

Value Education –Human Rights

Foundation Course –I (Part-IV)

for
Undergraduate Programmes

Learning Material
based on

Syllabus
(2008-2009)

**Bharathiar University
Coimbatore**

Compiled by

1. **Dr. Sheela Ramachandran** (Convenor)
Principal
PSG College of Arts & Science
Coimbatore
2. **Dr. R.P. Thangaraj** (Member)
Principal
Shri Kumaran College of Arts and Science
Coimbatore
3. **Dr. G. Sudhakar** (Member)
Former Director
Academic Staff College
Bharathiar University
4. **Miss.P.G. Thamaraiselvi** (Member)
SG Lecturer
Government Law College
Coimbatore
5. **Dr. K. Perumal** (Member)
Reader in Physics
SRMV College of Arts & Science
Coimbatore

Under the guidance of

1. **Col.Prof. Dr.G.Thiruvassagam**
Vice Chancellor
Bharathiar University
2. **Dr.P.Thirumalvalavan**
Registrar
Bharathiar University
3. **Dr. M.A. Kandaswamy**
Dean, College Development Council
Bharathiar University

BHARATHIAR UNIVERSITY : COIMBATORE 641 046.

Value Education – Human Rights

(2 hours per week)

(FOR THE UNDER GRADUATE STUDENTS OF AFFILIATED COLLEGES

WITH EFFECT FROM 2008-2009)

UNIT – I : Concept of Human Values, Value Education Towards Personal Development

Aim of education and value education; Evolution of value oriented education; Concept of Human values; types of values; Components of value education.

Personal Development :

Self analysis and introspection; sensitization towards gender equality, physically challenged, intellectually challenged. Respect to - age, experience, maturity, family members, neighbours, co-workers.

Character Formation Towards Positive Personality:

Truthfulness, Constructivity, Sacrifice, Sincerity, Self Control, Altruism, Tolerance, Scientific Vision.

UNIT – II : Value Education Towards National and Global Development

National and International Values:

Constitutional or national values - Democracy, socialism, secularism, equality, justice, liberty, freedom and fraternity.

Social Values - Pity and probity, self control, universal brotherhood.

Professional Values - Knowledge thirst, sincerity in profession, regularity, punctuality and faith.

Religious Values - Tolerance, wisdom, character.

Aesthetic values - Love and appreciation of literature and fine arts and respect for the same.

National Integration and international understanding.

UNIT – III : Impact of Global Development on Ethics and Values

Conflict of cross-cultural influences, mass media, cross-border education, materialistic values, professional challenges and compromise.

Modern Challenges of Adolescent Emotions and behavior; Sex and spirituality: Comparison and competition; positive and negative thoughts.

Adolescent Emotions, arrogance, anger, sexual instability, selfishness, defiance.

UNIT - IV : Therapeutic Measures

Control of the mind through

- a. Simplified physical exercise
- b. Meditation – Objectives, types, effect on body, mind and soul
- c. Yoga – Objectives, Types, Asanas
- d. Activities:
 - (i) Moralisation of Desires
 - (ii) Neutralisation of Anger
 - (iii) Eradication of Worries
 - (iv) Benefits of Blessings

UNIT; V : Human Rights

1. Concept of Human Rights – Indian and International Perspectives
 - a. Evolution of Human Rights
 - b. Definitions under Indian and International documents
2. Broad classification of Human Rights and Relevant Constitutional Provisions.
 - a. Right to Life, Liberty and Dignity
 - b. Right to Equality
 - c. Right against Exploitation
 - d. Cultural and Educational Rights
 - e. Economic Rights
 - f. Political Rights
 - g. Social Rights
3. Human Rights of Women and Children
 - a. Social Practice and Constitutional Safeguards
 - (i) Female Foeticide and Infanticide
 - (ii) Physical assault and harassment
 - (iii) Domestic violence
 - (iv) Conditions of Working Women
4. Institutions for Implementation
 - a. Human Rights Commission
 - b. Judiciary
5. Violations and Redressal
 - a. Violation by State
 - b. Violation by Individuals
 - c. Nuclear Weapons and terrorism
 - d. Safeguards.

MODEL QUESTION PAPER

Answer any 5 questions from the following
Each questions carries 10 marks

I a.
OR
b.

II a.
OR
b.

III a.
OR
b.

IV a.
OR
b.

V a.
OR
b.

1. Each of above questions will be drawn from each Unit
2. Questions will be drawn from the 50 questions (10 X 5 Units) given at the end of each units learning material.

Unit-I

Concept of Human Values, Value Education Towards Personal Development

Man is a social animal in that whatever he needs and wants he gets from the labour and cooperation of the society. Similarly, whatever he produces materially and whatever the knowledge he acquires are spreading to all people of the world. To cope with the diverse modern environments everyone should have holistic education to sympathize and live in tolerance with the standards of his fellow beings. By the phrase “holistic education” I am not including the specific sciences, which can be learned according to the wish of the individual; what I mean is the overall education of the facts of human life, including human values, which are the culmination of the evolutionary process of mankind.

In primordial times man lived on the earth in small groups. Each group developed its own way of life according to the climate, available natural resources and the developed production skills. There was little opportunity to spread over a wider area and encounter or adopt the cultural values of others. Such restrictions have been removed these days by rapid transportation, communication and international educational facilities. Social environments have entirely changed. To fully avail of the present opportunities for a better life the modern educational system should be reformed and reoriented. This is what I stress as the need for holistic education. Due to the lack of such education the majority of people in human society are leading a life of ignorance and following obsolete, useless principles and beliefs.

In reality, the world is one; the sea is one to supply water for all by way of vapour-cloud-rain; the air we breathe is only one. Man has not created any one of these four essential resources. Everybody is born, grows, lives and dies. During the lifetime everyone enjoys the benefits of labour and technical knowledge of all the people. In turn, everyone’s production and services go to all people of the society.

Then why are enmity, hatred, exploitation and wars extant in human society? In every war one group of people kills the other group. What can be the net result? Only murderers will survive in the world. Any person of ordinary intelligence can realize the fact that war is not

beneficial in any way for human society. It continues only die to conditioned thinking and spurred by those who prosper by selling war materials. Although the human race has existed over thousands of years, the individual life is experienced only once. Why should its enjoyment be sacrificed due to ignorance?

Individuals who are living engrossed in sensory engagement cannot understand the detrimental results of their own actions. It is the responsibility of elders and enlightened people the best way of life, and then disseminate the knowledge through all available media. Such a planned method of living should be inculcated as a *holistic education* in all institutions to truly civilize all people, whatever may be their other fields of study.

As a result of holistic education one would know the values of human life, how to respect others, how to be aware and avoid doing harm and at the same time, being ready to help others in all possible ways. These values are the culmination of our inborn sixth sense and their implementation is the very purpose of human birth.

Through holistic education, each person should know himself as completely as possible, i.e., his body mind, knowledge, consciousness, genetic center, and brain function, including the process of storing and releasing all the experiences of life. Education in the *science of living* should begin with the basics of understanding the human physiology, growth and development: the importance of personal hygiene; reproductive health; physical and mental energy use, conservation and potential; prevention of disease; healthy eating habits; and simple first-aid and self-medication with home remedies. The next level would be learning about the importance and value of one's relationships –with parents, teachers, friends colleagues, the future life partner and children. The concepts of morality, ethics, duty, honesty, sincerity, kindness and compassion should be imparted. Each person should know how to adjust with others and be prepared to sacrifice his whims and pleasures for the benefit of the group or family so as to avoid conflict and live in harmony.

Education can be categorized into five divisions. They are:

- 1) Cultural
- 2) Social
- 3) Productive
- 4) Science and technology
- 5) Spiritual

To cope with the modern age, all these five kinds of education are needed for all people in the society.

- 1) Learning life-education from parents without going to school is cultural education. This education naturally evolved according to the time, place and environment in which the people lived.
- 2) Learning a virtuous way of life following morality, duty and charity is social education. This kind of education is a must for protection, help, distribution of commodities and facilities and for peaceful living with one's fellow beings.
- 3) The basic needs of mankind are food, shelter and clothing. Learning the process of producing the above, as well as other skills related to these industries are productive education.
- 4) Age after age, year after year, new and easy methods for living are discovered by the scientists and technicians. Learning these new technologies and enhancing the standard of living is the education of science and technology.
- 5) Knowing the three invisible truths of the Unified Force, life force and universal and bio-magnetic forces and maintaining physical health and mental health of self and society is spiritual education.

In the earlier age of life it is necessary for everyone to be given these education for prosperity, happiness and peace of the society. Because of a lack of these imperative systems of education poverty, crime, conflicts, problems in life and wars emerge. Absence of such proper education results in the torturing of mankind and suppressing the development of consciousness. The purpose of life is being lost.

The Heart of Education

Introduction

Over the past decades since the inception of our modern school and collegiate system, educators, parents and students have realized there is an area of insufficiency in the system we have instituted. Although academic subjects may be thoughtfully planned and courses have been structured for the maximal suitability and benefit of our youth for career purposes, the topic of personal behavior and attitudes has not been given due importance or emphasis in the educational curriculum. The assumption has been that children imbibe all the values and ethics they need from their home lives, and that it is not the purview of the educational system to discuss these at all, especially since it was felt that such discussion may lead us into controversies among various communities. However, as a nation we now realize the error in this assumption and there is widespread recognition of the need to talk about values in our educational system as they pertain to every sphere of life. We can all acknowledge that there is no need to worry about cultural sensitivities or controversy if the most basic values are taught to our youth, as there are many values, which are admitted to be universal. Certain community or culturally based values may be relative, but there are attitudes and behaviors based in universal values that unquestionably contribute to the health, happiness and wealth of each person and the society as a whole.

The evidence is all round us that the lack of such education results in selfishness and an uncaring attitude toward one's fellowmen; at worst it results in violence, exploitation and utter disregard for life that no society can afford or it will forfeit its prosperity and peace, and be liable to descend into anarchy or fascism. Our wonderful country, simultaneously blessed and burdened with its extreme density of population and diversity of communal and religious sentiments, can only survive with a majority that is mentally and physically healthy, tolerant and liberal in outlook, as only such citizens will be able to care for and work for the prosperity of all.

Aims of Education

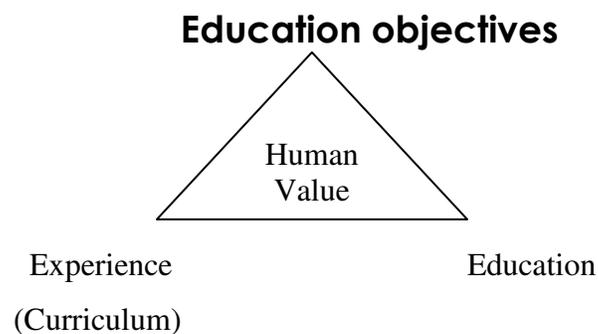
All round development of individuals is possible through education. Among it intellectual, mental and functional development is expected. Though cognitive and conative

domains are developed through today's educational system, affective domain cannot receive its proper place. That is the reason for paucity of national attitude, and social consciousness among students. If moral, social and spiritual values are exchanged through the media of subject content, emotional development will easily be possible.

Following are the chief aims of education:

1. Knowledge
2. Understanding
3. Application
4. Skill
5. Interest and aptitude
6. Appreciation
7. Inculcation of human values

NEP 1986 prepared value based curriculum. It also made clear and fixed particular values along with objectives while teaching particular units.



The purpose of Virtuous Life

The question is why should we strive for a virtuous life. What is it that makes life virtuous? 'Virtue is knowledge' was the principle of Socrates. All knowledge should end in virtuous living was his interpretation. Knowledge without virtue is meaningless. Our forefathers focused their attention in leading a virtuous life. According to

Socrates (470-399 B.C), greatest good of mankind lies in the virtues like courage, friendship, love and so on.

Aristotle (384-322 B.C.) was the disciple of Plato. He said, "*We strive for goodness of the things surrounded by us. What is important is not to live long but to live well.*"

Concept of value:

Though meaning of value is originally related to economic value, philosophes like, Rudaulah lotse, Albrance Richel in nineteenth century attached more extensive meaning to value. It is in this broad sense, we today, use the term value as 'Literary value,' 'Democratic Value', 'Life Value' and 'Education value in our day to day speaking and writing.

In life process man accepts good things and avoids bad things. It is not human living to act neutrally and in the light of witness only. Acceptable and non-acceptable, good and bad are the nature of values. Values are established and they are practicable. They can be achieved.

Chilana (1987) studied Indian culture and observed that Indian culture is based on the values, viz, kind heartedness, self control, universal brotherhood, honesty, respect to others and faith. Due to deterioration of these values, new values like indiscipline and destructive mentality came into existence. He suggested to include these values in curriculum and called it value-based curriculum.

Criteria to fix value

It has not been yet stated how to fix the criteria to decide the values. Dr. Gawande (1994) put forth the following four criteria. It is very difficult to decide whether a particular human behaviour is value based or not because human behaviour is either individual phenomenon or it is ruled by the situation. The behaviour that I appreciate may not be appreciable by others. In order to abolish its personal touch, human behaviour will have to be judged with the application of these four criteria.

Criteria

1. Individual progress should be achieved through expected behaviour.
2. Expected behaviour should be conducive to society.
3. Expected behaviour should be conducive to a nation.
4. Expected behaviour needs to be accepted on international level.

If human behaviour fulfills all these criteria then above it is human value. If a particular human behaviour satisfies only one or two criteria it cannot be called human value. Therefore, if any behaviour satisfies all the four criteria then only it is called human value.

Definitions of Human Value

a) Roketch:

Value is defined as enduring belief, a specific mode of conduct or end state of existence alongwith continuum of importance.

b) Kluchhohn:

Value is a conception of desirable and not something desired.

c) Shaver:

Values are standards and principles for judging worth.

d) Gawande:

It is an adjusted human behaviour which is conducive to the development of himself, society, nation and international understanding.

Human value is an academic behaviour through which progress of individual, society, nation and international understanding are created. Education aims at all round development of human beings, therefore Cognitive, Conative and Affective domains are taken to task at learning levels for individual progress. By exchange of subject information, development in cognitive domain is easily possible. Application of skills, is conative domain and is related to fixing of human values and its preservation. Until an emotional feeling does not exists, an individual cannot achieve wisdom. This important part is neglected through curriculum. Thus inculcation of value education is for emotional development. It is through this that we establish men of

character, responsible citizens and sensitive personality of individuals. An individual so described discharges the responsibility of both rights and duties. It is in this sense that value education becomes indispensable for all round human development.

Dr. Eknath Gawande (1994) therefore defines value education in the following words:

Definition:

When human values are inculcated through curriculum to transcend to cognitive, affective and psychomotor level for conducive development of individual, society, national and international understanding, it is called value education.

Value education claims a vast field for its coverage to mould the behaviour and transform the right ways of action in day-to-day life activities.

It 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 virtue is not only useless to society but it is disastrous to society also. Martin Luther King well thought of the glory of a nation in the following words:

“The prosperity of a country depends not on the abundance of its revenues, not on the strength of its fortifications, nor on the beauty of its public buildings; but on its cultivated citizens, in its men of education, enlightenment and character.”

Among various objectives of value education, to produce men of character is chief among them.

The salient features of characterization are (i) honesty (ii) adventure

(iii) pleasantness (iv) controlled and sensitive nature.

Men of character have faith in their performances, therefore they speed up their work.

According to Chilan (1987), Indian culture is superior because it is based on pity, self-control, honesty, honour, faith and universal brotherhood. If these values are included in the curriculum, emotional development can be achieved.

Dr. Kothari (1964-66) tried to emphasise the value viz., democracy, socialism, and equality of all religions. He attached great importance to achieve skills through science and technology and also balanced development of human values. National Education Policy (1986) studied Indian background and came to the conclusion that religious education is not possible in India as India is a country with many religions. N.E.P. (1986) therefore advocated the concept of value education, giving extensive meaning to the term moral education. N.E.P. also tried to raise the levels cognitive, conative and affective domains. Conscious efforts to make changes through formal educational system should be done. Knowledge, skill and emotion developed through the curriculum media transforms the right attitudes, interests and liking among students. Afterwards the constituent becomes the integral part of personality and thus creates value-based personality.

Value education system that aims to enrich the level of our understanding and respect for such values and aims to bring us maturity of mind is called value-based education. Only a value-based education can give our youth the heart to understand the feelings of others and a constant awareness to take care not to hurt or insult the hearts of others by words and actions.

Education is a continuous process of refinement, research and realization, and must equip our youth to deal with the pressing problems of today and those which arise in future. As H.G. Wells put it: "*Human history becomes more and more a race between education and catastrophe*". Unless we strengthen the education in its content and relevance and instill a sincere concern for human welfare, catastrophe cannot be avoided. Almost every one of the men and women now governing and managing national and international governments and institutions was once a student in a school, a college or a university. Their performance today is clearly a reflection of the way they were educated. Had their education given them all that is required, their performance would be as we require. "*To educate a man in mind and not in morals is to educate a menace to society*", said US President Theodore Roosevelt. And in the same vein, our own Nehruji declared: "*If all is well with colleges and universities, all is well with the nation*".

Only a value-based education can give our youth the altruistic and benevolent sense of living for others; as Swami Vivekananda said, *“They alone live who live for others”*. We should always bear in mind that by helping others we help ourselves. By bringing prosperity to others we ourselves prosper. Conversely, we cannot give pain to another without giving pain to ourselves, and a loss caused to another is necessarily a loss to oneself.

It is good to have money and the things it can buy, but in the process of acquiring money, we must always be concerned with the purity of the means. Otherwise, the wealth becomes ill gotten; it will buy a bed but not sleep; books but not wisdom; a house but not a home; medicine but not health; a ring but not a marriage. The means you employ to achieve a result must be just, otherwise the result will ultimately backfire and result in loss and disappointment. As Woodrow Wilson, US President stated: *“I would rather fail in a cause that will ultimately succeed than succeed in a cause that would ultimately fail”*.

When you snatch anything from the society without corresponding labour on your part, it is a sin. When you manipulate the circumstances to get from the society more than what is due, you are committing a sin. When you hurt a person or a system for your own monetary or egoistic gain, you are committing a sin. As Mahatma Gandhi put it, *“Wealth without work; pleasure without conscience; knowledge without character; commerce without morality; science without humanity; religion without sacrifice; and politics without principle will lead to sinful acts disturbing peace and happiness”*. A ‘success’ achieved through immoral or unethical means is undoubtedly a step towards ultimate failure in achieving happiness in life.

Parents, Teachers and Fellow Students

All of us born and living in this world as the continuity of our parents. If we analyze how we have grown up in this world and who has helped us most to live and realize our potential, we would find our parents and teachers have been the most important personalities in that process. Mother takes on a great responsibility physically and mentally to nurture the child and tolerates much inconvenience and pain. In gratitude for her years of invaluable help and care, one should always give due respect to mother.

One's father spends his time and labor, gives his knowledge and attention for years so as to develop his child into a great personality. Hence, remembering the proverb, "*There is no temple greater than mother and there is no mantra greater than the words of father*", one has to give respect to his parents and maintain good relations with them.

Today, if we are able to read, write, think and act accordingly it has been made possible due to the education we had over about twenty years from various teachers, who took all efforts to teach us through their learning and experiences. Our education is due to our teachers who have labored patiently to explain various subjects in such a way that we can easily understand. Every one of us has to always remember his teachers with gratitude and respect.

A common problem for the newly admitted students in our educational institutions is the practice of "ragging" by senior students. Such merciless torture meted out to freshman students by the seniors is beneficial to none, but leaves all with unhappy memories. Both the seniors and the freshers they torture lose their peace of mind and the standard of education is corrupted and deteriorated. These painful incidents are stored in the inner depths of the heart and continue to influence one's relationships throughout life. Some students are so drastically affected that they forfeit their careers, prospects and even their mental balance. Good companionship among students is to be nurtured, as the collegiate years can be the time where lifelong loyalties and friendships are formed. Parents, management of institutions government and students must gather and discuss the ways to eradicate this menace and ensure that students are able to study peacefully and happily and achieve success in life. In the long run the success and achievements of every student are an asset to society.

Eternal Values

Every one of us is a valuable part of the society. The peace that an individual realizes and enjoys in his heart is the basis for the overall peace of the society. For the sake of the society at large, every individual has to subject himself to certain responsibilities and duties. Since the action of an individual is bound to affect every other individual of the society, such action has to be confined by self-evolved order and discipline. When one expects others to do certain things

and avoid doing certain other things, he must necessarily subject himself to the same set of do's and don'ts; in other words these become the normative values followed by the whole society. The cultural level of the society is determined by the set of values that each individual respects and retains as the standard of goodness.

A society becomes good or bad based on the ethical values of individuals; ethical values give society its strength.

