

Value Education



Sri G.V.G Visalakshi College for Women

(Autonomous)

Re-accredited at A Grade by NAAC

An ISO 9001: 2008 Certified Institution

Udumalpet - 642 128, Tamilnadu



Value Education



Sri G.V.G Visalakshi College for Women

(Autonomous)

Re-accredited at A Grade by NAAC

An ISO 9001:2008 Certified Institution

Udumalpet-642 128



Value Education

Copyright © 2017 by Bonfring

All rights reserved. Authorized reprint of the edition published by Bonfring. No part of this book may be reproduced in any form without the written permission of the publisher.

Limits of Liability/Disclaimer of Warranty: The authors are solely responsible for the contents of the paper in this volume. The publishers or editors do not take any responsibility for the same in any manner. Errors, if any, are purely unintentional and readers are required to communicate such errors to the editors or publishers to avoid discrepancies in future. No warranty may be created or extended by sales or promotional materials. The advice and strategies contained herein may not be suitable for every situation. This work is sold with the understanding that the publisher is not engaged in rendering legal, accounting, or other professional services. If professional assistance is required, the services of a competent professional person should be sought. Further, reader should be aware that internet website listed in this work may have changed or disappeared between when this was written and when it is read.

Bonfring also publishes its books in a variety of electronic formats. Some content that appears in print may not be available in electronic books.



ISBN 978-93-85477-42-3

Bonfring

309, 2nd Floor, 5th Street Extension,

Gandhipuram, Coimbatore-641 012. Tamilnadu, India.

E-mail: info@bonfring.org

Website: www.bonfring.org

Phone: 0422-4213231

Preface

“The prosperity of any country depends on the abundance of its revenues, the strength of its fortifications and mainly on its cultivated citizens, in its men of education, enlightenment and character.” – Martin Luther King.

Moral values have always been at the core of all major religions in the world, and the dark realities of our times call for greater emphasis and assertion of such values. It is widely agreed that the primary function of education is concerned with values. The goal of education goes beyond the confinement of knowledge based learning and provision of skills and it also seeks to nurture holistic human values, which makes life worth living. Good education is inseparable from value-oriented education.

Education transmits cultural and social values to the students. It is a man-making and character-building programme. It is the training of mind, body and soul, it is the quest for those nobler aims that integrate culture and technology, it is the hunt for that goal which liberates man from fear, inertia, ignorance and superstition. It should aim at perfection and excellence. It should become an instrument of social change and national development. To achieve these qualities and for the implementation of values, Value Education is introduced as an important part of a students' curriculum.

The main objective of this book is to promote Human values, Family values, Social values, National values among students and to initiate a practice in Yoga and Meditation to enhance a healthy physical and spiritual outlook on life.

Editorial Board

Editorial Committee

Chief Advisor: Dr.(Mrs) K.Punithavalli, *Principal*

Editorial Board

Mrs.S.Kalaiselvi, *Associate Professor in Mathematics*

Mrs.B.Nirmala, *Associate Professor in Physics*

Dr.K.Kaliammal, *Associate Professor in Economics*

Mrs.D.Sujatha, *Associate Professor in English*

Mrs.S.Shenbagavalli, *Assistant Professor in History*

Dr.B.Shailaja, *Assistant Professor in B.Com CA*

Mrs.P.Rajeswari, *Assistant Professor in English*

Part IV-Value Education 217VEC

[For students admitted from the academic year 2017-2018 onwards]

Course Objectives:

Total Hours: 25 + Activity 5 hours

- To nurture a holistic perspective among students towards life
- To instil moral values and avoid scruples for the welfare of the student community which in turn aid the society
- To strengthens the human, family, social and national value of the students

