-Space-bondage:

Love is often thought of as emotion, but it is not, itself an emotion. Love is actually a form of energy, which affects all forms of life. It is psychic force, which each individual transmits and receives. Humans need love; so, do animals – even plants respond to love. The absence of love inhibits and can even kill. At the sub- atomic level, it is a force that bonds the universe. In people, it manifests as selflessness.

Truth – Satya- Air-Reality:

In essence, Truth is that which is in perfect accord with reality, and it is the life-principle within each of us. The natural laws are that Truth in action. In the ethical sense, it manifests as truthfulness of speech and harmony between our thoughts, words and deeds. Speaking the truth is an indispensable ethical discipline, which should be regarded as a social obligation and a necessity. Untruthfulness corrupts the mind, destroys its tranquility, and pollutes the environment and society. The yearning to know that Truth is what is at the root of all research and can therefore be seen as one of the driving forces of human existence. Ultimately, it leads us to inquire not only into the wonders of the world around us, but also into the secret of who we are. What makes us tick and what is the purpose of our life?

Right Conduct – Dharma-Fire-Discipline:

Truth in action is Right Conduct. ‾The disciplining of the human will to do right action always. Right conduct is an indispensable component of an integrated personality, and it is that which maintains the harmony in creation. In essence, it is the ‾Rightness of t hings – that which is in accordance with their true nature. Just as cancer is the result of cells ceasing to conduct themselves in conformity with their nature.

Peace- Shanti-Water-Motivation:

Peace is the main goal of all human endeavors. Whether a person makes right decisions or wrongs, the motivation is always for achieving peace and happiness. However, this goal would be much more easily achieved if one were to understand more clearly which domain of the personality is involved. It is only when there is emotional equilibrium that one experiences peace. It is when we allow our internal emotional system to become disturbed, that we become subject to anxiety and confusion. Peace of mind is, in effect, a state of equilibrium.

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Non-violence-Ahimsa-Earth-Oneness:

Non-Violence is not merely refraining from doing harm. Non-Violence manifests when love enters the deeper levels of one's consciousness. At that level, it permeates all one's thoughts, words and deeds. It leads to an all-encompassing sense of oneness with all beings and all things. It manifests as respect for all life, as care for the environment and the recognition of the rights of others. A non-violent person is a peaceful person, a loving person, and a person who will refrain from wrongdoing, because unrighteous behavior destroys harmony and hurts others. They practice non- violence in thought, word and deed.

Conclusion:

The Indian wisdom says, when the five human values are combined, there is true Dharma. They are like the five sides of a mountain; the five fingers of a hand other five facets of a diamond. Each is a representative of the same object. Each is a description of the same, one and one only, all-inclusive and all-pervasive Divinity. Love in speech is Truth. Love in action is Dharma. Love in thought or feeling is Peace. Love in understanding is Ahimsa. To live these values, regard the heart as a vast field and the mind as a plough. Treat the gunas as bullocks. Use viveka as a whip. Devotion is the rain. Meditation is the manure. Cultivate the heart to raise the harvest of values, which will lead to bliss.

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Value Education in today's Youth

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Values are the principles, ideal and the way of living which represents the fundamental convictions to guide the behaviour and decision making of people in every particular situation. It helps the person decide as of what is right and what is wrong, the importance of life and the people living in it. However, now a days, the youth is getting confused about the ideal behaviour due to changes in the value system in the modern society, which leads to address the issue about updating the goals of formal education to bring the country back to its own philosophical foundation. This paper is about how the modern education system has changed the value system in the country and what needs to be done to combat such situations of moral dilemmas.

Introduction

According to T. Roosevelt, "To educate a man in mind and not in morals is to educate a menace to society." The Hindu version of life is based in four basic goals which embodies the formation of human values, these are artha(economic values of wealth), karma (psychological values if pleasure), dharma (moral values) and moksha (liberation). These psychological foundations of India is deteriorating because of social terbulance, industrialisation, globalisation and rapid liberation taking place in all parts of society.