To study law and yet behave lawlessly, to study civics and remain without social sense, to study the sciences and fail to imbibe a scientific outlook and temper – these are a travesty of education. Such an education does not impart dynamism to ideas; it does not result in force of character, richness of personality, and efficiency in life and action. Just as physical strength and efficiency are the products of assimilated nutrients, one's personality is the product of assimilation of character-molding ideas. If food is not prepared in such a way as to be digestible it becomes a poison and inimical to the body; similarly knowledge that is consumed without the ingredient of ethics becomes poisonous and inimical to oneself and society. Vanity, cunningness, egotism, miserliness, anger and greed are the poisonous results of such impure knowledge. Swami Vivekananda said: *“Education is not the amount of information that you put in your brain to run riot there, undigested all your life. We must have life building, man making, and character-making assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library”*.

Those values that have been and still are respected throughout all ages and places are called “eternal values”. An example would be the well-known Golden Rule: *“Do unto others as you would have them do unto you”*. To the extent that we follow these values our lives become successful and joyous. An understanding of such values represents the level of our wisdom, and our ability to follow them is the measure of our maturity.

Evolution of Value-Oriented Education

Formation of character through education had its important place in Indian education system right from the Vedic period. Till at the end of Sixteenth century, the place of character formation through education was unquestionable. The medium of character formation through education was religious and therefore religious institutions tried to educate persons in character building during their period and sphere. Inclusive after the arrival of Britishers in India, the aim of Indian education was changed. The aim of education to them was thus very limited. Some functional literacy including knowledge of subjects were introduced. In the Education Commission of 1882 only, moral education was recommended.

In pre-independence and after independence, several commissions and committees recommended character education, religious education and moral education. According to National Education policy of 1986, moral and religious education were broadly defined and coined into value education.

Distinction Between Value Education and Moral Education

1. The concept of value education is more extensive in comparison with the concept of moral education. Moral education is a constituent of value education.
2. Value education is developmental and it is based on expected values. On the contrary moral education is static and it is based on the ideals of society.
3. In value education, all round development of human is considered, whereas in moral education only ideals of individuals with its relation to society are considered.
4. Value education is scientifically based but it cannot be said with determination whether moral education is so based scientifically. It is so because in moral education customs, faiths and traditions are reared and sometimes reflect the religion.
5. Value education consists all the component parts like individual, society, nation, environment and universe etc but in moral education only relation between individual and society is emphasized.

In moral education each society fixes its own ideals and it is the endeavour of the society to keep these ideals stable. Therefore individual's behaviour is restricted to individual and society. There is a great impact of religion on society and therefore religion is

reflected in individual's behaviour. We preserve it in the name of customs and culture. But in value education the changes in human behaviour are studied in its new perspective and propagated through various media.

Progressive Outlook of Value Education

Generally, society is fond of preserving customs and these customs are sometimes treated as culture of the society. Many customs and traditions are based on religion. Religion is originated in consideration with the prevalent situation. Though idea about emancipation in many religions is the same, the ways in each religion are different. Individual's behaviour according to each religion therefore differs. Individual tries to safeguard the behaviour. We call it culture. The sanskars (experiences) are transmitted from one generation to other generation. These are the ideal behaviour patterns of society. As there are so many religions and different sects within a religion, individuals are free to decide their ideal behaviour within religion and within sect of each religion. If we try to mould the public through religious and moral education, there is possibility of religious and cultural struggle in a secular country like India. Religious and moral education is possible in a country where only one religion is dominant.

Society is dynamic and values that are created in political, economic and social fields are subject to changes in these fields. An individual and society exists by the assimilation of these values. Society thus becomes dynamic, e.g. the rising of twenty first century is the gift of science age. Society has to accept behaviour and thoughts in consonant with the age of science. This is the accepted behaviour of an individual. Example, the moon is not a God but a planet. We proved it by scientific existence. The said behaviour is favourable to science age and also expected for individual progress and progress of society. We call such behaviour as value oriented behaviour, e.g. Small pox is a disease and it does not exist due to divine anger. A patient becomes normal by medical treatment. We therefore take preventive measures or if there are symptoms of disease we approach the doctor for medical treatment. This behaviour is expected from society. It is based on scientific outlook and favourable to a nation. An individual therefore gets free

from the disease and his individual progress becomes possible. In the aforesaid behaviour, four criteria are properly followed and therefore it is value-oriented behaviour.

Type of Value and its Nature

Dr. Gawande (1994) had tried to investigate types of value and their areas. He noticed the following types of value and their areas:

| Type of value | Area of value |
|-------------------------------------|-------------------------------|
| 1. Human value | Human behaviour |
| 2. National or constitutional value | Constitutional rules |
| 3. Social value | Rules about society |
| 4. Vocational value | Ideals in various professions |
| 5. Religious value | Ideals related to religions |
| 6. Aesthetic value | Value in Arts and Literature |

Human value is like an axle of a wheel and other types of value are around it. Therefore if an individual is educated in human values, learning of all other values becomes easier.

While investigating human values through deductive and inductive method, Dr. Gawande found out the following seven human values. These are-

- (1) Truthfulness
- (2) Constructivity
- (3) Sacrifice
- (4) Sincerity
- (5) Self control
- (6) altruism
- (7) Scientific vision

A. Definition of human value

1. **Truthfulness** - To have constant practice to approach the reality or truthfulness.
2. **Constructivity** - To help for good undertaking.
3. **Sacrifice** - To help without selfish motive.
4. **Sincerity** - To work in stipulated time as assigned.
5. **Self control** - To have control on individual's mind for action.
6. **Altruism** - To behave with others with love and to consider the well-being and happiness first.
7. **Scientific vision** - To find out scientific reasons of a problem.

B. National value or constitutional value:

Each country has its own independent constitution in which specific values are included. They are called national values or constitutional values, e.g. Following values are included in Indian Constitution.

C. Social value:

Each country preserves some values according to its culture and these values are preserved and protected. Dr. Chidanand Mohan has fixed the following values of Indian society viz. Pity, Self Control, Universal brotherhood, honesty, respect and faith.

D. Professional Value:

Many professionals are in existence and each profession has got its own independent values e.g. Following are the values of the teaching profession:

Knowledge thrust, Sincerity in profession, Regularity and Faith.

E. Religious Value:

Each religion has got its independent status, principles and rules e.g. Following values are included in Buddha religion. Wisdom, Character and Pity

Some values are common to all religions, whereas some values are attached to a particular religion only and they are the specialties of that particular religion.

F. Aesthetic Value:

Literature and Arts (painting, carving, drawing etc.) have got their fixed criteria and rules. They are investigated and are fixed.

Evan Smith (1970)

Parents and society try to fix certain values on children. Learning experiences and social interaction offer an outlook and attitudes of children are transformed accordingly. If curriculum is outlined likewise and based on values, particular values are bound to reflect through learning process.

According to Evan Smith-

1. Value based teacher can only fix certain values. As the teacher so the values.

2. Educational system is a by-product of social and cultural advancement. Both formal and non-formal agencies are equally responsible to create necessary values for the development of personality of students.

Components of Value Education

- 1) Moral Education
- 2) Environmental Education
- 3) Population Education
- 4) Human rights and duties
- 5) Health Education
- 6) Indian Culture
- 7) Physical Education
- 8) Yoga Education
- 9) History of Indian freedom movement.

The above mentioned component parts should be included in curriculum and it should be so framed to give justice to various learning experiences through the media of subject units. Value education thus will not be treated as an independent subject in curriculum but it will lead to integrated development through effective value based curriculum.

Human Values

1. Truthfulness
2. Constructivity
3. Sacrifice
4. Sincerity
5. Self control
6. Altruism
7. Scientific vision

Curriculum

- National value
- Social value
- Religious value

- Moral education
- Environmental Education
- Population Education
- Human rights
- Indian culture
- History of Indian Freedom
- Physical Education
- Yoga Education
- Health Education

- Professional Value
- Aesthetic Value

Learning Experience

- Value oriented education

Personal Development

Introduction

The development of one's personality, done in the right manner, is a challenging and rewarding task for every individual, particularly for the energetic youth who can gain much from it. It is challenging in that it demands hard, methodical labour, perseverance and careful attention. And it is rewarding since no effort in this direction goes in vain. In fact, every effort brings success and satisfaction proportionate to the attempt. Moreover, it is every person's duty to work towards it, since personality development is necessary for success in any field.

What Is Personality?

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

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

Necessity to know our mind:

We intend to do many things – make resolutions to cultivate good habits, to kick certain bad habits, to study with concentration, to do something with a concentrated mind. Very often our mind rebels, forcing us to beat a retreat from our efforts in implementing our resolutions. A book is open before us, and our eyes are open. But the mind has started wandering, thinking about some past events or some future plans. The same thing happens when we sit for a few minutes trying to pray or think of a divine name or form. Says Swami Vivekananda: '*Free! We,*

who cannot for a moment govern our minds on a subject, focus it on a point to the exclusion of everything else for a moment! Yet we call ourselves free. Think of it!”

The fourfold functions of the mind:

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

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

1) Memory

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

2) **Deliberation and Conceptualization:**

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

3) **Determination and Decision-making:**

Buddhi is the faculty responsible for decision-making. It has the capacity to judge the pros and cons of things and find what is more desirable. It is also the discriminative faculty in a person, which enables him to discriminate between the real and the unreal, between what is to be done and what is to be avoided, what is morally right and what is

wrong. It is also the seat of will power so essential for personality development and hence this aspect of the mind concerns us the most.

4) I' Consciousness:

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

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

More about the mind:

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

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

On the other hand, if the horses are woken and the charioteer is wide-awake, the chariot reaches its destination. Even so, if the *buddhi* is wide awake, and if the sensory system together

with the mind is disciplined and controlled, a human being can reach the goal of his life. What is that goal? We will come to it shortly. Another important activity of the mind that concerns personality development is our emotions. More the emotions are under control, healthier becomes one's personality. Emotions can be broadly classified into two types, viz attraction and repulsion. Love, admiration, aspiration, sympathy, joy, veneration, pride and the like indicate attraction. Hate, anger, fear, sorrow, jealousy, disgust, shame, etc are of the nature of repulsion. As long as one is entangled with the undisciplined mind, one's personality does not really develop. *Buddhi*, the charioteer, serves as an effective instrument of self-development by controlling the emotions and raising the higher self from the hold of the lower mind.

Activities

I

1. **Make a list of 5 occasions each when you have and have not considered help or priority to individuals of your opposite gender.**
2. List 5 ways by which you will help the physically challenged.
3. Describe in 200 words any experience you have had with an intellectually challenged individual.

II Record as indicated in the table

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

Character formation towards positive Personality:

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

What is character?

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

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

“This universe is simply a gymnasium in which the soul is taking exercise; and after these exercises we become Gods. So the value of everything is to be decided by how far it is a manifestation of God. Civilization is the manifestation of that divinity in man”.

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

- ***Physical dimension*** consisting of our body and senses.
- ***Energy dimension*** which performs digestion of food, circulation of blood, respiration and other activities in the body.

- *Mental dimension* characterized by the activities of the mind, like, thinking, feeling and emotions, etc.
- *Intellectual dimension* characterized by the determinative faculty in a person. This is also the seat of discrimination and will power.
- *Blissful dimension* experienced as bliss during deep sleep.

Some essential qualities for personality development:

1. Faith in oneself:

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

2. Think Positive Thoughts:

Swamiji decried, in no uncertain terms, there should be weakness in human beings. Positive, wholesome thoughts based on our inherent divinity are essential for a strong character. 'Go on doing good, thinking holy thoughts continuously, that is the only way to suppress base impressions... Character is repeated habits and repeated habits alone can reform character. Further, according to Swamiji, the only sin is to think of oneself and others as weak.

3. Attitude towards Failures and Mistakes:

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

4. Self-reliance:

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

5. Renunciation and Service:

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

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

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

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

children are educated, pass examinations, get a job and earn money. Nobody seems to be concerned about whether children imbibe any noble qualities and become good human beings.

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

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

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

Industry makes genius

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

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

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

From Mediocrity to excellence

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

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

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

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

Let there be light

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

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

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

I

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

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

Model Questions

1. Define value education. What is your opinion of the need for value education in the curriculum?
2. Highlight the role of today's youth in building a well-governed nation.
3. What constitutes the personality of an individual? Explain giving examples of a virtuous life.
4. What is the importance of character in developing a positive personality?
5. Describe any touching experience you have had with or heard of any one of the following:
 - a. Physically Challenged
 - b. Intellectually Challenged
 - c. Gender equality
6. How does one's mind help in self-analysis and behaviour?
7. Share incidents of eminent personalities demonstrating any two of the following:
 - a. Altruism
 - b. Sacrifice
 - c. Tolerance
 - d. Truthfulness

8. What are the components of value education? Integrate their role in character formation.
9. What would you do in a situation when you find your classmates ragging your junior? Explain a situation and give the action with reasons.
10. Explain the interrelationships of dependence between members of a family, including the aged.

UNIT – II

Value Education towards National and Global Development

Introduction:

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

- i) Values are general standards and higher order norms.
- ii) Value is a belief that something is good and worthwhile.
- iii) Value is a measure of goodness or desirability.
- iv) Values are socially defined and accepted desires and goods that are internalized through the process of learning, socialization and conditioning.

Importance of Values:

- i) Good values are the spontaneous manifestations of a sound character and values form the central pole around which our actions, desires and ambitions are organized.
- ii) Values guide our behaviour and give meaning to our existence.
- iii) Values assist us to take right decisions and make choices.
- iv) Values give direction and firmness to life and help us to be morally sound.
- v) Values set goals for achievements and they motivate, define and colour all our activities in cognitive, affective and conative domains.

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

- i) Choosing from alternatives.
- ii) Choosing after thoughtful consideration of consequences.
- iii) Choosing freely.
- iv) Prizing and cherishing.
- v) Publicly affirming and appropriate sharing.
- vi) Acting upon and
- vii) Acting upon with some consistent pattern and repetition.

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

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

Categorisation of Values:

- i) Constitutional and National Values
- ii) Social Values
- iii) Professional Values
- iv) Religious and Moral Values
- v) Aesthetic Values

A. Constitutional Values:

Introduction:

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

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

Meaning of Democracy

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

The following are the fundamental assumptions of democracy:

- a) Respect for the dignity of the individual.
- b) Freedom of action, speech and movement on existing of the society.
- c) Equalitarianism.
- d) Good citizenship.
- e) Faith in change and peaceful methods.
- f) National character and sense of tolerance.
- g) Scientific temper of mind.

Secularism

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

Secular Values of a Secular-minded Individual

- i. Treating all religions on an equal footing.
- ii. Implying freedom of worship and tolerance.
- iii. Encouraging rational thinking and scientific temper of mind.
- iv. Inculcating moral and spiritual values.
- v. Believing in co-existence and discouraging dogmatic ideas.

The Concept of Socialism

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

To achieve socialism

- a) General education has to be geared to productivity.
- b) Practical and utilitarian aspects to be emphasized in education.
- c) Innovative socialized and group instructional strategies to be adopted.
- d) Social and national services are to be made as integral components of education.

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

- i. Justice** - social, economic and political.
- ii. Liberty** - of thoughts, expression, belief, faith and worship.
- iii Equality** - of rights and opportunities and to promote among them all.
- iv. Fraternity** - assuring the dignity of the individual and the unity and integrity of the nation.

National Values:

i. Justice:

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

ii. Liberty:

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

iii. Equality:

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

iv. Fraternity:

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

National Integration:

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

Respect for all religions:

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

B.Social values:

Introduction:

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

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

Social Values:

Some of the social values may be listed as follows:

- | | | |
|-----------------------------------|---|--------------------------|
| i) Love towards humanity | - | Brotherhood, Sharing |
| ii) Sincerity and honesty | - | Dutifulness, forgiveness |
| iii) Faith in co-operative living | - | Friendship, team spirit |
| iv) Good citizenship | - | Sympathy, sportsmanship |

- | | | |
|--|---|------------------------------------|
| v) Integrity of character | - | Magnanimity |
| vi) Faith in change and peaceful methods | - | Patience, tolerance |
| vii) Scientific temper of mind | - | Responsibility |
| viii) Concern for environment | - | Conservation of natural resources. |

Inculcation of Social Values:

a) Laboratories:

Students develop scientific attitude towards social life.

b) Libraries:

Practice patience while sitting together for study by self.

c) Hostels:

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

d) Academic activities:

Develop intellectual activities

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

Inculcate patriotic virtues and strengthen common bonds of spirit.

C. Professional Value:

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

- Knowledge thrust
- Commitment
- Sincerity and honesty
- Resourcefulness

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

Professional Value

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

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

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

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

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

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

D. Religious Values

Introduction:

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

Religious Values:

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

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

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

E. Moral Values:

Introduction:

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

Moral Values:

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

Inculcation of Moral Values:

- i) Parenting
- ii) Peer guidance
- iii) Conscience
- iv) Disapproval
- v) Shunning
- vi) Enforcing laws

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

F. Aesthetic Values:

Introduction:

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

Inculcation of Aesthetic Values:

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

- ii) Exposing students to the work of artistic beauty.
- iii) Role of mass media.

G.Environmental Ethical Values

Introduction:

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

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

Environmental Ethical Values:

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

- Environmental consciousness.
- Humility and reverence.
- Responsibility and commitment.
- Respect for all life and landscape.
- Global environmental citizenship.
- Self-reliance.
- Adoption of eco-friendly culture.

- Preservation of diversity on the planet.
- Sharing common environment.

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

- Albert Einstein.

Spectrum of Environmental Activities for inculcating Environmental Ethical Values

- Using recycled paper for notes and circulars.
- Diverting waste from the kitchen to the garden.
- Switching off unnecessary lights.
- Using bicycles or walking.
- Using public transport systems.
- Collecting rain water.
- Avoiding using fresh water for gardening.
- Using cloth towels instead of paper towels.
- Avoiding unnecessary outdoors lighting.
- Organizing tree-plantation campaigns.
- Reducing volume of Radio/TV to reasonable levels.
- Listening to radio programmes on environment and its allied problems.
- Organizing eco-clubs.
- Placing trashcans and dustbins around the college premises.
- Observing Environment Day on 5th June and Earth Day on 22nd April.
- Planting trees in and around the campus.
- Encouraging healthy life styles through balanced nutrition, exercise and Yoga.
- Helping to enforce protection laws.
- Staging short plays on environmental crisis to create environmental awareness.
- Conserving energy resources by avoiding unnecessary wastage of energy.
- Collecting and displaying pictures and newspaper cuttings depicting the environmental crisis.

National Integration:

Introduction:

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

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

Meaning of National Integration:

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

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

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

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

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

- ii) The common mental bond that binds all people irrespective of their differences towards the aesthetic, spiritual and material progress.
- iii) Creation of a feeling of oneness and mental outlook towards the welfare of the country above narrow sectarian interests.
- iv) A harmonious blending of personal emotion in an individual with his social obligation resulting in a well balanced personality.
- v) A feeling of harmony and the welding of diverse elements of society into a very compact and homogenous unit.
- vi) A firm conviction on the part of each individual that he is an integral component of the whole social unit for the healthy development of self and community.

Causes of National Disintegration:

- i) Communalism, and local, regional, linguistic, caste, communal and state loyalties.
- ii) Inequality in social and economic spheres.
- iii) Favoritism and corruption.
- iv) Unemployment problems.
- v) Prejudice and fanaticism.
- vi) Lack of patriotism, narrow politics, dynamic leadership.
- vii) Religious and language fundamentalism.

Activities to Promote National Integration:

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

Role of Education:

Education is the potential instrument to bring about purposeful behavioural changes in the individual. It helps to achieve social integration by alleviating social prejudices and by creating a strong desire for a rational social order.

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

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

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

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

- Proper reforms in curriculum should be made from the point of view of our national needs and national achievements.
- Common prayers and observations of religious festivals in the educational institutions.
- Avoiding comments on casteism or communalism in the classroom.
- Conducting a short course on national literature.
- Encouraging the study of one of the Indian languages other than the regional language.
- Arranging co-curricular activities centering around human understanding.
- Organizing National ceremonies, symbols, songs, national pledges, etc.
- Compiling a short anthology of songs in all languages for wide circulation.
- Emphasizing the points of interdependence cooperation and integration by way of educational programmes.
- Encouraging the participation of people of different castes and religions in national fairs and festivals.
- Organizing dramas, seminars, debates and discussions advocating the concept of national harmony.
- Increasing use of mass media for harnessing national unity.
- Revising textbooks so as to emphasize national unity and love of the country.
- Providing opportunities inculcating broad humanism and single-minded devotion to decent values.

International Understanding:

Introduction:

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

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

Meaning of International Understanding:

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

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

It is “interdependent living of independent lives”.