Unit I	Value Education: Basic Characteristics of values - Nature and Types of values - Components of Value Education - Purpose and Significance in the Present World - Concept of Human Values.	4 hrs
Unit II	Family Values: Family - Brotherhood - Pride of Womanhood - Duties and Responsibilities - Respect to Elders - Flexibility - Importance of Joint Family - Dependability - Accomplishment - Family Ethics.	4 hrs
Unit III	Social Values: Society - Social Sense and Commitment - Social Awareness. Life Skills: Self Awareness - Health - Self Esteem - Self Management - Relationship Management - Cognitive Skills - Professional Ethics - Definition - Need for Professional Ethics - Ten Golden Rules of being Professional in Service.	5 hrs
Unit IV	National Values: Citizenship - Salient features of the Indian Constitution - Fundamental Rights and Duties -Franchise - Unity in Diversity - Role of Youth towards National Integration and Development.	5 hrs
Unit V	Yoga and Meditation for Healthy Life- Practice of Yoga in Daily Life - Neck Bending Technique - Trunk Movement Technique - Knee Movement Technique - Yogasanas: Standing Postures - Sitting Postures - Prone Postures - Supine Postures - The Role of Yoga in Daily Life -Stress Management	7 hrs

Book for Study

Value Education, Compiled by Editorial Board, Sri G.V.G Visalakshi College for Women, Bonfring Publication, Coimbatore, 2017.

Course Outcome

- To gain the knowledge of nature, characteristics, Components and Purpose of value education.
- Understand the significance of family values, social values national values for organised society.
- Realise the importance of yoga for sound body and mind.

Contents

Unit I Value Education	1
1.1. Basic Characteristics of Values	1
1.2. Nature of Values	2
1.3. Types of Values	3
1.4. Value Education	5
1.5. Components of Value Education	7
1.6. Purpose and Significance of Values in the Present World	10
1.7. Concept of Human Values	12
Unit II Family Values	15
2.1. Family	15
2.2. Brotherhood	17
2.3. Pride of Womanhood	18
2.4. Duties and Responsibilities	20
2.5. Respect to Elders	21
2.6. Flexibility	24
2.7. Joint Family	26
2.8. Dependability	28
2.9. Accomplishment	32
2.10. Family Ethics	34
Unit III Social Values	38
3.1. Society	38
3.2. Social Sense and Commitment	38
3.3. Social Awareness	42
3.4. Life Skills	45
3.5. Professional Ethics	54

Unit IV National Values	60
4.1. Meaning of Citizenship	60
4.2. Indian Constitution	62
4.3. Fundamental Rights and Duties	67
4.4. Adult Franchise	73
4.5. Unity in Diversity	74
4.6. National Integration	79
Unit V 5.1. Yoga and Meditation for Healthy Life	84
5.2. Practice of Yoga in Daily Life	85
5.3. Yogasanas	88
5.4. The Role of Yoga in Daily Life	108

Unit I

Value Education

Values are set of principles, standards, convictions and beliefs that people adopt as their guidelines in daily activities and it influences thoughts, feelings and actions. They guide the individual's life and bring quality to life. It is the moral personality of an individual and help for the survival of mankind. It inculcates the people to live harmoniously and graciously with others.

Values-Conserve, Comfort, promote and protect the life and it is the divine side of the man. It is linked with the behaviour of an individual and reflects the inner life of a Nation.

Value literally means "something that has a price, precious, dear and worthwhile". In other words, values are "anything which is helpful in organizing the society".

1.1. Basic Characteristics of Values

Values

- have their worth and importance.
- are subject, community and national oriented.
- are the result of interaction between personal and impersonal elements
- include means and end of any activity.
- are a strong belief put to action and direct the actions.
- internalized ideas or thoughts.
- are an abstract ideas which are cherished, expressed, demonstrated in behavior and affirmed publicly.

1.2. Nature of Values

Values have been defined in diverse ways. The Philosophers, the Educationalists, the Administrators, the Psychologists, the Sociologists all have different perspective while explaining values. It depends upon one's mind-set or orientation as per the discipline, one has studied. Different viewpoints have been expressed with regard to concept of values.