Values in India

Ancient India- Value education held a prime place in india from Gurukul education where the children learn philosophy of life along with reading and writing.

In modern education, British were absolutely neutral towards religion and value education.

CABE (1943-46) gave importance to spiritual and moral education as a responsiblity of home and community.

Committee on Emotional Integration (1961) layed importance on the fact that students should have knowledge of humanities and Indian cultural heritage.

1. Education Commission (1964-66) gave importance on moral social and spiritual values at all levels
2. UNESCO (1972) also was a promoter of world peace and international unity of mankind.
3. NEP (1986,2005,2020) proposed readjustments in curriculum to make education inculcated with social and moral values. These elements included Indian values like cultural heritage, democracy, secularism, equality of both sexes, removing social barriers, etc.

Role of media in value building

Media was originally made as a mode to entertain the masses. Various media gadgets like radio, television, cinema, magazines etc was mainly targetted on entertainment, but the demand of entertainment and the lifestyle of population developed vigorously and the entertainment industry became a multi million dollar company.

News and current affairs- today, one of the major duty of media is to inform people about the latest happenings around the world, in every aspects, weather, politics, health, finance, science, music, fashion, etc. They covered all the aspects to fulfil the never ending demands of the viewers.

Political awareness- if media plays its role honestly, then it can be a great force to build the nation in a better way. But media plays a bias roles in bringing focus in major political decision, situation and scenarios by only one sided perspectives. If media is honest, it can give people a better understanding of their rights and help them in making better decisions.

Education- MHRD and Edusat plays an important role in providing free education via television and radio. This is a great effort where every person willing to learn will get quality education, irrespective of any political economic or social background. But unfortunately, the media approach is highly money making and the government also does not show much of interest and hence the word doesn't spread well to every corner of the country and the students can't take full advantage of the same as they should.

Effects of media in value education system-

Even though there are a lot of plus points of the use of media, but media has its bad effects of including baseless ideas through advertisements where people are forced to buy harmful or sub standard product, people are misguided to buying stuff which is not actually as shown in the advertisements. Media develops unnecessary sensation and distortion of truth to attract public attention. Because of its power to build public opinion, the influence of media can make or break the government. Hence, media has the power of educating people, the good or the bad, Since it affects the eyes, the ears and the mind, its nothing that can overcome the influence of media in the society. The media has to be more sensitive to take the society in a forward direction and for the advantage of the society, the media can act as an anchor and perform a noble mission of enlightening people and discourage sectarian, communql or trends which divide the society into social economic or cultural barriers

Conclusion

Value education aims for complete development of the child's personality in its physical, mental, emotional and spiritual aspects. It inculcates good manners and responsibilities in the society and develops an integral citizenship. Education and teachers pay a major role in stimulating and sensitizing the learners with reference to value situations in life. But for this the education should focus on moral living of life and teachers should also possess right qualities of mind and heart for the pirsuit of knowledge and only then they can inculcate the same values in their students. However, modernisation and industrialisation deflicts the youth from the path of values and morality and creates a false view of the way of living and creating a false mindset for the ancient ways of living in India. But in this modern times, media can play a leading role in bringing back the value sytem on right track. Media now a days is in itself potraying a wrong view of life which normalises violence, abusing, greed, smoking drinking etc. However, only if media works on righteous path and include value education in itself then it can prove to be the main weapon in bringing back value system in today's society.

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Aims of Education and Our Indian Constitution

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Introduction

Culture is activity of thoughts and receptiveness to beauty and human feelings. Scraps of information having nothing to do with it. A merely well informed man is the most useless bore on God's earth.

In training a child to activity of thoughts, above all things, we must beware of what I will call "inert ideas" – that is to say, ideas that are merely received into the mind without being utilised, or tested , thrown into fresh combinations,

So we can enunciate two educational commandants, " Do not teach too many subjects," and again " what you teach, teach thoroughly."