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

Need For International Understanding:

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

Role of Education in Promoting Internationalism

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

Activities

1. Narrate life situations where you have acted with responsibility?
2. Recollect the situations in your life when you have shown commitment?
3. Have you practiced dutifulness in your schooldays? Illustrate the situations.
4. Through the T.V. Programme, short story, news items, film, biography and folk song, depict the values.

Model Questions

- a. What do you mean by “National Integration”. What is the need for National Integration? As an individual list out the activities to be undertaken for promoting National Integration.
- b. Explain the concept of International understanding and its importance. Suggest various activities to be promoted for inculcating International understanding.
- c. Write a brief note on constitutional values.
- d. What do you mean by aesthetic values? Give examples. What strategies would you adopt for inculcating aesthetic values?
- e. What do you understand by moral values? Citing examples explain how moral values may be enforced.
- f. Give a few examples for social values. How are social values inculcated?
- g. Write brief notes on religious and moral values.
- h. Enumerate the importance of inculcating values.
- i. Explain the concept of value. With examples, list out how values are categorised?
- j. Describe the role of education in inculcating values?
- k. Define ‘Environmental sensitivity’. List out the strategies you would adopt in inculcating environmental ethical values.

UNIT-III
Impact of Global Development on Ethics and Values

3.0 Cultures and Conflict

3.0.1 Meaning of Culture

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

With the sophistication of ICT it is possible to be almost any place, any time within cyberspace. No longer are people constrained by enclosures such as distance and time. A young adolescent growing up in a rural area in the 1970s was limited to the resources in the local community, for many, this meant no or limited television, access to public telephones and perhaps a home telephone. The library was the primary sources of information and communication. The Adolescent of today in the same rural area today can access a range of mass communication technologies.

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

lack the emotional competence to match their technical skills. However, the parents lack the technical skills to oversee the process.

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

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

A fundamental shift linked to globalization is the shift from the 'old work order', the traditional, assembly line approach typical of mass production. Products were replicated faithfully; they were standardized with no flexibility. With globalization and the 'new work order', the approach is towards forms of production, which employ new ways of making goods and commodities, and serving more differentiated markets for niches through segmented retailing strategies.

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

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

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

- The word 'culture' has been derived from the Latin word "culture" meaning to cultivate.
- Culture of every social order is unique. It is total way of life of a society.

- Culture has material and non-material aspects. Material dimension of culture includes material aspects i.e., materials that contribute to better standard of living and to the development of human capital, technological resources etc. Non material dimension of culture includes human, ideas, interests, attitudes, values and appreciations
- Culture is social and dynamic. It changes at the society changes and it is transmitted from generation to generation.
- Culture includes the ways of life, habits manners and the very tones of voices.
- Culture is the widening of the mind and of the spirit.

3.0.2 How Cultures Work

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

- Culture is constantly in flux -- as conditions change, cultural groups adapt in dynamic and sometimes unpredictable ways. Therefore, no comprehensive description can ever be formulated about a particular group. Any attempt to understand a group must take the dimensions of time, context, and individual differences into account.
- Culture is elastic -- knowing the cultural norms of a given group does not predict the behavior of a member of that group, who may not conform to norms for individual or contextual reasons. Therefore, taxonomies such as Hindus go to temple, have limited use, and can lead to error if not checked with experience.
- Culture is largely below the surface, influencing identities and meaning-making, or who we believe ourselves to be and what we care about -- it is not easy to access these symbolic levels since they are largely outside our awareness. Therefore, it is important to use many ways of learning about the cultural dimensions of those involved in a conflict, especially indirect ways, including stories, metaphors, and rituals.
- Cultural influences and identities become important depending on context. When an aspect of cultural identity is threatened or misunderstood, it may become relatively more important than other cultural identities and this fixed, narrow

identity may become the focus of stereotyping, negative projection, and conflict. This is a very common situation in intractable conflicts. Therefore, it is useful for people in conflict to have interactive experiences that help them see each other as broadly as possible, experiences that foster the recognition of shared identities as well as those that are different. Since culture is so closely related to our identities (who we think we are), and the ways we make meaning (what is important to us and how), it is always a factor in conflict.

3.0.4 Culture and Conflict: How to Respond

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

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

Examples can also be drawn from the other three dimensions identified by Hampden-Turner and Trompenaars. When an intractable conflict has been ongoing for years or even generations, should there be recourse to international standards and interveners, or local rules and practices? Those favoring a universalist starting point are more likely to prefer international intervention and the setting of international standards. Particular lists will be more comfortable with a tailor-made, home-grown approach than with the imposition of general rules that may or may not fit their needs and context.

Specificity and diffuseness also lead to conflict and conflict escalation in many instances. People, who speak in specifics, looking for practical solutions to challenges that can be implemented and measured, may find those who focus on process, feelings, and the big picture obstructionist and frustrating. On the other hand, those whose starting points are diffuse are more

apt to catch the flaw in the sum that is not easy to detect by looking at the component parts, and to see the context into which specific ideas must fit.

3.1 What is ethics?

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

3.1.1 Definition of Ethics

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

3.2 Cross-border Education: Complexities and Challenges

3.2.1 What is cross-border education?

Cross-border education refers to the movement of people, programs, providers, knowledge, ideas, projects and services across national boundaries. The term is often used interchangeably with "transnational education," "offshore education" and "borderless

education.” There are subtle but important differences between these terms, cross-border education is described as: “higher education that takes place in situations where the teacher, student, program, institution/provider or course materials cross national jurisdictional borders. Cross-border education may include higher education by public/private and not-for-profit/ for profit providers. It encompasses a wide range of modalities in a continuum from face-to-face (taking various forms from students traveling abroad and campuses abroad) to distance learning (using a range of technologies and including e-learning).

3.3.5 Real Love

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

3.4 Negative Thoughts

3.4.1 Where Negativity Comes From

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

Our negative thought patterns have the ability to reap havoc on our lives. Sometimes, we create our own reality by what we say to ourselves each day. For example, if we have one or two lousy things happen to us in the morning, we tell ourselves what a terrible day this is. Throughout the day, as we repeat this over and over, we begin to focus only on what has gone wrong. By the end of the day, we have convinced ourselves it was the worst day ever. If instead, we had accepted that the morning started off poorly, but the rest of the day looked promising and repeated this to ourselves all day, we would view our experiences differently and look for the

good in what was happening. And so it goes throughout our lives. When we continue to barrage ourselves with negative thoughts of ourselves, we tend to believe them. We view ourselves in this negative way.

3.4.2 Negative Can Become Positive

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

3.4.3 Steps to creating a more positive thought process:

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

2. Use a piece of paper folded long ways down the middle. On one side, write down each negative thought. On the right side, write down a positive thought to replace it. Be as specific as possible. You might write down a correction to the thought, as well as a goal. For example, if you wrote down "I can't believe I lost my keys again, I am so stupid" as a negative thought, your positive side might include such phrases as "I am fine just the way I am" and "I lost my keys today, I am going to start hanging my keys on the hook each day so I know where they are." Your list should now include the most common negative thoughts you tell yourself each day.

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

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

5. Keep a tablet with you and write down any new negative thoughts you may have. At the end of the day, go through the same process, exchanging, on paper, negative thoughts for positive

ones. Cross out the negative and add your paper to your previous one, so that you can continue to feed yourself positive statements and goals each morning and evening as you read your list.

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

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

3.4.4 Be Aware of Your Thoughts

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

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

3.4.5 Identify Negative Thoughts

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

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

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

3.4.6 Negative Thoughts

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

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

3.4.7 Replace with Positive Thoughts

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

themselves because they are instrumental in channeling energy towards the physical or mental condition they are about.

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

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

The replacing thought in this case may be: "I can succeed. By earlier failures I have become rich in experience and have come to know specific areas that require special attention. I will jot them down and systematically think of the ways in which I can improve. I shall plan. And then stick to it. There is absolutely no reason why I should not succeed. I will assess, plan, execute, monitor, modify and carry on with the plan, and finally succeed. In fact, I think that success has already been achieved and only time separates my thought of success and its transformation into reality. I am committing myself to all that is required to achieve success. I am a river that knows no obstacles. I shall find my way anyhow—and if there is none I shall make one."

3.4.8 Reinforce

Thoughts like these can be further reinforced with emotions and images. All this may take longer than one single replacing thought, but these are far more effective since they allow

you to divide the desired target into workable units. Focus on a pleasant event that took place in the past. This way your thoughts will turn positive and your emotions and images will reinforce each other, resulting in an overall positive attitude.

Adolescence

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

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

Biological transitions:

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

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

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

Cognitive Development

Very noticeable changes in intellectual development take place during adolescence. The adolescent becomes able to think in more abstract and logical terms. The quality of thinking in terms of great ideals also emerges during the period. They can now understand abstract concepts and think in terms of probabilities as well. They develop the capacity to think both inductively

and deductively. They can also reflect, analyze, judge, hypothesize and discuss various points of views. Adolescents' own opinion about an issue becomes very important to them. This often gets the adolescents into hot arguments with parents, teachers and friends.

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

The three main characteristics of adolescent thought are as follows:

- (a) Capacity to combine several factors and finds solution to a problem.
- (b) Ability to see that what affect one factor will have on another factors.
- (c) Ability to combine and separate factors in a probabilistic manner.

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

Emotional Changes

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

Social Development

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

Attraction towards members of the opposite sex is another prominent characteristic of the adolescent. This is natural and occurs mainly because of the sexual maturity taking place among

the adolescents. The adolescents also begin to acquire beliefs, opinions, attitudes and stereotypes about society based upon their own understanding.

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

Moral Development

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

Change in Attitudes, Interest and Interpersonal Relationships

The adolescence brings a change in the habitual pattern of behavior, attitude and personality. There are marked changes in the adolescent's social interest. Adolescents use new set of values in selection of friends and social grouping. The choice of friends depends more on similar interests and values. The peer group influences the attitudes, values and behavior more than the child's own family. Interest in world affairs, politics and government often develops during this period. Some of the recreational interests during adolescence are sports and games, scholastic and extracurricular activities. There is genuine desire to help others and engaging in benevolent activities like collecting funds for a cause, arranging charity show etc. This also helps

the adolescent to learn to adjust in variety of situations. It must be noted that along with these changes adolescence also brings in negative syndrome like being self-centered, showing off, emotional immaturity, stubbornness, irritability, unsatisfactory relationship with the family and other unattractive personality traits.

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

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

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

Coping with stress

Adolescents react to stress in much the same ways as adults do. Common reactions are excitement, fear, anxiety, sadness, and anger. The behavior of an adolescent who is stressed may

change, but each adolescent reacts in a different way. Some adolescents withdraw from others, some lash out at others, and some actively seek the comfort of others. Although adolescents cope with stress in different ways, there are general patterns in their coping behaviors. There are two major ways to cope with stress.

1. Problem solving -This involves trying to deal with the problem by changing the situation or getting rid of the problem.
2. Managing emotions -This involves handling the thoughts and feelings caused by the problem.

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

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

- Talk about what are going through, get support from parents and family member
- Participate in the productive activities
- Learn and practice problem-solving skills

- There innumerable ways of coping with difficult situations. Learn and practice these skills
- Identify the problems, come up with possible solutions, and evaluate the pros and cons of each.
- Learn the safe ways to blow off steam and relax.
- Develop ways to see problems and situations in a different light. Learn to see the positive side of things
- Utilize the opportunities available for activities that are fun and enjoyable.

Cognitive-behavioral skills

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

1. Recognize triggers
2. Listen for your emotional mind
3. Identify automatic negative thoughts and core beliefs
4. Identify and rate the intensity of the negative emotions associated with faulty thinking
5. Stop, Look & Listen
6. Find evidence from your life that disproves negative thoughts and core beliefs
7. Re-think: Change faulty thoughts to more realistic thoughts based on evidence
8. Re-examine and rate the intensity of feelings now that you've changed your thoughts
9. Re-act: Develop an action plan to change your behavior.

Self-esteem and self-confidence:

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

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

1. Appreciate your strengths

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

2. Be affirmed of your worth

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

3. Accept yourself

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

4. Maximize your potential

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

5. Overcome your weaknesses

No one is perfect. Don't be let down by your weaknesses. Make efforts to improve.

Set realistic and achievable goals.

6. Avoid making comparisons

Unnecessary comparison with others will harm your self-esteem and self-confidence.

However, you can compare with your own performance and strive for improvements.

7. Try again if you fail

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

8. Make improvements

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

9. Be a good friend with yourself

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

10. Build up good interpersonal relationships

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

3.5 Adolescence and Emotions

What is adolescence?

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

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

The young adolescence status in our society is vague and confused. At one time, he is treated as a child, and when acts like a child, he is reproved and told to act his age. When he attempts to act like an adult, he is often accused of being “ too big for his britches”. This ambiguous status presents a dilemma for the young teenagers.

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

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

3.5.1 Storm and Stress

Traditionally, adolescence is a period of “storm and stress”, of heightened emotional tension that comes from the physical and glandular changes taking place at this time. While it is true that growth does continue through the early years of adolescence, it is at a progressively

slower rate. What growth is taking place is primarily a completion of the pattern already set at puberty. It is necessary, therefore, to look for other explanations of the emotional tension so characteristic of this age.

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

3.5.2 Common Emotional Patterns

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

3.5.3 Anger

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

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

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

How the adolescent will react when angry, however, depends upon the social class with which he is identified. Those of the lower socioeconomic groups, or those who belong to a

minority group, are likely to be more aggressive when angry than are those from higher socioeconomic groups. This is especially true of boys. It is not unusual for adolescents who have acquired control over their angry responses to show hostility toward a parent, usually the mother, and treat her as the scapegoat for their pent-up anger. They plan revenge, but this is rarely more than a fantasy.

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

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

3.5.4 Fear

By the time the child has reached adolescence, he has learned from experience that many of the things he formerly feared are not dangerous or harmful. As a result, his former fears vanish. However, in place of fears of childhood come new fears related to his more mature experiences, such as fears of being alone in the dark, being out alone at night, being in social situations when larger numbers are present or when he is with strangers, and fears of school and subjects.

3.5.5 Worry

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

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

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

3.5.6 Jealousy

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

When interest in the members of the opposite sex appears, the individual who loses the loved one to another is as intensely jealous as the child whose position as center of attention in the family is suddenly usurped by the new arrival. Young adolescents are also jealous of peers who have more privileges and more independence, or who are more successful in schoolwork or athletics than they.

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

3.5.7 Affection

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

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

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

3.5.8 Joy

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

3.6 Sex Interest and Sex Behavior

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

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

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

3.6.1 Pattern of Sex Interests

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

Studies of large groups of adolescents have shown what the predictable pattern of heterosexuality is. In the transition from aversion toward members of the opposite sex, characteristic of puberty, to falling in love with members of the opposite sex, it is quite usual for both boys and girls to center their affections first on a member of their own sex, older than they, who has qualities they admire, and then, later, on a member of the opposite sex who is distinctly older than they.

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

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

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

young person to learn from this experience and then to gradually grow away from it into a more mature relationship”.

3.6.2 Approved Sex Roles

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

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

Many young adolescent girls rebel against the “double standard” of behavior on the grounds that the pattern of their lives has been on an equalitarian basis with boys and that they should not be expected to learn a new pattern now, especially when this pattern is less to their liking than the childhood pattern. However, they soon discover that rebellion against accepting the traditional female role is punished by social rejection, not only by members of the opposite sex, but also by members of their own sex. Before early adolescence is over, most girls accept, often reluctantly, the stereotype of the female role as a model for their own behavior and pretend that they are “feminine” even though they prefer an equalitarian role that combines features of both the male and the female roles. This is a price they are willing to pay, temporarily at least, for the social acceptance they crave.

In spite of the fact that most girls, as they approach the end of adolescence, maintain that their preference for their adult role is that of wife and mother, they often find it difficult to accept their appropriate sex role. Not only is there ambiguity about what the appropriate sex role is for the woman of today, but also the girl discovers, early in her teens, that boys consider the female

role subordinate to that of the male. In one study in which male college students were questioned about the role of the female students, it was found that the male students felt that the female students should take courses in preparation for the domestic role and they felt that, since woman's place is in the home, school and college work should be a preparation for this role.

3.7 Models Questions

1. Define in your own words the following
 - i) Ethics
 - ii) Ethical Value
 - iii) Materialistic Value
2. Explain the following
 - i) Cross border education
 - ii) Positive and negative thoughts
3. List out the steps to promote positive thoughts
4. Discuss the most important emotional patterns
5. Comment on”

The belief that the female soul is inferior to the male soul in the society.
6. What are the challenges faced by adolescents in the modern world?
7. Discuss: “teaching the matured girls and boys about the value of marriage and sex will help maintain a healthy society”
8. What are the different perspectives on rationales and impacts of cross-border Education?
9. How do adolescents express their emotions? Give illustrative examples.
10. Write a short note on the identity crisis in adolescence.
11. List and evaluate the methods of managing emotions
12. Bring out the methods of improving self-confidence.

UNIT – IV

Therapeutic Measures

The Need and Benefit of Exercise and Meditation for Students:

Man is a harmonious and marvelous combination of body, life force and mind that has evolved over countless millennia to a high level of efficiency. Although the acquisition of knowledge and skills for living are the objective in student life, this is possible only if the physical body is maintained in a healthy condition. Also, one must have some degree of knowledge about the structure and working of the body and practice appropriate physical exercise daily, so as to remain healthy and alert.

A meaningful education should include meditation as a component. It is an historical fact that the great saints and sages attained their revelations only through deep and sustained meditation. Through the practice of meditation the mind becomes subtle, penetrating and creative. Meditation should not be thought of as exotic and difficult; it is similar to other skills in life by which one can enjoy many benefits with regular practice. It helps to convert tension to peace, illness to health, dullness to sharpness and restores energy to a sluggish mind and body. Group meditations are useful for mutual motivation and to benefit from group energy, but essentially, first and last, meditation is a 'solo inward journey'. Meditation is a tool for mental subtlety and in order to be fruitful it must be supplemented with self-introspection methods whereby one critically analyses his own character and deeds. Through the detachment and awareness one gets by meditation, it is possible to plan and effect the necessary corrections in one's life and thoughts. After all, an individual's progress in life is nothing but a series of modifications and corrections. Meditation frees one from unthinking, automatic behavior and the compulsion to follow only the temptations of habit and the senses, disregarding consequential results.

Physical Exercise

Man is a harmonious blending of body and spirits-a marvelous fusion of physical structure, life force and mental faculties that have evolved during countless millennia to a very high level of perfection. The human being has come into this world with a purpose viz., to develop his consciousness to the fullest extent and achieve perfection and everlasting peace.

Although spiritual development is the goal of man, its realization is possible only if the physical body is maintained in an healthy condition. For this, we must first of all know something about the structure and working of the human body.

In the functioning of the human system, it is the life force that plays the main role; the physical structure serves only as a container. A closer study of the human being will reveal that it consists of five layers corresponding to the five elements; solid, liquid, heat, air and ether or akash. Solid is the physical structure, liquid is the blood, heat is electricity, air is oxygen and akash is the life force. The subtle life force and the gross solid body are linked together by three media, viz., liquid, heat and air. If the normal quantity and quality of these media and the pace of their circulation within the human system are adversely affected in any way, the life force in its electrical function gets short-circuited and the molecular arrangement in the physical body is disturbed or punctured. As a result, the life-force gets obstructed, diverted or exhausted in proportion to the extent of the disturbance and the intensity of the short-circuit. Whenever there is such a disturbance, it is called pain. If the disturbance is more intense, the pain is also more, as there is a corresponding increase in the exhaustion of the life force. If the disturbance is for a short period, it is known as pain. If it extends over a long period, it is known as disease. If the disturbance is of such magnitude that a major portion of the life force is exhausted, the functioning of the physical body gets paralyzed and comes to a standstill; such a condition is known as death.

From the above analysis it will be clear that for maintaining good health one should guard against disturbances in the physical body, the life-force and the three media. Disturbances occur in two ways: either through our own actions or through the functioning of natural forces. Neglect, improper or over-indulgence in food, sleep, work, sex, and use of thought-force are the factors by which the disturbances are caused by natural forces. Nature has provided a certain amount of immunity in all human beings against such disturbances. But if this immunity level is crossed, health gets impaired. We can, to a large extent, avoid these actions that cause such disturbances. But, sometimes, we become victims to circumstances and act in such a way that we cross the immunity level. It is not possible to avoid the consequences of the functioning of the natural forces. Hence, the only course of action open to us is to raise our immunity level, so

that our body will be about withstanding not only our own erroneous actions, but also the unpredictable onslaught of natural forces.

Over the centuries, man has discovered that through suitable physical exercise, he can develop and increase his immunity level so that he may guard against ill health. In case he falls a victim to disease due to unavoidable causes, he can recoup his health quickly by assisting nature to cure the illness speedily and successfully.