- i. R.K.Mukherjee, an Indian Sociologist, says, "Values are socially approved drives and goals that are internalized through the process of conditioning, learning or socialization and that becomes subjective preferences, standards and aspirations."
- ii. According to N.T.Ram, an Indian Anthropologist "A value is what is desired or what are sought, values may be operationally conceived to one's physical and mental health as well as to social welfare and adjustment and which are in tune with one's culture."
- iii. Allport, an American Psychologist says, "The term value means the relative prominence of the subject's interest or the dominant interest in personality".
- iv. D.H.Parker, an Educationalist says, "Values belong wholly to the inner world of mind. The satisfaction of desire is the real value; the thing that serves is only an instrument. A value is always an experience never a thing nor an object."
- v. Edger Brighman, an American Philosopher says, "Value means whatever is actually liked, prized, esteemed, desired, approved or enjoyed at any time. It is the actual experience of enjoying a desired object or activity."
- vi. According to Clyde Kluckhohn, an American, Anthropologist "Value is a conception, explicit or implicit, distinctive of an individual or

characteristics of a group, of the desirable which influences the selection from available means and ends.”

vii. Dr.PremKripal, an Indian Educationalist defined values as:

- What we believe-Professed values
- What we practice-Operational values and
- What we learn from experience in order to adopt and renew traditions received from the past-Traditional values.”

1.3. Types of Values

Values are of several kinds, such as biological and physical, economic or material, social, ethical, utilitarian, religious, intellectual, aesthetic, recreational, instrumental, intrinsic, relative and absolute. A few of them are:

- **Physical Values:** Physical values are found in those objects or activities which are conducive to physical health and racial continuation e.g. Green vegetables have physical value for us because it helps us to keep sound health. The things which give us physical and biological satisfaction have physical and biological values. Physical education enhances physical value.
- **Economic Values:** The price of commodity in terms of money is its value. Different material objects carry different amounts of value. The rarer the thing is, the more valuable it is. Many human activities in relation to different jobs, occupations or professions carry economic value.
- **Social Values:** Social activities and social assembly groupings which give us social satisfaction possess social value. Friendship, co-operation, respect for each other, marriage, national and religious festivals have social values.

- **Ethical Values:** The principles of conduct that gives us moral satisfaction are deemed to have ethical values. e.g. honesty, integrity, truth, sense of justice.
- **Religious Values:** The Activities which give us religious satisfaction are religious values e.g. going to temple, praying to God, singing bhajans all these have religious values for us.
- **Intellectual Values:** The activities which lead to intellectual development of a person have intellectual values. Acquiring of knowledge, independent thinking, reading books, free discussions etc. have intellectual values.
- **Aesthetic Values:** The activities which lead to the appreciation of beauty and that lead to the development of aesthetic sensibility have aesthetic values. Dancing, Painting, Poetry has aesthetic values.
- **Recreational Values:** The activities which break our monotony, tedium, boredom, possess recreational values e.g. films, music, games etc, have recreational values.
- **Instrumental or Extrinsic Values:** Objects which are used for achieving some goal, some end, possess instrumental or extrinsic value.
- **Intrinsic Values:** It refers to that value which is within the activity itself e.g. we may acquire knowledge for the sake of knowledge.
- **Relative Values:** These values are the values which are relative to particular time and circumstances. These values continue to exist so long as those times and circumstances persist. e.g. Singing war songs and sacrificing our time when our country is involved in war.
- **Absolute Values:** Values which are held good for all places, for all times and for all circumstances are known as absolute values e.g. Love for truth and knowledge is good for all times under all circumstances and at all places.

- **Values of Association:** These values are related to human relations. They include numerous forms of human associations such as family life, friendship and community.
- **Character Values:** These include personal values, social virtues including justice, truthfulness, self-control, benevolence, etc.
- **Immediate Values:** These values refer to time. Those values which help to complete the task or adjust to new situations are named as immediate values. They can be materialistic in nature.
- **Competent Values:** These values relate to one's ability, capability and competency. Values required completing a particular task/work are known as competent values. While learning subjects like Mathematics, Science, Language and Social Sciences, learner develops certain powers, competencies, abilities. They are known as competent values.

1.4. Value Education

The word 'Education' is derived from the Latin root word as "Educatum", which means to "train". "E" means from inside and "Duco" means to draw out, to lead out or to bring up. Education is a process of drawing out the innate power. That is, each child is born with some innate tendencies, capacities and inherent powers. The meaning of education is to develop the in born qualities of a child to the fullest.