Education and our constitution

Our constitution provides about education. Part III of Indian Constitution give the fundamental right under article 21 A. It was added by 86th constitutional amendment and it provides free education two children. Constitution protects the rights of every citizen without any discrimination based on caste, race, sex, place of birth. It provides equality, Social Justice, economical and political justice.

The constitution of India guarantees equality of all citizens.Let us begin by understanding what equality is? Equality means equal behaviour in similar conditions for example- Like should be treated alike. Our constitution provides all children are equal and protect their rights.

Articles deals with education

Article 14, article 15, article 21 A, article 24, article 28, article 29, article 30, article 46, article 350, article 350 A.

Panchayati Raj Institutions and right to education

Among 29 subjects identified by 73rd Amendment Act for transfer to the panchayats was education- primary, secondary, adult it and nonformal,

vocational and Technical. The right to education act keeps up with this commitment of decentralization.

Cultural and educational rights of minorities

In a democracy such as India, where people are divided in terms of religion, language, caste, race, culture and socio economic factors one of the tasks of the framers of the constitution of India was to device safeguards for the countries different minorities.

Article 29 and 30 provides explicit guarantee for protecting the interest of minorities.

Directive Principles of State Policy and education

Directive Principles of State Policy obligations of the state because these are positive obligations of government where government frame the laws it will bear year in mind these principles.

Fundamental duties

Fundamental duties are the duties of all citizens to help to promote a spirit of Patriotism and to uphold the unity of India. These are not legally enforceable.

Conclusion

While Constitution provides many rights and duties but there should be some moral obligations of parents also. Because each and every aim cannot be achieved by itself. There should be moral values in our education system also. We should preserve our culture because we can save our generation by the way of good and disciplined education system.

Constitution and Education

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Introduction

Constitution is a complete document which tells us about the structure of our whole system and nature of our country. Education is an important part of our culture for our Civilization and our constitution also promote education and values of every kind.

Values included in the constitution

There are many values in our constitutionfor example- Sovereignty, Socialism, Secularism, Democracy,Republican nature, Justice Liberty, Equality, Fraternity, Human dignity, Integration of nations.

How the Preamble of Indian Constitution promote education-

I. **Socialism-** education institutions and facilities should enjoy by each regardless to any sort of ethnic or social difference.

II. **Secularism-** educational institutions should be enjoyed by each regardless to their religious faith and practice.

III. **Social Justice-** Social Justice is that their education should be provided regardless to caste religion and other social diversify factors.

IV. **Liberty** – Liberty in the real sense is that each and every one of the country has got the freedom to choose his own course of study and career.

V. **Equality of opportunities-** no one can deny some categories of the society better opportunities which are enjoyed by other categories.

Fundamental rights

Right to education is a fundamental right under article 21 A which was added by 86th constitutional amendment. It provides compulsory education 6 to 14 years of age of children.

Fundamental duties

Fundamental duties are the applications of all stills to help to promote a spirit of Patriotism and to uphold the unity of India. These are not legally enforceable but in these duties one duty is to educate children

Directive Principles of State Policy

Directive Principles of State Policy are guidelines for the framing of the laws by the government. The state is expected to keep these principles in mind while framing laws and policies.

Aims of education in India as the constitution put forth-

I. Cultivate democratic values
II. National integration
III. Development of nation
IV. Conservation of culture
V. Cultivation of moral values
VI. Cultivation of social values
VII. Promotion of modernization

Articles of Indian Constitution related to education

Article 28 ,article 29, article 30, article 45, article 46, article 350A.

Conclusion

Indian constitution already has many laws, fundamental rights and duties for the people of India to protect the rights of individuals of the country but there should be quality education for example- education of our moral values, our culture. Education system should be corrected. Our education system should not based on reading or memorizing facts and information but it should be based upon learning experiments about new things.