There are two aspects in all physical exercises: Postures and Movements. The three media which we have referred to earlier (blood, heat and air) are circulating in the human system one within the other according to their specific gravity and they are governed by the centripetal pull exercised by the earth. When the normal position of the body is alerted or when a part of the body is moved or turned towards the earth or away from it, the location of the three media in that portion or part is also altered. When a part of the body is turned towards the earth, a little more air goes to the other side or part of the body which is upward. In addition to this, if a rhythmic movement is also given, all the three media are suitably regulated. Through such systematic and well-regulated movements, the various parts of the body get cleansed, strengthened and rejuvenated. Thus we can, through proper physical exercises, achieve a level of immunity against diseases which will enable us to maintain good health in spite of occasional erroneous actions or adverse natural forces.

Simplified Physical Exercises

The comprehensive training for this reformation is the SKY system. Through the analysis done, so far we have understood the need for emancipation of mankind and the magnificent structural expertise of Nature in the human body. The present structural pattern has been developed by nature along its evolutionary process. We thus understand that all its functions are due to nature itself. The derangement of the parts of the body occurs due to deeds and thoughts arising now and then because of the three-fold impurities-ignorance, innocence and emotional moods. All the harmful activities perpetrated by man have been characterized in the personality and are continuously being carried through the descendants, all along the

innumerable generations. These pain-inflicting deeds committed by man, which are antagonistic to Nature's harmony, are the negative characterizations we all carry.

Every one of us have to realize this truth and moralize our deeds and thoughts. Such rectification will redeem our peace and happiness and last not only all through our lives, but also in the lives of generations to come. Such redressing of physical and mental derangement are all encapsulated into the one word 'Yoga'.

Yoga means unifying and streamlining our physical and psychic functions with those of Nature and living with constant awareness of the consequences of our activities and deeds.

In order to streamline our physical system, first the polarity arrangement of the cells of the body has to be set right. Only when this is effected, the circulations of blood, air and magnetism become regular and uniform. The cell arrangement can be set right only by proper exercise. It is highly beneficial if one daily does the set of general exercises comprising the following seven parts:

A. Simplified Physical Exercises:

To maintain the body healthily one has to do some simple exercises. The great Philosopher VETHATHRI MAHARISHI has devised an easy method of exercises under the name SIMPILIFIED PHYSICAL EXERCISES. This has nine types. They are:

1. Hand exercises
2. Leg exercises
3. Neuro-Muscular Breathing exercises
4. Eye exercises
5. Kabalpathi (Skull cleansing exercise)
6. Makarasana
7. Massage
8. Acupressure
9. Relaxation

Guidelines on Exercises:

The exercises can be practiced by anyone above the age of eight. The exercises should always be done slowly and methodically but without any jerk. Straining by any sort should be avoided. The exercises should be practiced in the morning on empty stomach. If they are

practiced in the evening only after four hours of taking solid food or half hour after liquid food, coffee or tea. After doing the exercises, a few sips of water should be taken. Any other type of food, solid or liquid, can be taken fifteen minutes after the exercises. Those who suffer from ailments such as hernia or heart problems should practice the exercises only after consulting a Trainer, who has taken training in 'Simplified Kundalini Yoga'. The practitioner will not sweat while doing these exercises.

Through out these exercises, the practitioner should endeavor to concentrate on the movements of the body. It is, therefore, suggested that the eyes should be closed while doing the exercises except for

1. The whole eye exercises.
2. The posture and movements - No.6 of hand exercises and
3. The posture and movements - No.7 of part B of Makarasana

All the exercises can be completed in 30 minutes. Those who have undergone some surgery can continue the exercises, only after 3 months. Those suffering from hernia, heart problems, high blood pressure and ear related problems need not do 'Kapalapathi' exercises. But they can do all the other exercises.

Guidelines to Women:

Women should not practice these exercises during the days of their menstrual period, i.e., 3 to 5 days. Pregnant women (after two months of pregnancy) can only do postures 3 to 7 in Neuro-Muscular breathing exercises and the part A of Makarasana until delivery. Other exercises may be practiced again three months after delivery, provided the health is normal. But remember always that HEALTH IS WEALTH

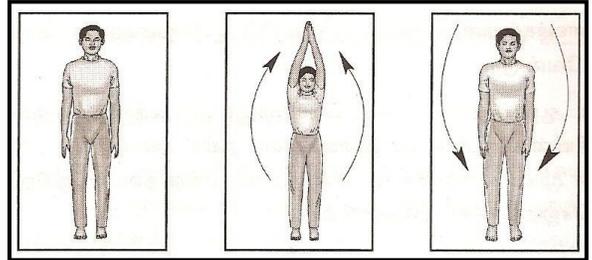
1. Hand Exercises

Practical Exercises:

The simplified exercises begin with hand exercises.

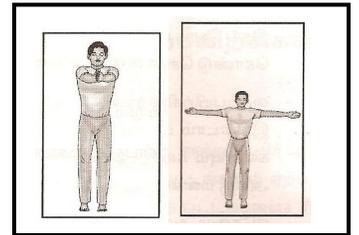
Posture 1:

Stand straight on a mat and keeping the feet slightly apart and naturally. Lift the arms above the head to the full stretch and join the palms and fingers together. The arms should be closed to the ears. Keep the arms up in the same position for four complete breaths. Then bring the arms down to the thighs and rest for two breaths. Repeat this exercise three times.



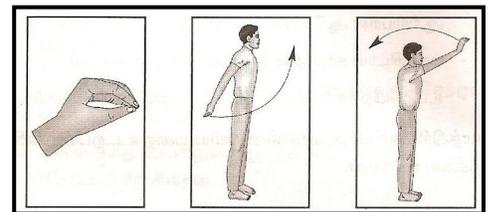
Posture 2:

Stretch both arms to the front at 90° to the chest and join the palms and fingers in the palms and fingers in front of the chest. Wave the hands back at 180° and bring front (both the palms touching when they come in they come in the front) at the same height. This exercise should be done five times.



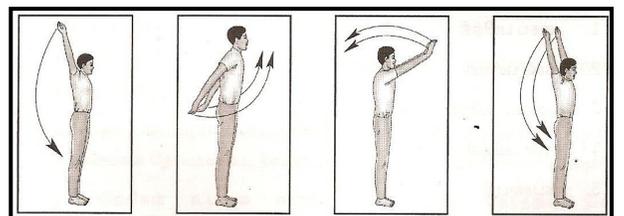
Posture 3:

Join the fingers to form a cone shape. Rotate the right hand clockwise five times. In the same manner, rotate the left hand clockwise five times. Then rotate the right hand anti-clockwise five times and the left hand in the anti-clockwise direction five times.



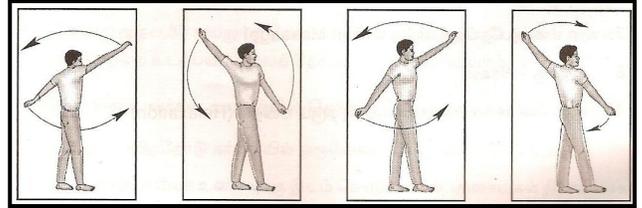
Posture 4:

Keep the fingers of both the hands in the same cone position. Slowly rotate both the hands clockwise five times and anti-clockwise five times simultaneously. Remember that the elbow should not be bent and hands should be closer to the head.



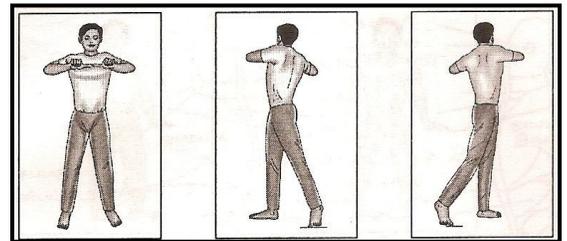
Posture 5:

Keep the hands in the same position. Keep one leg one step forward. Keep the right arm stretched in front and left arm stretched in the back. Slowly rotate both the hands clockwise simultaneously. While the right hand goes in the front, the left should go in the anti-clockwise direction.



Posture 6: (Eyes should be kept open)

Stand erect keeping the feet eighteen inches apart. Keep both the thumbs touching at the ends, at a distance of one foot in front of your face. Turn the whole body gently to the right and then the left, focusing the eyes on the edges of the thumbs. When you turn to the right side,



pivot on the big toe of the left foot. The right foot will be touching the ground comfortably. Similarly, when you turn to the left side, pivot on the big toe of the right foot, while the left foot is touching the ground comfortably. Repeat this exercise five times.

Posture 7:

Stand keeping the feet parallel and two inches apart. Place the hands on the kneecaps, bending the trunk little forward, bend the knees forward slightly. Slowly rotate the knees clockwise five times. Then, rotate the knees anti clock wise five times. Again rotate the knees clockwise five times.



Benefits:

1. Blood circulation, heat circulation, air circulation, life force whirling will become normal.
2. Rheumatic pain, feeling numbness while sleeping becomes all right.
3. Arms and shoulders become powerful.
4. Shivering stops.
5. Shoulder pain, knee joints become all right.

6. Joints become flexible and hip joints move freely.

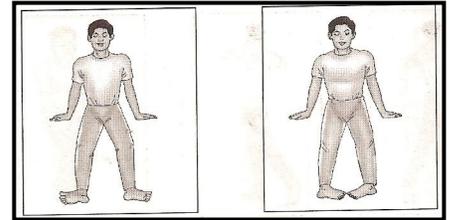
2. Leg Exercises

Practical Exercises:

After doing hand exercises, the leg exercises have to be taken up.

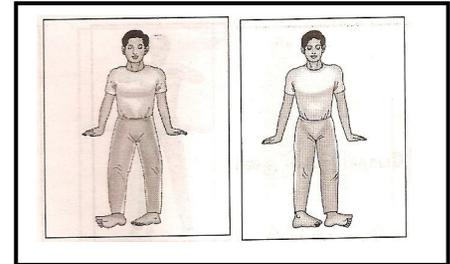
Posture 1:

Sit on the ground stretching the legs on a mat. Keep the feet eighteen inches apart. Keep the hands behind with the hand fingers spread. Wave the right and left feet inward and the big toe of the feet should touch the floor. Similarly spread the foot outward and the outer edges of the feet should touch the floor. Do this five times each side.



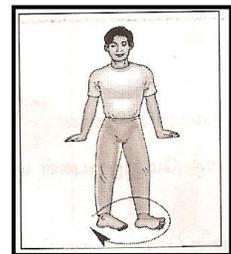
Posture 2:

Keep the feet 12 inches apart. Move the right and left feet in the right side in unison. Similarly, move the right and left feet in the left side in unison. Do this five times each side.



Posture 3:

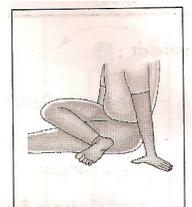
Keep the feet 12 inches apart. Rotate the right and left feet in circular motion five times in clock-wise direction. Please see that the toes and the little fingers touch the floor while rotating.



Posture 4:

Keep the feet 12 inches apart. Rotate the right and left feet in circular motion five times in anti clock-wise direction. Please see that the toes and the little fingers touch the floor while rotating

Posture 5:



Keep the right foot on the left thigh. Massage the toes, sole and heel by the hands step by step and slowly. Rotate the right foot using the left hand, by holding the ankle by the right hand. Rotate clockwise five times, anti-clockwise five times. Do not press any point too much if you feel there is any pain or tenderness in any part of the foot.

Posture 6:

Fold the legs and sit erect in the Vajrasana posture.

Both the thighs should be together and the right toe should be on the left toe. Keep the eight fingers of your hands on the back and keeping the thumb on the sides. Massage the back of your body with



hands around the hip portion from upper side to lower side of the region. The eight fingers should touch the backbone while massaging. Repeat the same for five times.

Benefits:

1. Legs get strengthened
2. Joint pain, ankle swelling, calf muscle pain, nerve pain are cured.
3. Kidneys get activated.
4. All nerves end at feet and toes. This exercise makes the functioning of all the inner organs normal. Heart, lungs, intestine and brain also the secretory glands get activated.

3. Neuro-Muscular Breathing Exercise

Practical Exercises:

In the simplified exercises, breathing exercises are the third kind.

Sit on a mat in Vajrasana with the right big toe over the left toe. Rest your bottom comfortably on the heels. Join the index finger and thumb of each hand, the other fingers remaining stretched. Fix the joined fingers in the joint between the thighs and the abdomen.

Inhale slowly and deeply. Now, exhaling slowly, bend forward as much as possible without any strain. The spinal cord, neck and head should be in a straight position.

Keep the left foot on the right thigh. Massage the toes, sole and heel by the hands step by step and slowly. Rotate the left foot using the right hand, by holding the ankle by the left hand. Rotate clockwise five times, anti-clockwise five times.



Posture 1:

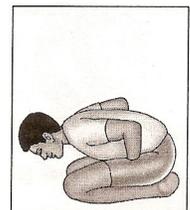
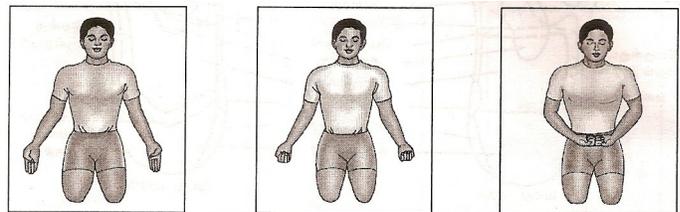
Raise the body from the waist. Exhale and bend forward. Repeat this 5 times.

Posture 2:

Bend your thumb on the palm, in both the hands. Close the four fingers over the thumb. Keep the fists joined under the navel and inhale. Exhale and bend forward. Repeat this 5 times.

Posture 3:

Sit comfortably in a crossed – legged position. Cover the navel with the right palm, and the right ear with the palm. Keep the head centered, as if looking straight ahead. Inhale and exhale slowly and deeply without retention of breath. By doing this, slight pressure is made on the front of the left lung. When a deep breath is drawn, the back portion of the left lung is expanded. Five deep breaths are enough.



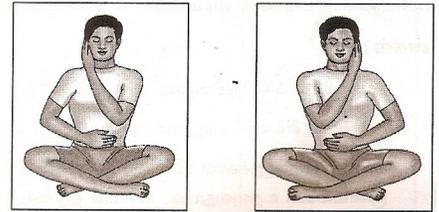
Posture 4:

Cover the navel with the left palm and the left ear with the right palm. Inhale and exhale slowly and deeply without retention of breath, 5 times. By doing this exercise, slight

pressure is created on the front of the right lung. When a deep breath is drawn, the back portion of the right lung is filled and expanded.

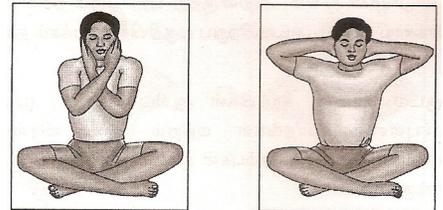
Posture 5:

Cover the right ear with the left palm and the left ear with the right palm. Do deep breathing 5 times. By this exercise, both lungs are fully expanded in back.



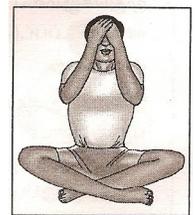
Posture 6:

Cover the right ear with the right palm and the left ear with the left palm. Do deep breathing 5 times. Here, both lungs are fully utilized.



Posture 7:

Cup your hands and do palming of the eyes, with the left hand over the left eye and the right hand over the right eye. (The eyes must be closed). Do deep breathing 5 times.

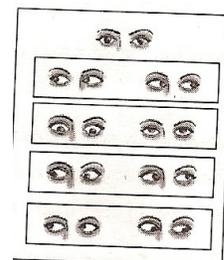


Benefits:

1. All cells in the lungs get the air circulation. Lungs become more active.
2. The intake capacity of the lungs becomes more.
3. Asthma, forgetfulness, laziness, getting cold frequently, sinus and headache kind of health problems gets cured and don't reoccur.
4. Diseases in the nervous system, respiratory system, muscles and bone system get cured.
5. Air circulation in the lungs becomes complete.

4. Eye Exercises

Sit comfortably on the floor and raise your clasped hands with the thumbs up to be on a level with your eyes, while your elbows remain slightly bent.

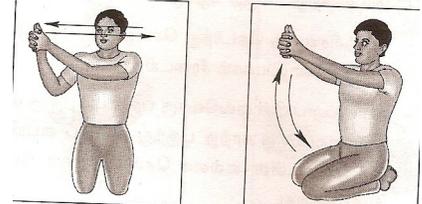


Horizontal:

With your eyes fixed firmly on the thumb-nails, horizontally swing your hands right and left following this movement with the eyes, so that your eyes turn left and right. Give a slight swing of the trunk and neck to follow your hands. Do it 5 times.

Vertical:

In the same posture with the eyes fixed on the thumbs-nails lift the hands vertically as far as you can and bring them down to your lap, swinging your eyes and down with it. Swing your neck in unison with the up-and-down movement. Do it 5 times.

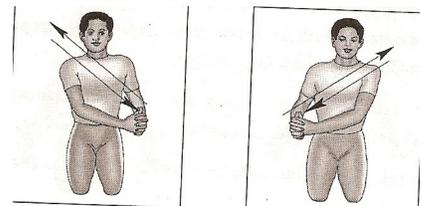


Diagonal: (Right up and left down)

Likewise move the hands up and down diagonally starting from the right upper corner with eyes fixed on the thumb-nails. Do it 5 times, following the movement with your head.

Diagonal: (Left up and right down)

Likewise move the hands up and down diagonally starting from the left upper corner with eyes fixed on the thumbnails. Do it 5 times.



Clockwise Rotation:

With eyes fixed on the thumb-nails, slowly move the hands and arms in a circle clockwise direction 5 times. The eyes should freely move, following the direction of the thumb. Move your head slightly with the rotation.



Counter- Clockwise Rotation:

Repeat as above in the counter - clockwise direction 5 times.



To and Fro:

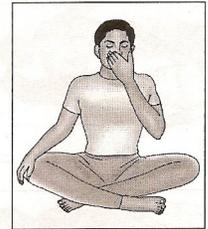
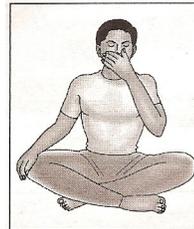
Draw the hands as close to the eyes as possible up to the nose tip by bending the elbows. Then extend the hands away from the eyes fully straightening the arms. Repeat this to and fro movement 5 times, all the while keeping the eyes on the thumbnails.

Benefits:

1. Pupil's nerves become effective. Eye lens become normal.
2. Spectacles can be avoided or the use may be postponed.
3. Eye related diseases are restricted or avoided.

5. Kapalapathi

Sit comfortably. Close the left nostril with one finger. Exhale forcefully and inhale through the right nostril. Then close the right nostril and exhale forcefully then inhale. Repeat this sequence 10 times, rest for a minute. This is one cycle. Do 2 more cycles.



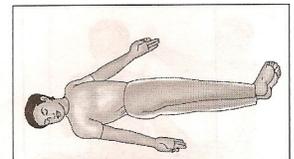
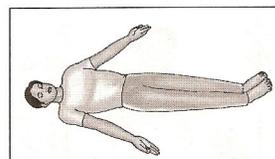
Benefits:

1. Sinus gets relief.
2. E.S count gets reduced (Sp.).
3. Respiratory organs get cleansed
4. Body re-vibrates/vibrant.

6. Makarasana (Part-A)

Posture 1:

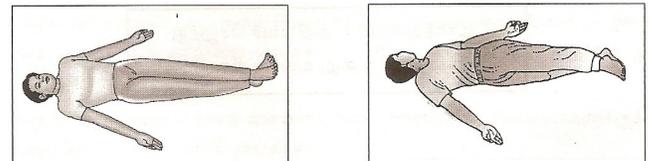
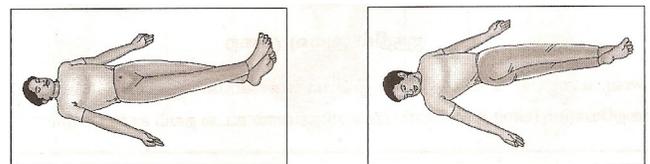
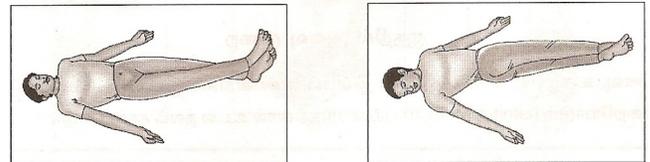
Lie down flat, face upward. The hands are placed at 45° to the body, with palms facing up. The tips of the thumbs and the first fingers may be joined together in both hands. This is known as Chin Mudra and should be maintained in



throughout Makarasana part A. Imagine that your whole body is being energized by the divine power. Join the feet together so that the heels and the toes of both the feet touch. Now turn your head to the right side, simultaneously turning the torso to the left side. Turn the shoulders that are not raised from the ground. Return to the normal lying position. Now turn the head the head to the left side and twist the body to the right side, keeping the shoulders on the ground, this twist may be done 3 times to each side. Note that when the head turns to the right, the body twists to the left and vice versa. This should be mastered well to understand the rest of the exercise.

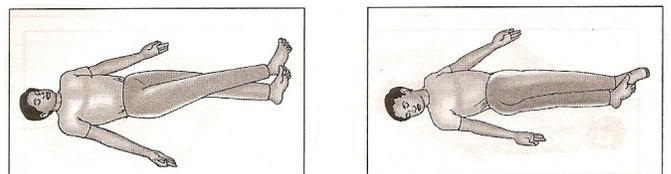
Posture 2:

Bend the legs at the knees. The heels may be brought as near the thighs as possible. The knees and feet should be kept together. In this position do the same twist and 3 times to each side.



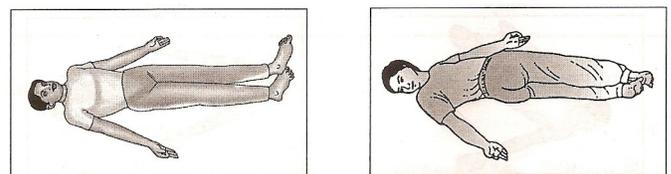
Posture 3:

Stretch the legs. Keep the right feet over the left feet crossing the feet at the ankles. In this position do the same twist, 3 times to each side.

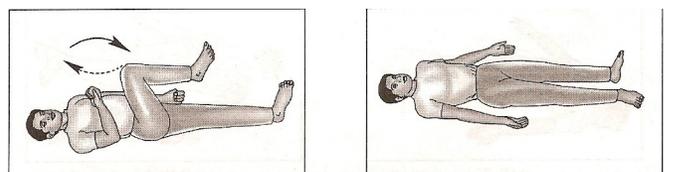


Posture 4:

In the same position keeps the left leg over the right with the feet crossing each other at the ankles. Do the same twist, 3 times on each side.



Posture 5:



Keep the right ankle in between the big toe and the first toe of the left foot. Do the twist, 3 times each side.

Posture 6:

Keep the left ankle in between the big toe and the first toe of the right foot. Repeat the twist 3 times to each side.

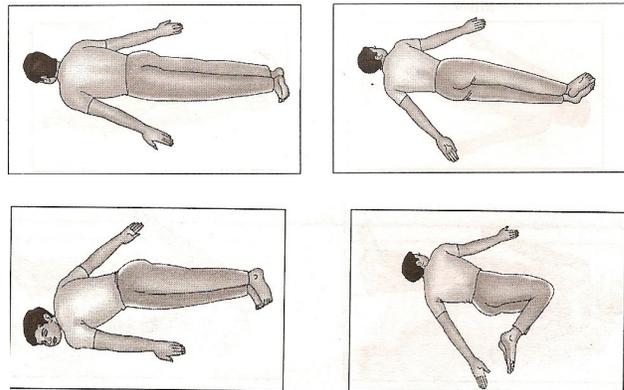
Posture 7:

Raise your hands and legs above the ground. Stretch your right leg and right hand and simultaneously draw back your left leg and left hand. Then stretch the left leg and hand. Draw back the right leg and hand. Do this 10 times. After finishing, relax fully for a minute.

6. Makarasana (Part-B)

Posture 1:

In the second half of Makarasana the basic position is lying on one's stomach. The hands are on both sides at 45° to the body. Keep the legs straight. Turn the head to the right and twist the body to the extreme right. The right palm should touch the ground with some pressure. The left hand should lie at 45° to the body with palm facing upward. Now turn the head to the left and twist the body to the extreme left. The palms should flip so that the left palm touches the ground with some pressure and the right hand lies at 45° to the body with the palm facing upwards. Repeat the twist 3 times to each side.



Posture 2:

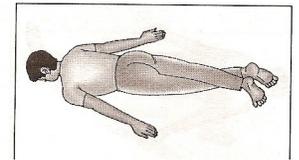
Bend the legs at the knees. Do the twist as in 3 times to each side.

Posture 3:

Keep the right foot over the left, crossing at the ankles. Do the twist 3 times to each side.

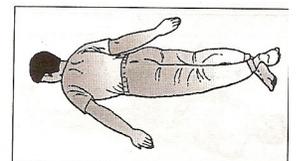
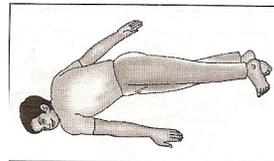
Posture 4:

Keep the left foot over the right, crossing at the ankles. Repeat the twist, 3 times to each side.



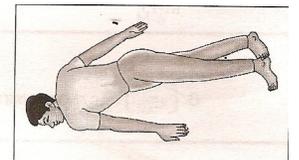
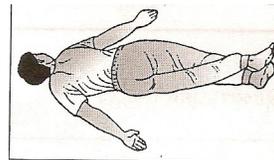
Posture 5:

Keep the big toe and the first toe of the right foot on either side of the left ankle. The left ankle is in between the first toe and big toe of the right foot. Repeat the twist, 3 times too each side.



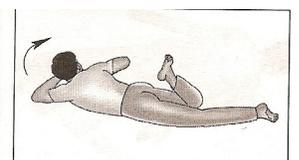
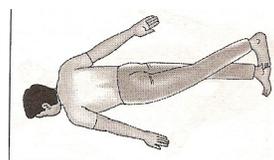
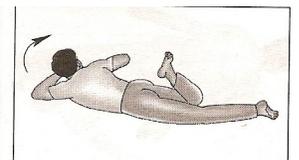
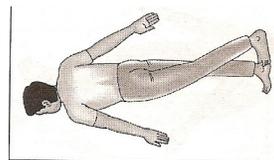
Posture 6:

Repeat the above process keeping the right ankle in between the big toe and the first toe of the left foot. Repeat the twist, 3 times to each side as above.



Posture 7:

Keep the arms raised and bent at the elbow. Raise the head. Keep the legs straight. Now turn the body from the waist to the right and to the left. Whichever side the head turns, the leg of that should be folded, the other leg being kept straight. Three twists to each side will do. The whole movement will movement will resemble the



movement of a crocodile. Finally relax for one or two minutes.

Benefits:

1. Backbone and the spinal cord, because of twisting movements in the exercise, become stronger. The nerve remains toned

2. The blood circulation, heat circulation, air circulation and bio magnetic force become more effective.

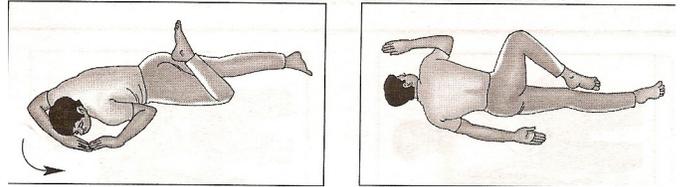
3. The pancreas produce required insulin. Diabetes is controlled.

4. Back pain, neck pain and all other related pains get cured.

5. Obesity gets reduced

6. For women menstrual cycle is regulated. And also the uterus related problems are solved.

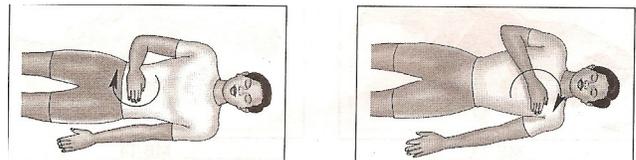
7. Thyroid gland functions effectively to keep one active.



6. Massage

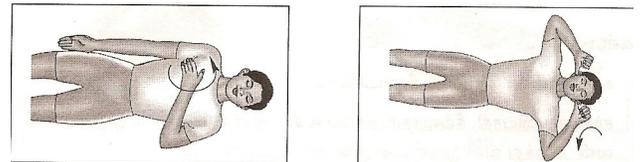
Posture 1:

Lie down facing upward. Keep the whole body relaxed. Keep your right palm above the navel. Massage around navel clockwise 3 times. Do the same anti-clockwise 3 times.

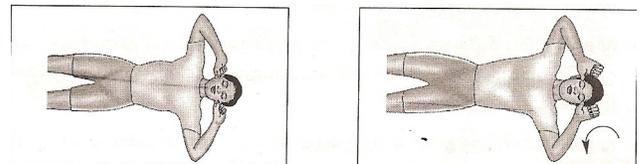


Posture 2:

Place your right hand over the left lung. Massage the lung clockwise 3 times. Do the same in anti-clockwise and in clockwise 3 times each.



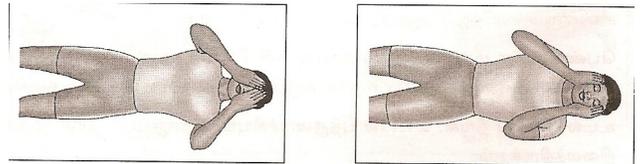
Posture 3:



Keep your left hand over the right lung. Massage the lung clockwise 3 times. Do the same in anti-clockwise and in clockwise 3 times each.

Posture 4:

Fix right thumb in the ear-pit of right ear and left thumb in the ear-pit of the left ear. Rotate the thumbs clockwise 3 times each. Further, press and massage all parts of the external ears, including earlobes, using thumbs and forefingers.



Posture 5:

Place your thumbs on the temples. Move them clockwise and anti-clockwise and clockwise 3 time each.

Posture 6:

Place your palms on the eyes. Massage the nose, pressing by the sides of the little fingers, from up to down 3 times.

Posture 7:

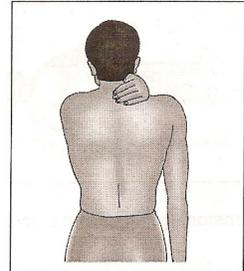
Place the right palm on the right side of the face and left palm on left side of the face. Massage 3 times.

Benefits:

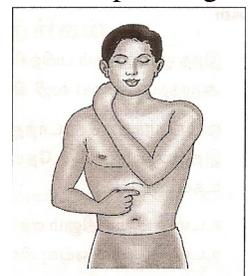
1. Stomach, heart regions get the bio magnetic waves regulated. Inner organs get strengthened.
1. All body parts function normally.
3. Hearing becomes effective.
4. Face brightens up.

8. Acu-Pressure

- 1) Lie down flat on the back and bend your left arm at the elbow-joint diagonally so that the first three fingers of the left hand touch and press the spine in the upper back. This position shown in the illustration should be retained throughout the Acu-Pressure exercise.

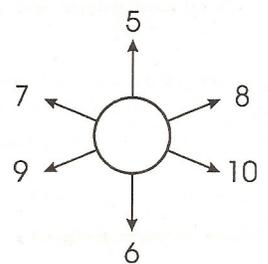


- 2) With the tip of the first finger (index finger) of the right hand, lightly press the point one inch directly below the chest-cavity. Thus pressing, meditate on this point for 30 seconds.



- 3) Shift the tip of the first finger of the right hand downwards by one inch to point. As before, meditate on this point for 30 seconds.
- 4) Shift the tip of the first finger of the right hand further downwards by another inch to point. This is one inch above the navel. Meditate here for 30 seconds.

- 5) Place the tip of the first finger of the right hand in the centre of the navel and press upwards. If you rotate the navel as a clock, then the point is at 12 o'clock. Meditate for 30 seconds.

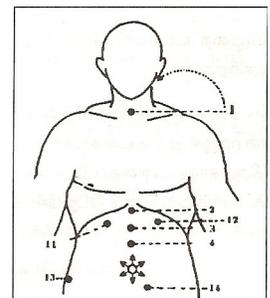


- 6) Next, place the right thumb in the centre of the navel and press downwards corresponding to 6 o'clock. Meditate for 30 seconds.

- 7) Place the tip of the first finger of the right hand in the center of the navel and press upwards diagonally, at an angle of 45° to the right, as if the navel-clock shows 10:30. Meditate for 30 seconds.

- 8) With the same finger press upwards diagonally at an angle of 45° to the left as if the navel-clock shows 1:30. Meditate for 30 seconds.

- 9) Place the right thumb in the centre of the navel and press downwards diagonally at an angle of 45° to the right. The time on the navel-clock is 7:30. Meditate for 30 seconds.



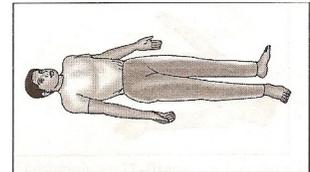
- 10) With the right thumb press downward at an angle of 45° to the right. The time on the left, the time on the navel-clock corresponding to 4:30, meditate for 30 seconds.
- 11) Place the tip of the right index finger at point, which is one inch below the centre of the lowest rib on the right side. Meditate for 30 seconds.
- 12) In the same manner, press point, which is on the left side. Meditate for 30 seconds.
- 13) Press point, which is one inch below the right extreme of the lowest rib. This is the gall bladder point. Meditate for 30 seconds.
- 14) In the same way, press which is the left side, exactly mid way between the navel and the left groin (i.e. thigh- joint). Meditate for 30 seconds.

Benefits:

- 1) Any electric short circuit is corrected and flow is maintained smoothly.
- 2) Regulates the nervous system to function effectively
- 3) Inner organs in the stomach region get strengthened.
- 4) Hypertension and nervous disorder get rectified.

9. Relaxation

Lie down on the back. Keep the legs relaxed, about one-and-a half feet apart. Now start relaxing your body from the feet upwards. Think of your feet and start relaxing them. While relaxing, give this autosuggestion "I am relaxing my feet. Blood-circulation is good. I am getting sufficient strength in my feet. Now I have given rest to my feet".



Note: This should be repeated as you relax the other parts of the body mentioned below by substituting the particular part as 'legs', 'thighs', 'stomach', etc.

- (2) Next relax the legs (calf muscles)
- (3) Relax the knees
- (4) Relax the thighs
- (5) Relax the abdomen

- (6) Relax the stomach
- (7) Relax the chest
- (8) Relax the hands and arms
- (9) Relax the neck
- (10) Finally relax the head and face

Keep the eyes gently closed. Do not think of any particular thing. Think only of the breath going in and out. Lie in this position for 10 minutes. This relaxation can be done at the exercises. If you feel sleepy at the close this exercise, you may sleep for few minutes.

Benefits:

1. Hyper tension gets controlled
2. Heart diseases prevented
3. Stress disappears
4. Body feels rest and freshens up
5. Body feels active throughout the day.

B.Meditation

Objectives:

Feeling 'the divine force':

Man's life is a journey towards 'self realization', a realization towards the secrets of the Universe and existence of God. The optimum use of one's sixth sense will enable him to achieve this goal.

To get relieved from badness: (Purifying actions)

When one does meditation mind relaxes. All the life forces become relaxed. This intensifies the power of the bio magnetic waves. Mind controls the functioning of all the sense organs. If this chance is not given to the mind, the intellectual sharpness gets blunt and stagnates in one place. At this stage mind wavers. It gets diverted and goes under the control of 'sages' resulting in accepting the bad reactive nature of the senses. Man starts doing bad deeds. It doesn't mean that all experiences and enjoyments through senses are bad. But when these

experiences and enjoyments become indulgence-crossing limits, only then these take the shape of 'badness'. Till all these things remain within their limits, not harming self or others, at the present or in the future, there is nothing wrong. In fact all 'learning' takes place only through sensory perceptions. It becomes learning when it functions through cognitive level. It becomes habit when it functions through emotional levels.

In the process of evolution through the interaction between at least two animals, human race evolved. Due to various ecological reasons now the human race got scattered all over the world which was again fragmented into continents and islands.

But the sixth sense is common to all human. It should prevail upon him to live a selective life doing only 'good deeds'. At the same time through introspection 'knowing' the existence of bad imprints he should find out ways of eradicating them. During this purifying process it dawns on him a feeling which he understands later as the divine feeling.

Types of Meditation:

Simplified Kundalini Yoga has nine types of meditation.

1. Agna, 2. Shanthi, 3. Thuriya 4. Thuriyatheetha, 5. Panchendriya, 6. Panchabootha Navagraha, 7. Nine centre meditation, 8. Nityananda, 9. Divine Meditation.

A Guru directs through all these different types of meditation till the last stage - the divine meditation.

- Soul's functional base-the operating centre-is Mooladhar, the Genetic Centre.
- Heart is the operating centre for blood circulation
- Lungs are the operating centre for air circulation
- Mooladhar is the operating centre for life circulation.

Kundalini Yoga brings up the 'life' to top and fixes it in between the two eyebrows on the forehead. This is the first successful stage in this meditation.

1. **Agna:** It brings up the 'life' from the Genetic Centre and fixes it inbetween eyebrows on the forehead. Pituitary glands get activated.

Benefits of Agna:

1. Attraction towards material benefits will disappear
2. Self realization door opens

3. Self directed soul guiding life blossoms
4. Desirable desires stay others disappear
5. Cause-effect philosophy of life becomes a protective force
6. Peripheral mind will become perspicacious
7. Senses will be kept under control
8. No hatred, no arrogance
9. All five senses get unified.
10. Subconscious state is in unison with consciousness so, concentration becomes possible.
11. After effects are none. (Relief from Akamya karma)
12. Planning the future taking into consideration the past and present becomes possible.

2. Shanthi: During this meditation, the life force is brought back to Mooladhar-the Genetic Centre.

Benefits of Shanthi Yoga:

1. In the Panchabootha philosophy land is the Mooladhar (The place for Prithivi is Mooladhar) intelligence increases.
 2. Physical power and immunity increase.
 3. Body pain, indigestion, fever, constipation don't reoccur.
 4. Life force functions normally.
 6. Physical power can be transformed into mental power and vice versa.
- Spinal cord cleansing exercise will help the people whose Agna got struck in between.

3. Thuriya: Taking the centre of the life to the top of the head near pineal gland. Pineal gland (the function of which is still probed and slowly evolving), which is considered to be network-controlling factor, gets activated.

Benefits Thuriya Yoga:

1. Soul gets cleansed. All bad imprints disappear.
2. Thuriya meditation takes sub conscious state as its centre. So mind expands and spreads out for eternal wisdom.
3. Thuriya yogi's ' thoughts' will get reflected in others.

4. The blessings of Thuriya practitioners will get realized.
5. Mind becomes agile and teaches the ultimate.
6. Thuriya meditation will contribute towards introspection.
7. Brings relief from Prarapta (self) Karma.
8. All blemishes get eradicated.

4. Thuriyatheetha: The life expands into the universe and gets dissolved in the absolute space.

Benefits of Thuriyatheetha:

Whoever achieved and attained this stage when they perform introspections they will be able to understand the imprints of the other living beings also. When the mental wave frequency is brought to the Delta wave (1-3 cps) the mind gains the capacity to establish contact with any other living being and understand his/its feelings. This is called intuition; which is also called the ESP-Extra Sensory Perceptions.

Salvation is the ultimate stage in the history of evolution. All illusions (Maya) disappear. All these become possible by the practise of Kundalini yoga. The life becomes Spiritual. Birth cycle breaks down here and no more births.

5. Panchendriya: Limits the functions of all five sense organs.

Benefits of Panchendriya Meditation:

1. Prevents a pain or pleasure to become a habit. It stops indulgence, keeps the consciousness awake when a sense functions.
2. Limits the enjoyments and experiences through senses or materials.
3. There is regularity in one's 'thoughts,' 'words' and 'deeds'. Analytical ability increases, stops before start to analyse the need of the sense.
4. Material consciousness disappears and spiritual consciousness blossoms.
5. Gives peace and clarity in thinking. Drifting of mind towards the emotions is prevented.
6. To maintain health one need's many materials one enjoys them all through senses. But still meditation makes one conscious about their use.

6. Panchabootha Navagraha: It is good to do this on the new moon and full moon days. The magnetic waves that emanate from five physical elements get united with the magnetic waves produced by nine planets.

Benefits of Panchabootha Navagraha meditation:

1. Enables one to benefit from contacts with any power or object.
2. Enables one to get protection from the force.
3. Rejuvenates soul and body.
4. Immunity against diseases increase.
5. Knowledge blossoms about the five physical elements.
6. Magnetic forces from the planets may have some adverse impact on the humans. This meditation will reduce the impact.
7. Mind expands to its full.
8. Mind gets refurbished.
9. Mind gets rejuvenated and spiritualism blossoms.
10. Life becomes pleasant.
11. Blemishes in the genetic centre get cleared.
12. Love and affection prevail.
13. All prosperity life becomes a possibility.

7. Nine Centre: Mooladhar, Swadhistan, Manipuraha, Anahata, Visukthi, Agna, and Thuriam: These are the seven functional centres. One has to meditate on them.

Benefits of nine centre meditation:

All the centres in the body perform their duties very well. Ductless glands get rejuvenated and revitalised.

1. The power of meditation becomes the power of the body.
2. One can achieve extrasensory perception (ESP).
3. Magnetic body floats in the magnetic waves.
4. One can understand the 'thought process' of others.
5. Mind becomes powerful.
6. A clear understanding about the akash happens.
7. Akamyas karmas are eradicated.
8. Prarapta Karmas are removed.

9. Mind spreads and travels all over the universe.
10. Relief from Sanchita Karma is accomplished.

8. Nityananda: It is spreading the biomagnetic waves all over the body consciously.

Benefits of Nityananda:

1. Bio magnetic waves become dense. Body gets rejuvenated.
2. Pleasantness always prevails.
3. Immunity increases.
4. Perspicacity and the power of mind become infinite.

9. Divine Stage: Life is a vicious circle. This meditation makes the circle complete our journey started from the Absolute Space and at the end we get dissolved in the Absolute Space.

Benefits of Divine Meditation:

1. One feels one with God. Nothing else he remembers. He is God and for him everything is God.

C.Yoga

Objectives:

Saint Pathanjali, who lived five thousand year ago, gave a shape to this 'yoga art', which is time immemorial. The mankind owes to saint Pathanjali for whatever knowledge one has now in yoga culture. Saint Pathanjali is the father of yoga arts.

The Sanskrit word 'Yoga' means concentration and coordination. The coordination between body and soul; soul and mind and everything to merge with the divine force. With the clear understanding of the Divinity leaving a serene life in consonance with the Law of Nature-the divine force – is called yoga.

Asana helps succeed in achieving the life described above.

Saint Pathanjali divided the Yoga art into eight disciplines as: 1. Iyamam, 2. Niayamam, 3. Asana, 4. Pranayama, 5. Prathyagara, 6. Tharana, 7. Dhyana, 8. Samadhi.

The third discipline is yoga and it helps the body to prepare for the meditation practices and also prevents from diseases providing the necessary immunity. Asana keeps the body flexible and relaxed. Also meditation after yoga makes concentration possible.

General Advantages of Asana:

1. Provides the required tranquility to the soul to reach the state of Holy Grail.
2. Flexibility in the body at age is maintained.
3. Self-confidence, success in life and more importantly peace and happiness become a possibility to all.
4. Asana provides required immunity against all kinds of diseases.
5. Respiratory system, blood circulation system, digestive system, nervous system functions normally.
6. Asana refurbish the body and mind rejuvenating all nerves
7. Endocrine glands get activated, nerves get toned up and youthfulness prevails.
8. Makes the body glow and brightens up the face.

Conducive conditions for Asana:

- 1. Time:** Early in the morning with empty stomach and in the evening (four hours after meal) one can practice asana. It is very effective if one does in the mornings before tea.
- 2. Place:** Clean, calm and airy place is an ideal place for doing asana. One should use a soft floor spread (carpet) to do the asana.
- 3. Dress:** Loose fitting, comfortable dress for men and women will be ideal.
- 4. Age:** From 8 years to 100 years people can practice asana. Concentration of mind is the most important requisite to practice Asana. Pregnant ladies should avoid doing complicated asana and ladies should not practice asana during their menstruation. People with high blood pressure (hyper tension) and heart related diseases should avoid sarvangasana and halasana.
- 5. Diet:** Sathvic (Vegetarian) and balanced diet one should have while practicing asana.
- 6. Breathing Style:** Breathe through the nose only. Breathe out while bending forward breathes in while bending backward. Breathing style is common for yoga and Asana activities. People with heart diseases and hip joint pain avoid bending backward. Those with neck pain and back pain should avoid bending forward.
- 7. Eyes:** At the learning stage eyes can remain open. But, when start practicing close the eyes and concentrate.

8. Mind: Consciousness and concentration will bring out the best results.

9. Preparing the body: Before doing asana so some simple physical exercises to make the body flexible to make it ready to use it anyway one likes. Asana and leg exercises will be suitable.

10. Method: Use both the sides of the body (left -right) alternatively while doing some asana. When one begins it is quite natural that joints and muscles may feel some pain. But continuous practice will set these alright in due course. After completing the asana in lying position while getting up turn to the left press the right hand get up.

11. Alternate Asana: While doing as asana some parts of the body get rigid. The nerves and muscles become tight. Blood circulation heat and air circulation will be more in there parts. To equate the force one has to don an alternate asana.

12. To make it perfect: Practice every asana tow or three times daily. This chapter contains very simple asana. Practicing these asanas can make a person healthy in body and mind.

Surya Namashkar (Prayer to the sun God):

The sun is the basic power force for all living beings. So praying to the sun - Surya Namashkar becomes inevitable. One can practice surya namashkar in the mornings as well as in the evenings.

Surya Namashkar is the combination of yogasana and Pranayama. This has to be done before doing and other asana as it prepares the body for practicing other asana. Surya Namashkar is a cycle of asanas. One can practice it 3-12 times.

Types of Asnas (ASNAS)

There are four types of asana.

1. Standing postures.
2. Sitting postures.
3. Lying face down postures.
4. Lying face up postures.

i) Standing postures: The asnas that are practiced standing are: Tatasana, Vritchasana, Chakrasana, (on sides) and Thrikonasana.

ii) Sitting Posture: Thandasana, Padmassana, Vajrasana, Suhasana, Siddhasana, Yogamudhra, Mandookasana, Mahamudhra, Januseerasana, Pakshimothasana, and ushtrasana, Vagrasana, Tholangulasana and Komukasana.

iii) Lying face down: Pujangasana, Slabasana, Thanurasana, Navukasana, Makkarasana are some of the asnas that are practised lying face down.

iv Lying face up: Artha Bavana Mukthasana, Bhavana Muklthasana, Subda Vajrasana, Mathsyasana, Uthana Padhaasana, Navasana Sarvangasand, Halasana, Sukrasana and Sava Asana (Shanthi Asana) are practice lying face up.

D.Activities

(I) Analysis of Thought

Introduction

Only when an individual examines himself and sincerely works to remove the impurities in his personality can he have good physical and mental health and lead a successful life. Such examination is called 'introspection' or 'self analysis'.

Every night before going to bed it is a good practice to review and analyze the day's events and ponder the lessons to be learnt from the experiences. These together form 'introspection'. If there was a mistake made, make a strong auto-suggestion not to repeat it; if an action was done well, that should be recollected to imprint it strongly in the mind, to be repeated when possible.

A habit of introspection is extremely valuable for everyone. Most of our lives are driven by habit. Shri. Vethathiri Maharishi has given us a profound statement: "Habit is destiny". If we wish to influence or control our own destinies we must take this into consideration and form appropriate habits. It is also said that good habits are hard to make and easy to lose, while bad habits are easy to get and hard to lose! Unfortunately, it is all too true. So in order to change our habits, particularly to eradicate those which are unwanted, we need knowledge as well as a practice to accomplish the task. We must start with questions such as 'Why are we living? From where did

we come? Where are we going? What is the purpose of life?' Answers to these questions form the core of our knowledge about life. Having obtained this knowledge to the extent possible, we are equipped and enabled to live a successful and fulfilling life.

It is a general human tendency that even if we know that an act is not correct and we desire to avoid it, we forget our resolve very easily and continue to repeat the same act. If we are to rise from this level we should identify all our negative, harmful and unwanted thoughts and make sincere effort to change each one of them. Such an analysis and practice is an effective method of applied 'Introspection'. The first topic we have taken is Analysis of Thought.

Six Roots for Thoughts

In order to streamline the mind and thoughts there must be a method to differentiate thoughts for scrutiny or critical assessment. By understating the reasons for the arising of different thoughts, we can arrive at a method of approving or rejecting them as deemed appropriate. The forces giving rise to thoughts can be divided into six categories. A thought may arise:

- 1) From the force of *Need*,
- 2) From the force of *habit*,
- 3) From the force of *environmental conditions*,
- 4) From the force of *imposition by others*,
- 5) From the force of *heredity and*
- 6) From the force of *divinity*

Let us examine each of these.

(1) *The force of Need:*

Appetite is felt due to the real need for food and one's thought naturally turns to eating. This kind of thought is due to the force need. Therefore, there is nothing to be avoided in this type of thought; it is to be accepted as valid and necessary for happiness and health and brought into action. Similar to this, other thoughts that are naturally arising in order to keep the body and mind healthy and energetic are all of justifiable nature and must be brought into suitable action.

(2) *The force of Habit:*

A great many of our thoughts are simply automatic; there may or may not be any need or reasoning behind them. This kind of thought is by the force of habit. For example, a modern habit of many people of all ages is spending time and money on reading material that is obviously of no real value or utility for life. Usually these publications thrive on sensationalism and cinema to attract the public and create a habituated readership. If there is a delay in getting the new release, we become irritated and unable to concentrate on other duties that are of real significance and importance for life. This is thought arising from the force of habit.

Another example: One day you may have eaten a late breakfast: even then, from force of habit you think of eating something at 1:00 PM, whether hungry or not. This is also a thought solely due to the force of habit.

The thought of meeting one's friends for playing or for watching a cricket match of TV during study leave also arises by habit. Should this thought be allowed to overpower the duty to one's studies and concern for one's future success? What will be the outcome? With awareness of the force of habit these questions should be scrutinized and a right decision taken.

(2) *The force of Environmental Influence:*

It happens often that we think of doing something due to the influences of our environment. For example, the habit of smoking is often picked up through environmental influences like advertising or opportunities that arise with friends who are in the habit of smoking. Smoking is a terrible and wasteful habit that is always begun with a free inauguration by others – because no one wants to waste their own money to begin it, nor does anyone have any natural desire for it! The thought of smoking is originated by the force of environmental influence.

However, it is not to be taken that all the thoughts arising due to the influences of environment are negative or undesirable. When visiting a friend you may see others in his home gathering to sit in meditation and enjoying philosophical discussion. Influenced by the lively and interesting atmosphere, you also may feel like taking up meditation and joining the group. Such a thought is positive and such an involvement is likely to result in enhancement of one's life and become a good learning opportunity. The motivating factor for this positive thought is the force of environment.

(3) *The force of Others' Imposition:*

When we are not alert and aware we often uncritically yield to the thoughts and wishes of others. Relinquishing our own awareness and intellect, we passively fall in line with another's idea. The root of this thought is the force of others' imposition.

For example, while walking through the market you see a vendor selling mangoes. Casually you enquire the price, just out of curiosity. The price seems very reasonable since it is cheaper than yesterday's price. So you buy half a dozen mangoes. While returning home, awareness comes suddenly: there is nobody at home, all have gone out, there is already one dozen mangoes in the fridge and you do not even have much desire to eat mangoes at all. Then why did you buy them? Here, we see clearly that the thought of purchase was not due to the force of need; nor is habit the root of the thought. We cannot consider it to be due to the force of environmental conditions either, since there are plenty of cart vendors all along the road and we see this business going on every day.

We may assume that this particular vendor did not get any buyer for a long time. Yet he has to complete the day's sales before evening. Looking at passersby, he thought, "Will this man buy? Will that man buy?" with this kind of thought, he called out to attract the nearby people. He gave a strong thought that someone should buy from him. As you came along with unfocused mind, the vendor's thought was imposed and you ended up buying his mangoes—something you had no intention of doing. This is a thought due to the force of others' imposition.

(4) *The force of Heredity:*

The unfulfilled desires of previous generations pass on to the descendants through heredity, to be fulfilled at a future date. This gives rise to thoughts due to the influences of heredity. Someone may develop a desire to construct a school in his village. Why should that thought develop in him?

It is possible that his father or grandfather had the desire to construct a school but could not carry it out, so that unfulfilled desire passes on to the next generation as inherited character, to be fulfilled by the progeny. As well as their physical characteristics, the psychic characters of parents are passed on to children through the genetic centers of each parent. Depending on the qualities of parents and forefathers, children inherit the tendency to virtue as well as negative or detrimental tendencies. So one must be cautious not to allow one's hereditary negative characteristics to affect his life (while not forgetting to be grateful that all one's best qualities are

most likely to have come from his parents!). With such awareness one can analyze and come to understand how some thoughts arise under the influence of heredity.

(5) *The force of Divinity:*

The force of divinity is that which inspires an individual to think in a creative and positive way that will be beneficial to many people. Such thoughts are often of a novel nature and difficult to implement, as they are considered unusual and reformist and may be ahead of the times. However, it is usually the case that there had been many who had a similar desire but were unable to implement it due to the existing cultural setup and structure of their society. An exemplary and dynamic personality is regularly inspired by such carry them into action for the greater common good. All thoughts arising from the source of divinity will be exalted and noble aim.

Let us consider the example again of a school construction in a village. Let us assume that the hereditary factor was not there in this case. Then how does it happen that a person develops the strong thought of constructing a school for the first time in his locality? For generations there would have been an educational vacuum in that area and many people would have wished for some kind of school for themselves and later for their children. But they could not take any action in that direction due to lack of time, facilities, initiative and courage. These feelings of various people over the years will get concentrated and bring a strong thought into an appropriate person's mind, inspiring him to make it a reality. This kind of culturally valuable thought is due to the force of divinity.

Introspection for Analysis of Thoughts

Every thought that enters the mind would be due to one of six reasons, as stated above. To recapitulate, they are: 1) Need, 2) habit, 3) environment, 4) others' imposition, 5) heredity and 6) divinity. As soon as a thought arises it can be classified as one among the above. Then it must be assessed as to whether it is beneficial for self and for others if brought into action. We can continue with that thought and bring it into action if it is ascertained to be of value and useful to all. The test of whether an act is morally good and should be followed or not is:

One's action should not create pain to self or others,

To the mind or body, at present or in future.

Though it is natural for everyone to have all kinds of thoughts, they should be filtered before acted upon. Unwanted thoughts should be subjected to introspection and autosuggestion. The unwanted thought may arise repeatedly but one should endeavor to be aware and remain

steady in his resolve not to indulge in it. The reasons behind the thought may be probed as far as possible. What is the reason for this thought? If it is brought into action, what will be the likely result? Is this thought productive of positive results? All these questions should be explored. If a particular thought is unwanted, autosuggestion should be utilized as: “Hereafter I will keep awareness not to pursue this line of thought”. This autosuggestion should be done with focus, sincerity and intensity.

On the other hand, good thoughts should be cultivated, retained and acted upon as soon as possible. In this way, one can work to streamline his own thoughts and feel happier, more directed and peaceful in life. We should willingly seek good thoughts within ourselves and be receptive to good thoughts from others also, giving them our attention and respect. As one’s personality is based only on one’s thoughts, harmonious, kind and pleasing thoughts of all kinds improve and elevate the personality. We must take care of practice awareness and explore the thoughts that arise frequently in our minds. By this practice, clarity and mental sharpness will generally improve also.

Thought is everything we know in this world. Beyond thought there is nothing good or bad – our meanings and values, happiness and sorrow exist only in thought. As William Shakespeare put it in Hamlet: “Nothing is either good or bad, but thinking makes it so”. Exalted thoughts bring progress for oneself and for the world; negative thoughts drag you and others into unhappiness and misery.

Practical Technique for Analysis of Thoughts

1. Sit in a quiet place with a pen and paper. Be aware of the thoughts coming into your mind.
2. Write down the thoughts, numbering each in series.
3. Categorize them into the six different root causes, making a table of six columns.
4. Explore each thought to determine whether it will lead to benefits or create disturbance or pain to the body or mind, for oneself or others, at present or in future.
5. Mark clearly the thoughts that are useful and consider whether adequate resource, convenience and opportunity are available to act on these thoughts. If so, such thoughts should be brought into action.

(II). Moralization of Desires

Desire

In 'introspection' moralization of desire is the second part. Desire is a liking towards something. Desire is to experience something. Desire is attachment. Desire is love; desire is eagerness to acquire something. Desire is lust. Basically desire comes out of a need.

Desire on Owning Land, Material Wealth and Women

Desires have been categorized as eagerness to own land, eagerness to own material wealth and eagerness to have relationship with women. It was believed these are the three reasons for the worldly worries. So desist these desires was the preaching of many for a long time.

1. We live in a house. To build the house we need atleast a small piece of land. Don't we live on this earth – this land?

2. We use some material for leading a reasonably comfortable life.

3. It has an accepted factor that a woman – either as a mother, as a sister, as a wife is considered to be a must.

On this earth

In the company of a woman

With the help of some material

We live.

Why desist these desires?

To make a balanced life

Use your wisdom

One cannot get rid of desires. And it is not necessary also. As 'thoughts' desires also keep creeping in every time every where. Analyse your desires. Avoid those which are sure to bring you sorrow. Good ones which are desirable for you and for your society need to be satisfied. Once you are able to differentiate between the essential desires and undesirable desire you are making a clear demarcation among desires heed to the desirable ones. This analysis to identify the impact of the desire on oneself and on the society is called Moralising desire or regularizing desires.

To end the life cycle is like crossing a big ocean. To achieve this is also a desire. We have to live and face all difficulties before reaching the attainment.

1. Food, cloth and other needs for a man are recurring. Can we avoid them?
2. To reach the acme in one's field and in one's life is also a desire.
3. Desire to attain use divinity is again a desirable desire.

Reasons For Desires

Hunger, thirsty, fluctuations in body temperature, excretory forces are all natural. 'To live' is the basic reason for desires. Desire leads to needs.

Essential Desires

Desires that form in us, if they are wise, if they contribute to the growth of our life or to the welfare of the society they can be satisfied. Instead longing for everything may not bring any happiness to anybody.

What are our requirements? Basic needs that become desires need to be fulfilled. Natural deficiencies should get compensated. The experience should make men wise day by day.

Desire And Duty

The desire should be ethical. When acting upon the desire to get fulfilled there comes an enjoyment. But one should see that he is not too much involved in that experience. On the other hand he should consider it as a duty. Though one is a essential desire, though it brings you benefits and happiness one should not forget him self and indulge in that act which will never produce anything good. Mind also will get polluted.

Materials reduce pain, sometimes remove pain. It is quite nature one loves them. But to develop some attachment on them and showing eagerness to possess them are wrong. We need to draw definite in our relationship with those materials. Otherwise if your mind is preoccupied developing greed over the possession definitely one should definitely need to get rid of such desires. One doesn't need to abandon the materials but need to restrict his attachment and should never think that object is responsible for his living.

When that which clings fall off, severed is being's tie;
All else will then be seen as instability.

- Kural 349

Cause – effect analyses, careful contact with materials and the kind of contact, the quality and extent of contact if all these things are within the social norms all such desires are acceptable. On the contrary though the desire may cause pleasant experience to others because of your indulgence it will give you only sorrow.

Desires against the Purpose of Birth

Involvement of mind in desires and enjoyments is called attachment. This attachment is not desirable. This spoils the purpose of birth. Life should be designed in accordance with the purpose of birth. Attachment will get the design distorted. The mind will begin to think that life is for enjoyment and prevent others from enjoying our resources. Attachment will become indulgence when obstructed anger is the result. It will induce one into committing all the five sins. Then salvation will become impossible. Increasing needs may make one stay in enjoying the comforts. One may be tempted to do sin to retain or centime the duration of enjoyment, which may result in continuum of birth. Restrict your needs to the minimum level. Then only one will be able to achieve the purpose of his birth. Eradicating the bad imprints, remaining away from the sins one should lead a regularized life. Detached life is the road to salvation. Desire is an obstruction is that road. We have to moralize our desires, though they are desirable desires we need to control the force with which they flow.

More and more enjoyment materials which may give comforts might damage one's health. With more and more wealth peace of mind is lost. When the number of members to be fed in the family gets bigger and bigger independence will be lost.

Sainthood-Detachment but Moderation in Enjoyment:

With materials and people carefully maintained necessary relationship will culminate into sainthood. Detached attachment is sainthood. This is Nishkamiya Karma. It is quite natural to have attachment towards material wealth, children, sex, fame and power. One should be responsible enough to know the limit and carefully deal with these five factors in life to attain salvation.

For example: We need a pillow to support our head while sleeping. We don't keep the pillow always bound on our head. So also we need a wet cloth to touch a hot vessel. But once the use is over we keep them aside. This is now we keep contacts with objects in a regulated and limited ways, all the time keeping your consciousness awake.

When in contact with men and material it is important to be adjustable without any contradiction. This stage is called cause – effect awareness. The contact with objects should be restricted to senses only. 'Thoughts' should not get involved. It should remain detached. Detachment of thought from the activities of the senses will give us enlightenment and this enlightenment will reach you to salvation and moralizing the character.

Training to moralise the character

Every one has some important desires and along with them some subsidiaries one has to analyse them thoroughly.

1. Is this desire required?
2. Is there a recourse and chance to fulfill the desire?
3. Once fulfilled, will the result be good or bad?

These are some of the probing questions to go deep into all your desires.

1. It is a desirable desire? There are resources to satisfy it. The result will be beneficial. When three positive factors are seen in the desire; the desire is desirable and one can take initiation to satisfy it.
2. (a) When you think peacefully you can easily identify an undesirable desire. Take a vow to desist it. Impress upon yourself that this desire should not have been allowed to creep in. Vow again not to allow this kind of thought over again in your mind. As the vow always follows the desire, the desire will disappear in due course.
2. (b) The same way when you find out that a desire is desirable, but unfortunately you neither have resources nor chance you should also vow not to allow the desire to creep in again.
3. (c) The desire is desirable. It is most needed. Sources are there. Chances are also there. But you found but that the after effect of the manifestation of the desire would be disastrous. In this case also you should vow not to allow the desire to creep in again.

4. Desires that are neither fulfilled nor desisted may be many. But if you keep in store these desires that will spoil your peace of mind, your health, your efforts and failure is the end.
5. Desire – Planning – Execution is the three definite factors, which will make a man successful.

When mother hears him named 'fulfill'd of wisdom's lore,'

Far greater joy she feels, than when her son she bore.

-Kural 69

After the self-analyzing exercises if any desire left, either one or more, you should execute one after the other. This will yield you good result.

This is my need

This should be achieved before this time frame

This is how it should be done.

These are stages in planning

6. Desire, Plan, Action, approach, achievement and enjoyment and assessment of benefits are to follow in this order. Contentedness will be assured
7. If the approach is not correct everything will be spoiled, and also if people don't know how to enjoy it when every other factors are achieved.
8. It is a desirable desire. This is how one should achieve it and enjoy it. If this is one's analysis about a desire he should plan his course of action and execute it. This method would give one the success.

Training Techniques

1. Every day, during the rest time, spend 15 minutes in meditation to moralize desires.
2. Write down a list of desires that grow in your mind.
3. Then organize the list according to priorities. Ask the question whether that particular desire would in anyway help to achieve the purpose of birth also.
4. If one decides life can be as comfortable as it is even without a particular desire then, it should be removed from the list. Further more one should vow not to take into account any such desire for consideration in the future. This makes your mind feel light and stronger.

5. One needs to consider various facets of the desire. A desire may be a necessity. But before proceeding further ask oneself whether he has the requisite sources opportunity. For example one wants to buy a motorcycle. His office is far away. The market place is far away. Walking or going by bus becomes too difficult. In this case the desire is justified. He has a saving of some money. Jewels could be sold to add up to the savings. Or else one can buy the motor cycle in installment also on the other hand, even though the need is justified but sources are little, one should be firm to reject the desire.
6. As we have seen earlier if any desirable desire on execution if it is going to harm ‘the self’ or others, this desire also needs to be rejected. For example one need to use a taxi frequently. He feels the burden of the expense. He decides to buy a car and plans. The car might be used by his son or by his wife to go to the temple etc. He calculates driver’s salary. Finally he gets enlightened that buying a car would be economically disastrous. This desire should be dropped.
7. Route to success
After analyzing all the desires desirable desires are listed and from that also based on priorities a few have been dropped. Now the short-listed desires would be very few. As a matter of fact these few short listed desirable desires should also be dealt with one by one.
8. Compiling unachievable desires, desirable thought, may not do any good to anybody, peace of mind is lost, health is lost, and everything is lost.
After moralizing desires, mind gets elated and remains refurbished forever. Self condense grows. Tolerance, love and affection will automatically flow non – stop. All these will happen through this training in a week’s time. Maharishi Vethathiri’s sainthood gives the culmination of truth in relationship concept blesses an ordinary man with saintly qualities

(III). Neutralization of Anger

Anger

In the Introspection training ‘Neutralizing Anger’ is the third part. When there are objections and obstructions to exhibiting undesirable desire a person turns emotional and expresses it in the form of anger. Anger is the most dreaded one. So it should be avoided.

If thou would'st guard thyself, guard against wrath alway;
'Gainst wrath who guards not, him his wrath shall slay.

- Kural 305

The thought of keeping the anger at a distance is very important for mankind. Thinking deeply about something continuously for sometime a person will begin to understand the various characteristic features of that something. So it will be easy for him to act accordingly.

Anger – The most Dreaded

Everyone might have experienced anger and might have suffered from anger differently.

Anger spoils body and mind; injures others. Furthermore the immediate impact of anger penetrates into the future also. This is the emotional facet of enmity.

Wrath, the fire that slayeth whose draweth near,
Will burn the helpful 'raft' of kindred dear.

- Kural 306

Anger brings disaster to the angry and the angered. Anger is the most dreaded destructive force. Enmities between friends, enmity among relatives are common. But why should this happen? This is because of the overriding power of one's emotions and this has to be desisted.

I am angry. The word 'I' can never be separated from emotions. The word 'I' gets transformed into various feelings. Anger is a feeling. So 'anger' is not different from 'I'.

When one becomes angry emotions override intellectual factors. In other words, when a person's analytical wisdom becomes unconscious, 'anger' enters. On study one can understand that the person himself is personified into 'anger'.

For example one has to go to his office. He has to go by the 9.00 o'clock train to be on time. His food should be ready atleast by 8:30. Till 8.15 nothing happened in the kitchen. In this situation husband gets angry with his wife.

Another person wants his son to score high in the examination. But his son spends more time wastefully. That person gets angry with his son.

An ant is taking a grain. Someone snatches that grain from the ant. The ant now runs round and at the same point. Is it not anger?

Obstructed desire manifests into anger to break the obstruction. In the above example the obstacles are: wife, son and somebody. The anger wants to punish those who created obstructions. Is it good? Anger will always make you a lowly person.

Poet Ambalavana in his collection of poems called Arapaleeswarar sathaham describes 'anger' as the father and mother of all sins. He also says that anger will make person 'lonely' without any relatives or friends around him.

Animals kill other living beings for food. One animal is a prey to another animal. The anger, which resulted in this act, is getting passed through genetic imprints.

- Anger - Emotions rule, obstructed desires because this emotion-eagerness to break the obstruction, mind waves – 25 – 30 per second.
- Rage - Man becomes physically imbalanced and shaking - becoming unconscious 30 – 40 mind waves per second.

Anger is Suicidal

Getting anger is equal to an attempt to kill oneself. Frequent rage may become a habit – unwanted. The anger which is the effect of a cause may develop into a reasonless, unnecessary, behavioural pattern. Though we regret the anger it is possible that it may reoccur.

The hand that smites the earth unfailing feels the sting;
So perish they who nurse their wrath as noble thing.

- Kural 307

A person has been angry many times without any benefits. Anger is a destructive force. It destroys individuals, society and countries. One should remember the impact of wars on countries. A person with habitual anger and self pity can never think about spiritualism.

Angry affects both – Angry person and the angered

We have already seen how 'anger' affects the personality of person. Now, let's see how it affects others. Have you ever tried to remember how you felt when someone was angry with

you? When a person is angry with his wife, son or daughter one should feel the kind of damage it could cause on them, mentally and physically.

Once a person's personal experience prevails upon him to analyze the impact of his anger with others – his friends, relatives, strangers – he would understand how silly it was to be angry with others.

Impacts of Anger

All these problems are due to the expansion and exit of bio – magnetic particles. As we all know all our actions got imprinted in our genetic centre, so also the anger. The imprint of anger will cause the disease reoccur. For a small mistake getting anger only once should we suffer life long?

But if one becomes angry frequently what will happen to body and mind?

So the dreadful anger which causes irreparable loss to the self and others should be desisted.

Maharishi Vethathiri says, “Anger and Worry are two poisonous creatures that spoil the human race”. These two are responsible for all destructions. So say these two sentences as many times as possible daily

I'll not get angry

I'll not worry - (Poem)

Success is yours.

Anger – A Continuum

If the head of the family is a bad tempered apoplectic person the whole family will follow suit. Everyone in the family will inherit the quality of the head. They would become diffident in their attitude and moody. Anger is a contagious disease.

The impact of anger is a chain of actions. For example: A child irritates the mother. The mother shows her anger with her husband, who is an officer. The officer lets out his anger on his employees. The employees go back home and without any reason quarrel with their wives and wives in turn on their children and so on. One action ended in the chain of reactions.

One should desist anger even when he has every right to be angry even for a valid reason. And that is tolerance.

Anger – Pretence

Let's think about some lighter moments in our lives. It may be necessary to be angry at times, where one thinks that it is the only option to correct someone.

For example, pampered children become adamant. They may insist on getting or eating something. When the father knows that it was wrong to oblige there is the possibility of a mild anger in the form of threatening. This is only from the lips not from the heart and disappears quickly. Secondly, when a servant is making the same mistake regularly or dodging, the master rebukes him. This is also for a moment and disappears quickly. It is pretence not anger, like the fight between the hero and villain in cinemas. They are not true.

Anger and Vengeance

An obstacle, while trying to satisfy a need, can cause irritation resulting in anger. When trying to break the obstacle the required force becomes anger.

When one cannot let out his anger it becomes a worry. On the other hand when anger gets stored it becomes vengeance.

Any anger should only lead to pardoning or a negligible punishment keeping conscious awake. So there is no storage and no vengeance.

No anger is no worry and no vengeance.

Effects of controlling anger

Neutralizing anger is different from controlling the anger. When a person tries to control his anger it becomes double. The impact of the control is too harmful. His health will get spoiled. The person who controlled his anger is more affected than the other.

Training to neutralize anger

1. On a resting day, meditate for about 15 minutes in a peaceful atmosphere.
2. Then prepare a list of people whom you are angry at frequently detailing the priorities, frequencies.

It is certain that the top in the list might be closely related to you. If married the first name might be the name of wife, are the husband's list and the name of husband in the wife's list and then, sons, daughters, parents, officials, brothers, sisters, friends, teachers and others. The list may not have more than 10 to 15 names.

Training to Neutralize Anger

| S.No. | Names of people Who I am Angry with | Relationship | Reason for getting angry | My role | Previous happenings (experiences) | Vow |
|-------|-------------------------------------|--------------|--------------------------|---------|-----------------------------------|-----|
| | | | | | | |

Explanation

Take the first name.

- What is my relationship with that person?
- What is the reason for my anger?
- What is my role in that situation?
- Have you been angry with the person

Research into these questions with all the names in the list. Find out the reasons and expunge them. Take a vow not to get angry again with the person again. Spend a week with one name in meditation. For second week with the second name. Thus you can neutralize your anger with anybody.

(IV). Eradication of Worries

Worry

In introspection 'eradication of worry' is the fourth exercise.

From whatever, aye, whatever, man gets free,
From what, aye, from that, no more of pain hath he!

- Kural 341

Physical blemishes are diseases. Mental blemishes are problems in life. These take the shape of worry. This is a challenge. When there is a problem to your body or mind and when you don't have the required 'strength' to meet the challenges your mind feels depressed. This state of mind is called worry. Any worry will consume the bio-magnetic energy very fast which causes in the 'wastage' of the most valid energy life.

When desires are obstructed one feels 'self pity' which is worry in other words.

The difference between expectations and happenings:

Worry is an illusion, a wrong calculation. When expected happening did not happen one becomes worried. The mistake is with the individual. Natural happenings are the continuum of Nature. Lack of understanding the nature, lack of understanding the society and lack of understanding one's own inner self something he expects and imagines to happen. One could see the difference between reality and imagination. One has reached a point where he has to and this is reality. But he might have expected to reach somewhere. But that is imagination. One should see the difference between these ends. Expectations lead to disappointments. And disappointments become worry.

Imaginary expectations are wrong. One should desist doing it. And should develop the attitude or accepting whatever happened. One could try and make attempts to achieve what he wants. If this becomes the attitude there ends 'worry'.

Neither accepting what had happened not attempting to achieve the goal there develops a discord. This is ambivalence. Mind gets oscillated between imagination, expectations and actual happenings.

Some people have conditioned their mind towards; 'what should happen and what should be right'. When they see something different in the actual happening they feel discontented. And this is not justifiable.

In his poetry collections 'Gnana Kalanjiyam' Maharishi says, "Calculating wrongly and expecting something will the law of nature accept? All happen according to the law of nature every time. Those who don't understand this will always worry."

Difference of Opinion:

Two persons think differently based on their own intelligence and need. The difference is evident. One may worry. But instead of worrying if he can accept the other's opinion and let it go, there won't be any problem. Instead if one wants to establish his right as individualistic he can act based on the direction of his opinion and should accept the outcome as it is. In this aspect also there is no worry.

Need and Resource:

The imbalance between needs and resources becomes worry. Restructuring the need based on the resource will eradicate worry.

Factors multiplying worry

Two particular characteristic features of the mind multiply the intensity of worry.
1. Inefficiency 2. Fear

Inefficiency:

1. Unconscious state of mind not aware of anything.
2. Lack of knowledge about the order of nature.
3. Lack of intelligence to tackle problems.

Fear:

1. Worrying about the effects of the wrong deeds and feeling diffident
2. Imagining things will lead to feeling diffident leading to worry.

To Eradicate Worry:

1. Understand the order of nature.
2. Develop thinking ability.

3. Develop self-confidence.
4. Try again and again consistently.
5. Develop courage and confidence.

To Prevent from Worrying:

1. Don't create unnecessary problems
2. Don't interfere unnecessarily with other person's activities.
3. Don't neglect responsibilities for any reason.

Improving power of thinking:

Sharpen your faculties to improve your intelligence. Power of thinking can be improved by three stage training.

1. Plan before execution (planned work)
2. Awareness or consciousness
3. Introspection.

1. Planned Work:

Before executing any action or work calculate the effects precisely. Thought –words-deeds should always be in accordance with the plan.

Think, and then dare the deed! Who cry,
'Deed dared, we'll think,' disgraced shall be.

- Kural 467

2. Consciousness or Awareness:

Needs, habits, circumstances should not induce a person to stray. One has to be conscious about reaching the goal of this life.

3. Introspection:

A person's initiation into refurbishing his mind is called introspection. To analyze about one's self, needs, effects of the deed, status, prestige is called introspection. Every day one has to bring back to his mind all that happened during the course of the daily and should analyze the effects whether they were good or bad and this is introspection.

Impacts of Worry:

Worry causes these following through:

1. Bio-magnetism spreads into mind waves and gets wasted
2. Blood pressure, indigestion, ulcer, headache, respiratory problems occur.
3. Worrying cannot solve any problem.
4. In worry one cannot analyze problems.
5. Problems seem to be bigger.
6. Problem–Solving efficiency decreases.

Four types of worries:

1. Need to be experienced.
2. Need to be postponed
3. Need to be neglected
4. To be solved immediately.

Need to be experienced:

None can escape from some kind of worry. The pain need to be experienced. For example, polio attacked child, medically declared not curable: there is no way except to tolerate the pain and try to live with it. Secondly, some immature death in a family, it is an irreparable loss. But still one has to withstand it as we tolerate the natural disasters.

Need to be postponed:

Marriages need to be settled well within time. But for some, for various reasons some marriages get postponed. Parents try but time should mature. One has to wait. Worry may only complicate the problem.

The same way getting employment, it is also not in one's wish. The society, the government should also help to solve the problem. Worry only will bring you diseases. Tolerance is required.

Negligible ones/Need to be neglected:

For example old people get irritated for nothing. They would always ask why something was not done and something was done instead, kind of questions. Even for tiny things they will find fault with. One cannot speak against them. But simply pretend as if there happened nothing.

These kinds of problems are negligible. Small irritations are unavoidable. They are no problems.

Need to be solved:

1. Physical problem (body ailments) need to be attended to immediately to avoid complications. When a loan bothers you sell some property and settle the loan. Further compounding of interest and more spending could be avoided.

2. When family gets expanded some problems are common. Brothers live together happily in a joint family. Once they are married and they have their own children expenses occur. Partition becomes essential. Parents should not stop them for the sake of prestige. Property should be divided amicably and at least relationship will continue.

Analyze problems judiciously and divide them into four types and act accordingly. Problems lead to worry. If one knows how to analyze them and in a conscious state of mind solve them to avoid any worry in mind.

Solutions:

There is nothing called unsolvable problem. There is no chronic worry also. Only people are not able to find the correct solution to problems. One should know which key opens which lock.

1. Poverty and loan can be solved by spending less.
2. Diseases can be cured by moralizing character and some medicine.
3. Difference of opinions can be solved by give and take policy and tolerance.
4. Contentedness will solve the problems and the worry due to jealousy and enmity.
5. Loss of face in the society, loss of wealth, can be equalized in social service.

Training to eradicate worries:

1. List out worries.
2. List out the worry generating problems into four as discussed above.
3. Attend first to the problems that need to be solved first.
4. Take care when dividing problems into types.

5. Don't be too emotional to solve a problem.
6. Recollect how you solved the some problems earlier.
7. Don't be over ambitious not to have problems. There is more in the world without problems.

Training Chart

| S.No. | Worry | Need to be experienced | To be postponed | To be neglected | Immediate attention |
|-------|-------|------------------------|-----------------|-----------------|---------------------|
| | | | | | |
| | | | | | |

(V). Benefits of Blessings

What is Blessing?

Anger is a blemish. Through introspection and practice 'Anger' can be neutralized. What one should do, to never become angry with anybody? Blessings will enable one to totally get rid of anger.

To bless is to care for the welfare of others. The words generate pleasantness in mind, when one utters 'Live Prosperously' – meaning wish you health, happiness and prosperity.

Pituitary and pineal glands get activated (by the movements of tongue, smile that spreads the lips, eyes that glow) when you utter a word of blessing, wish and greeting. For the various functions of the body pituitary gland helps. The pineal gland which Maharishi named as the 'Master Gland' (though the function of which is still debated among scientists) is responsible for the functions of 'Mind'. When, one blesses the other the space magnetic waves purify the minds of the 'Sender as well as the receiver', hence the flourishing of body and mind.

Pineal gland is like a pearl in the brain. The Tamil word to refer to this gland is 'Manonmani', pronounced as 'mAnəunmAni'.

| | | |
|--------------------------|---|------------------------------|
| mAn – means 'Mind' | } | of all glands which is mind. |
| mAni – means 'gem' - gem | | |
| əun – means 'posses' | | |

(the gland which refers to Mind).

When one praises or blesses the other, each time the sound waves get contact with this gland. The mind freshens up because of the contact of the sound waves.

When one lives following his emotions his mental frequency is 14 to 20 cycle per second. This is Beta wave. Through meditation we can reduce this mental frequency to 8 to 13 c.p.s., which is Alpha wave. Through constant meditation and introspection one can still reduce the mental frequency to 1 to 3 c.p.s., which is Delta, where one begins to remain in consonance with divinity. When one attains perfection through meditation and introspection exercises and when he blesses the other it brings out multiplied benefits on both.

Unless one reaches the 'delta' frequency level that is, mental frequency level 1 to 3 c.p.s. The intention to bless doesn't become intuitive. One's peace of mind will result in the easy establishment of soulful contacts with others.

The effects of blessing

1. When one wishes the other 'Live Prosperously' it results in a pleasant friendliness with the other.
2. When one begins to bless everyone every time getting angry becomes a rarity.
3. Through blessings enemies can become friends. Moreover, the deeds, thoughts of others can also be regulated and moralization is only at a beckoning distance, then.
4. Not only with mankind, but also with pets and beasts, plants and trees one can interact with "Blessings".

Methods of Blessing

The phrase 'Vazhga Valamudan' in Tamil is a strong one, with a strong feeling (In English – Live Prosperously). These words after meditation still become stronger. For example, when the string of the bow is pulled backwards, as far as possible, with the arrow in position, the speed of the arrow is enormous, when released. The same way when one meditates his mental frequency level is as low as 1 to 3cps (delta wave). Mind becomes more powerful at that time. The blessings that come out of the mind at that time are so very strong and the sound waves get stronger and the 'wish' brings out the result very fast on the person 'blessed'.

Sound (magnetic) waves during blessing:

When 'Blessing' goes out as sound wave it automatically becomes the bio – magnetic wave which has five functions.

1. Clashing, 2.Reflecting, 3.Refracting, 4.Penetrating, 5.Interacting

When one blesses the other the waves keep passing between the two. There, the bio magnetic waves become functional. This state will remain life long. The words of blessing (the sounds) need to come out with love and good faith. The bio magnetic wave whether one is aware or not will keep running producing goodness all over.

When one blesses a team or group of people the bio magnetic waves from all the people will unite their souls with his soul.

Good thoughts:

The caliber of a person is the outcome of his good and bad deeds. When good thoughts are always related to blessings the result will bring him happiness. Blessings improve the infinitive force of the soul. So to bless and get blessed will yield good results to mankind.

Vow:

Bless one:

At the end of meditation one blesses oneself and others. **“Let me achieve physical health, longevity, prosperity, fame, wisdom in my life and let me achieve them.”** when one repeats the above statement many times he is blessing himself. The message gets recorded in the soul and its functioning. Once recorded will be there for ever. This is a vow. When the vow echoes in the bio magnetic force in the body it gets reflected. In other words the bio magnetic waves also carry the same blessings/vow. This will have an immediate and effective impact.

Self blessing is not self praising or boasting and not selfish also. A healthy and intelligent person can be of immense use to the society.

Physical Health:

It is a must for the mankind. Sound mind always requires a sound body. It is the most required factor to keep the mind flourishing and do one's duty to the society.

Longevity:

When one blesses himself for longevity his thoughts and deeds will automatically get moralized to contribute towards it. The six sensed mankind should thrive to improve upon the sixth sense and try to go on a par with the Divinity, resulting in the eternal bliss. Birth is the continuum of imprints through genetic continuum. One needs longevity to erase all the bad imprints in one's life time. One may require a longer life to achieve this.

Prosperity:

It doesn't refer to more wealth; but the required amount of comforts for a comfortable living.

Fame:

Popularity brings people closer. One's popularity brings others close to him. Friendship develops. Fame is the outcome of one's famous deeds; deeds aimed at satisfying the needs of people, deeds that relieve them from pain, sorrow and worry. In turn when these people get out of their 'worldly worry' they praise the person who was responsible for that. As many do it one becomes famous and thus 'fame' gets attached to his name.

Wisdom:

The sixth sense is given to mankind to probe into one and the surrounding to find out truth and purpose of his existence. Wisdom blossoms when one achieves it. Wisdom is the concept very close to Nature. The basic concept of nature is that of cause and effect philosophy. It has to be understood.

When one learns the organized functionality of Nature and the law of Nature one understands what to do to get his need satisfied and acts selectively. When one comes to terms with the secrets of nature, basics of nature, in short, all about Nature, he is at the threshold of eternal wisdom. Attaining this eternal wisdom the ego dissolves and the feeling 'oneness' with everything and everybody blossoms.

One's life is the contribution of the society. The wisdom makes him understand this fact and returns to the society every ability he has in the form of 'Service'. Let one live long blessing himself to serve the society.

Blessing Others:

After blessing oneself one has to bless others also. It's reciprocation. No man is an individual in the society. He is a society himself. One has to establish a good relationship with others. Blessing is right direction to establish that relationship.

Priority in Blessing:

1. Wife, 2.Children, brothers and sisters, relatives and friends, 3.Colleagues, 4.Those with enmity, 5.World Community.

Blessing one's wife or husband:

Both husband and wife should have cordial relationship and lead the life with great understanding with never ending love and affection. Both can bless each other. This is the life in which both of them get unified through soul and consciousness.

Bless the children:

Hereditary imprints are here at the genetic centre of one's children. It is the responsibility of the parents to bring their children in an environment which will not add to the imprints. If the parents want their children to be with all prosperity parents must bless them very frequently. Think about every one and say 'Vazhga Valamudan' – 'Live Prosperously'. The heartfelt rendering of the blessing will make the children definitely live morally and ethically to make a life a meaningful one which, is in consonance with nature.

Bless the brothers and sisters:

Soul is one but bodies are different. This relationship is 'brothers and sisters'. The soul is from the parents. All the children born to one parents are the Xerox copies of the same page. All of them will have the same genetic imprints. So when the elder wants to purify himself he automatically transforms his brothers and sisters also into purity. That is why blessing brothers and sisters become important.

All the feelings are reflected among the brothers and sisters. When one is suffering others will also suffer. All the outcomes of the good deeds of a person will also teach his brothers and sisters. To bless becomes imminently important.

Bless one's friends:

Friendship is the best relationship. They always help each other. A friend in need is a friend indeed. Though it is very difficult to get good friends still one should feel happy with the friends he has. Blessing the friends is also important. Blessing is a gratitude we show to our friends.

Bless one's colleagues:

Colleagues are the associates in the work place. One meets them daily. It is very important to establish an excellent relationship with colleagues. They assist each other. They share some work. One should bless them to lead a cooperative, strain free life. Bless them all. Wish them well.

Bless one's enemies too:

Every one has the imprints of their good deeds and bad deeds. That imprints should come out. It is the Law of Nature. Mostly another person is involved in eradicating one's bad imprints. When doing so it becomes a worry to the receiver. But his bad imprint has been eradicated at that instance. If one takes it in that sense one will not get angry with the person who caused the pain on him.

Some people may think and do bad to one. He should also bless them for their welfare and instead if the other person reflects the anger his bio magnetic force will get wasted. But in blessing bio magnetic force will flourish. And also by looking at the reaction the enemy will not think about doing any harm anymore.

Bless for the welfare of the world:

For the better world with peace and war-free first of all world leaders should become highly responsible and lead a peaceful life. Peace in individual is peace in the society, peace in the world. Only then people will lead a fear free, hatred-free life. Mankind will enjoy the benefit of peace and prosperity, when the 'one world' concept becomes a reality. For this purpose everybody in the world—an ordinary citizen or a great leader should bless each other. Bless for the world peace. Bless the world. Bless the peace.

Bless the rain:

Mankind needs water and food basically. Water is the source for all living things whether these are plants or animals or humans. To get water without scarcity the world requires rain. Bless the rain to fill our hearts. Bless the rain to be kind to mankind.

Bless for the welfare of the world:

All kinds of people with all kinds of professions–farms–weavers–etc–should feel peace, happiness and prosperity in their lives. Bless them all. People who rule the country should be sensitive to their people. Bless them all. All organization and institutions should contribute to the better life of the mankind bless them all to do so. When thus blessed all blemishes have gone and prevails wisdom on everyone and everywhere.

QUESTIONS:

1. What is the need for Physical exercise? Explain the neuromuscular breathing exercise and its benefits.
2. Explain the different postures and movements in Makarasana exercise and their benefits.
3. Discuss the fourteen points in the Acu-Pressure exercise and its benefits.
4. Explain the different types of Meditation and their benefits.
5. Mention the advantages of Asanas and conducive conditions for Asanas.
6. What are the six roots of the thoughts? How can it be analyzed?
7. Discuss the moralization of the desire and a training method to moralize the desire.
8. Discuss the evil effects of anger and a training method to neutralize the anger.
9. Explain the four types worries and discuss the training methods to eradicate them.
10. Explain the benefits and method of blessings.

UNIT-V

HUMAN RIGHTS

I .The Concept of Human Rights:

Meaning:

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

It is difficult to define the expression human rights, mainly because of differences in cultural background, legal systems, ideology and economic and social and political conditions of different societies or states. However it can be said that the ideal of human rights is bound up with the ideal of human dignity. Thus, all those rights, which are essential for the maintenance of human dignity, may be called human rights. The world conference on Human rights held in 1993 in Vienna stated in the Declaration that all human rights derive from the dignity and worth inherent in the human person, and the human person is the central subject of human rights and fundamental freedoms.

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

Rights being immunities denote that there is a guarantee that certain things cannot or ought not to be done to a person against his will. According to this concept, human beings, by

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

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

Evolution of the concept of Human Rights:

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

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

International Perspective:

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

- (i) To recognise the right of every individual to life, liberty and property and to accord to all within its territory the full and entire protection of their right without distinction as to nationality, sex, race, language or religion.
- (ii) To recognize the right of every individual to the free practice, both public and private of every faith, religion or belief.
- (iii) To recognise the right of every individual both to the free use of the language of his choice and to the teaching of such language.
- (iv) To recognise that no motive based directly or indirectly on distinction of sex, race, language or religion, empowers states to refuse to any of their nationals, private and public rights.
- (v) To recognise that the equality as contemplated herein is not to be nominal, but effective.
- (vi) To recognise that except for motives based upon its general legislation, no state shall have right to withdraw its nationality from those whom for reasons of sex, race, language or religion, it should not deprive of the guarantee contemplated in this proclamation.

These duties based the conviction arrived by the President Franklin D. Roosevelt, on Jan 6, 1941 a proclamation was issued by him and was known as "Four Freedoms". The list is:

- (i) Freedom of speech
- (ii) Freedom of religion
- (iii) Freedom from want
- (iv) Freedom from fear

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

Emergence of Universal Declaration of Human Rights:

The idea for the protection for human rights and fundamental freedoms was received in the Atlantic charter-1941 and the Declaration of the United Nations - 1942. Subsequent to the

discussions it was realized by many members of the United Nations that it should be an obligation of the international community to promote human rights.

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

Enumeration of Rights in the Declaration:

The Universal Declaration enumerated the basic postulates and principles of human rights in a most comprehensive manner. It dealt not only with civil or political rights, but with social and economic rights as well.

Civil and Political Rights as per the Declaration:

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

1. Right to life, liberty and security of persons.(Art.3)
2. Freedom from slavery or servitude (Art.4)
3. Prohibition against torture, inhuman or degrading treatment or punishment (Art.5)
4. Recognition as a person before Law (Art.6)
5. Equality before the law and equal protection of the law without any discrimination. (Art.7)
6. Effective remedy before the national tribunals (Art.8)
7. Freedom from arbitrary arrest, detention or exile. (Art.9)
8. Right to a fair and public hearing by an independent and impartial tribunal. (Art.10)

9. Presumption of innocence until proved guilty in a public trial with all guarantees necessary for defense in criminal cases. (Art.11-I)
10. Freedom from ex-post facto laws (Art.11-II)
11. Right to privacy, family, home and correspondence. (Art.12)
12. Right to freedom of movement and residence within the borders of a state. (Article 13, I)
13. Right to leave any country, including his own and to return to his country. (Art.13)
14. Right to seek and to enjoy in other countries asylum from persecution (Art.14)
15. Right to a nationality (Art.15)
16. Right to marry and to find a family. (Art.16)
17. Right to own property.(Art.17)
18. Right to freedom of thought, conscience and religion (Art.18)
19. Right to freedom of opinion and expression (Art.19)
20. Right to freedom of peaceful assembly and association (Article 20)
21. Right to participate in the Government of his country (Article 21)

Economic and Social Rights

1. Right to social security (Art.22)
2. Right to work and free choice of employment (Art.23)
3. Right to rest and leisure (Art.24)
4. Right to a standard of living for the health of himself and of his family (Art.25)
5. Right to education (Art.26)
6. Right to participate in cultural life (Art.27)
7. Right to good social and international order (Art.28)

Limitations:

Though the rights have been enumerated to safe guard human rights, the declaration also had laid down under Art.29 certain limitations to these rights and freedoms. By providing that everyone has duties to the community in which, the final and full development of his personality alone is possible. Art.29 Para 2 provides that the rights shall be provided to the individuals, subject to just requirements of morality, public order and the general welfare in a democratic

society. Therefore it is to be considered that the rights provided in the Declaration are not absolute.

India and the Universal Declaration:

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

Classifying Human Rights

Comparative Table

| | | |
|----------------------------|------------------------------|----------------------------|
| Name of the Rights: | Universal Declaration | Indian Constitution |
|----------------------------|------------------------------|----------------------------|

| | | |
|----------------------------|-------------|--------------|
| 1. Equality before law | Art.7 | Art.14 |
| 2. Prohibition of | | |
| discrimination | Art.7 | Art.15(1) |
| 3. Equality of opportunity | Art.21(2) | Art.16(1) |
| 4. Freedom of speech | | |
| and expression | Art.19 | Art.19(1)(a) |
| 5. Freedom of peaceful | | |
| assembly | Art.20(1) | Art.(1)(b) |
| 6. Right to form | | |
| associations or unions | Art.23(4) | Art.19(1)(c) |
| 7. Freedom of movement | Art.13(1) | Art.19(1)(d) |
| within the border | | |
| 8. Protection in respect | Art.(11)(2) | Art.20(1) |
| of conviction for offences | | |

| | | |
|----------------------------|--------|------------|
| 9. Protection of life and | | |
| personal liberty | Art.3 | Art.21 |
| 10. Protection of slavery | Art.4 | Art.23 |
| and forced labour | | |
| 11. Freedom of conscience | Art.18 | Art.25 (1) |
| and religion | | |
| 12. Remedy for enforcement | Art.8 | Art.32 |
| of rights | | |

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

II. Human Rights and Constitutional Provisions:

Right to Life and Liberty:

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

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

Present View:

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

Fundamental Right's growth in India:

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

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

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

- (i) Right to Equality comprising Articles 14 to 18, of which Art.14 is the most important.
- (ii) Right for Freedom comprising Articles 19 to 22 which guarantee several freedoms.
- (iii) Right against Exploitation consists of Art.23 & 24.
- (iv) Right to Freedom of Religion is guaranteed by Art.25 to 28.
- (V) Cultural and Educational Rights are guaranteed by Art.29 & 30.
- (vi) Right to constitutional Remedies is secured by Art.32 to 35.

III. Human Rights of Women and Children:

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

Discrimination against Women:

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

The convention under Art. 1 defines the term discrimination against women as any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their

marital status, on a basis of equality of men & women of human rights & fundamental freedoms in the political, economic, social, cultural, civil or any other field.

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

(1) ***Education***

The convention under Article 10 provides that women shall be provided same conditions for Careers & Vocational guidance as to that of men. They shall be provided same access to studies for the achievement of diplomas in educational establishments of all categories in rural as well as in all types of vocational training. Women shall have access to the same curricula, the same examinations, teaching staff with qualifications of the

same standard and school premises and equipment of the same quality as to that of men. Women shall be provided same opportunities as to men in matters relating to scholarship and other study grant. They shall have same opportunities for access to programme of continuing education including adult and functional literacy programmes. They shall have same opportunities to participate actively in sports and physical education.

(2) ***EMPLOYMENT:***

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

(3) ***HEALTH CARE:***

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

(4) ***ECONOMIC AND SOCIAL LIFE:***

Art.13 of the convention provides that women shall be provided the same rights as to that of men in particular (a) the right to family benefits (b) the right to bank loans mortgages and other forms of financial credit the right to participate in recreational activities, sports and all aspects of cultural life.

(5) ***Women in Rural Areas:***

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

- (a) Participate in the elaboration and implementation of development planning at all levels
- (b) Have access to adequate health care facilities, including information, counseling and services in family planning
- (c) Benefit directly from social security programmes.
- (d) Obtain all types of training and education, formal and non-formal, including, that relating to functional literacy, as well as, inter alia, the benefit of all community and extension services, in order to increase their technical proficiency.
- (e) Organize self-help groups and cooperatives in order to obtain equal access to economic opportunities through employment or self-employment.
- (f) Participate in all community activities.
- (g) Have access to agricultural credit and loans, marketing facilities, appropriate technology and equal treatment in land and agrarian reform as well as in land resettlement schemes and
- (h) Enjoy adequate living conditions.

(6) Equality before law:

Art 15 of the constitution provides that states shall accord to women equality with men before the law. Women shall have equal rights to conclude contracts and to administer property and states shall treat them equally in all stages of procedure in courts and tribunals. States agree that all contracts and all other private instruments of any kind with a legal capacity of women shall be deemed null and void. States shall accord to men and women the same rights with law relating to the movement of persons and the freedom to choose their residence and domicile.

(7) Marriage & Family Relations:

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

- (a) The same right to enter into marriage.
- (b) The same rights and responsibilities during marriage and at its dissolution
- (c) The same rights and responsibilities as parents, in matters relating to their children. In all cases the interests of children shall be paramount.
- (d) The same rights to decide freely and responsibly on the number and spacing of their children and to have access to the information, education and means to enable them to exercise their rights.
- (e) The same rights and responsibilities with regard to guardianship, ward ship, trusteeship and adoption of children.

- (f) The same personal rights as husband and wife, including the right to choose a family name a profession and an occupation.
- (g) The same rights for both spouses in respect of ownership, acquisition, management, administration, enjoyment and disposition of property whether free of charge or for a valuable consideration.

Status of Women in India:

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

Constitutional Safeguards:

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

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

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

In order to improve the status of women further the constitution provides under art.15 (3) that state may make special provisions for women. Consequently, a number of legal provisions aimed at securing equal status for and removing discrimination against women have been made. For instance, the constitution was amended in 1992 to reserve 33 percent of the seats in their favour in panchayats and municipalities. The amendment is regarded as a major step for socio economic empowerment of the women in India. The constitution has also cast the duty on every citizen to renounce practices derogatory to the dignity of women.

India and International Convention:

India has ratified the convention on the elimination of all forms of discrimination against women on July 9 1993. Ratification of the convention obliges India to honour the obligations

imposed by the convention, which include adapting various measures to uphold human rights with regard to women.

Physical assault and harassment of women:

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

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

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

(ii) It shall be the duty of the employer or the responsible persons in work places or other institutions to prevent or deter the commission of acts of sexual harassment and provide the procedures for the resolution, settlement or prosecution of acts of sexual harassment by taking all steps required.

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

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

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

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

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

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

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

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

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

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

(x) Where sexual harassment occurs as a result of an act or omission by a third party or outsider, the employer and person in charge will take all steps necessary and reasonable to assist the affected persons in terms of support and preventing action.

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

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

Human Rights as to Children:

The Universal Declaration of Human Rights had stipulated under Art.25 (2) that childhood is entitled to special care and assistance. Following the same, the convention on the

rights of the child was adopted by the General Assembly by consensus, on the 30th Anniversary of the Declaration on Nov 20, 1989 which came into force on Sep 2, 1990.

Who is a child?

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

Rights of the Child:

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

- (i) Right to life (Article 6 (1))
- (ii) Right to acquire nationality (Art 7)
- (iii) Right to freedom of expression (Art. 13 (1))
- (iv) Right to freedom of thought, conscience and religion (Art 14(1))
- (v) Right to Freedom of association and to freedom of peaceful assembly (Art 15(1))
- (vi) Right to Privacy
- (vii) Right to family environment (Art.20)
- (viii) Right to education (Art.28 (1))
- (ix) Right to benefit from social security (Art.26 (1))
- (x) Right to a standard of living adequate for the child's physical, mental, spiritual and social development (Art.27 (1))
- (xi) Right to the enjoyment of the highest attainable standard of health and to facilities for the treatment of illness and rehabilitation of health (Art.24 (1)).
- (xii) Right to the protection of the law against arbitrary or unlawful interference with his or her privacy family, home or correspondence (Art.16 (1))
- (xiii) Right against exploitation of child labour (Art.32)
- (xiv) Right against sexual exploitation (Art.34).
- (xv) Right against abduction, sale or traffic (Art.35)
- (xvi) Right against other forms of exploitation on prejudicial to any aspect of the child's welfare.

Child Labour in India:

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

The above provision was made in order to protect children from exploitation and to provide them education so that they may develop their personality and may live a dignified life.

Art.45 provides that the state shall Endeavour to provide free and compulsory education for all children until they complete the age of 14 years. Despite the above constitutional prohibition on child labour, children are working in a large number in hazardous as well as non-hazardous work.

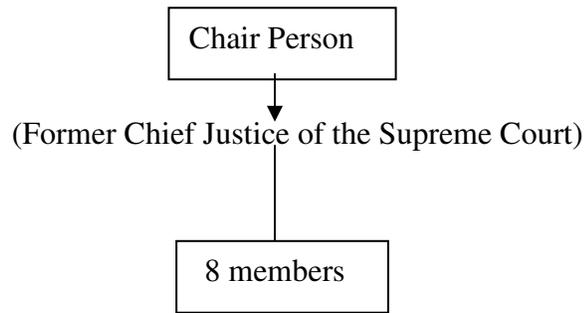
India has the population of more than 380 million children – the largest population of children in the world. A large number of them are between the age group of 6 to 14 years. It is a difficult task to provide free education to them; similar task is to prevent child labour. It has to be seen that the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

IV. Institutions for implementation of Human Rights:

National Human Rights Commission:

Constitution:

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



(I) Sitting or retired Judge of the Supreme Court.

(II) Serving or a retired Chief Justice of the High Court.

(III) Two prominent persons having knowledge or practical experience in the sphere of human rights.

(IV) The chairpersons of the National commission for minorities, the scheduled castes and scheduled tribes and women.

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

Powers and function of the Commission:

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

(i) The commission shall inquire ‘suomotto’ or on a petition presented to it by a victim or any person on his behalf, into complaints of

(a) Violation of human rights or abetment thereof.

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

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

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

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

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

Human Rights Courts:

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

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**Value Education - Human Rights
Questions for Unit V - Human Rights**

1. How can a victim of Domestic violence get redressal?
2. What are the provisions in law to ensure ‘education for all’?
3. Elucidate how demand for dowry can be eradicated, citing few examples
4. Explain why and how children can be protected against ‘Child Labour’.
5. Highlight with examples any five ‘Rights of the Child’.
6. Elucidate the initiatives taken, with examples, to protect women against physical assault and harassment of women.
7. What are the various ways and means by which discrimination against women are taken care of.
8. Elucidate with examples, any two rights each of the following, as per the Universal Declaration of Human Rights:
 - a) Civil and Political Rights
 - b) Economic and Social Rights
9. Explain with examples how women in rural areas can have equal rights to perform
10. Explain briefly how women in India can enjoy equal status.