Value Education means "inculcating a sense of humanism for the well-being of others and the nation". It teaches the broad-mindedness, tolerance, social and emotional qualities.

It is the planned educational action aimed at the development of proper attitudes, values, emotions and behaviour patterns of the students. Moral education, character education and value education are one and the same. A student passing out of educational institutions with mere academic knowledge

and without moral and spiritual values make him rich in material possessions but he will remain poor in self-understanding, peace and social concern.

Swami Vivekananda quoted that "Excess of knowledge and power, without holiness, makes human beings devils".

The main function of education is to produce citizens with sound character and a healthy personality. Now-a-days the subject "Value Education" is emerging as one of the important subjects in colleges and schools.

Value Education is a "man making" and "character building" education. This education trains the mind, body and soul. It covers all aspects of personality development. An important feature of value education is the "ability and skill to discriminate between right and wrong". Value education is crucial to the retention of national identity and to a peaceful and harmonious society. Good citizens are the only hope for the progress and prosperity of the country. Inspiring values, proper moral conduct and life, based upon good principles are essential requisites for a good citizen.

Famous Scientist Einstein said that

"Science without religion is lame and

Religion without science is blind".

Science education along with character-forming education can promote a country's progress and prosperity. Indian culture gives much importance to spiritual values and unless these values find their way into the life of students, education will lose its significance. The most important aspect of value development consists not in unwilling adherence to a set of rules and regulations but in the building and strengthening of positive sentiments for people and ideals. Value education should prepare individuals for participation in social life and acceptance of social rules.

1.5. Components of Value Education

The following are the components of value education:

- Moral Education
- Environmental Education
- Population Education
- Human rights and duties
- Health Education
- Indian Culture
- Physical Education
- Yoga Education
- History of Indian Freedom Movement

1.5.1. Moral Education

Moral education helps the students to acquire the virtues or moral habits that will help them individually live good lives and at the same time become productive, contributing members of their communities. In this view, moral education should contribute not only to the students as individuals, but also to the social cohesion of a community. The word *moral* comes from a Latin root (*mos, moris*) and means the code or customs of a people, the social glue that defines how individuals should live together.

1.5.2. Environmental Education

The study of value oriented education and environmental education have become closely related. Man is more responsible for environmental pollution. Consciousness about pollution must be inculcated to keep oneself more comfortable in the pollution-free environment. Along with moral values, it has now become the watchword of the human progress to know much more about population explosion and environmental imbalance.

1.5.3. Population Education

Population Education is a component part of Value Oriented Education. Value Oriented Education includes the social consciousness of population problems.

The study of Population Education provides us ample opportunities to inculcate values like small family norm and healthy family norm. Population Education is always in favour of small families with healthy background. Population Education is confined to emphasize the value necessary for an ideal family.

1.5.4. Human Rights and Duties

The two phrases 'rights' and 'duties' co-exist with each other. In other words, the rights and duties are two sides of the same coin, to regulate the values and behavioural patterns of an individual. On one side, rights are important in developing the human personality and behaviour. The duties on the other hand, direct the individual's importance of their contribution for the promotion of social good.

1.5.5. Health Education

This education educates people about health. Areas within this profession encompass environmental health, physical health, social health, emotional health, intellectual health, and spiritual health. It can be defined as the principle by which individuals and groups of people learn to behave in a manner conducive to the promotion, maintenance, or restoration of health. In health education, students develop their understanding of the factors that influence the health of individuals, groups, and society: lifestyle, economic, social, cultural, political, and environmental factors.

1.5.6. Indian Culture

Indian culture is rich and diverse and as a result unique in its very own way. Our manners, way of communicating with one another, etc. are one of the important components of our culture. Even though we have accepted modern means of living, improved our lifestyle, our values and beliefs still remain unchanged. A person can change his way of clothing, way of eating and living but the rich values in a person always remains unchanged because they are deeply rooted within our hearts, mind, body and soul which we receive from our culture. Indian culture tells us to multiply and distribute joy and happiness and share sadness and pain. It tells us that by all this we can develop co-operation and better living amongst ourselves and subsequently make this world a better place to live in.

1.5.7. Physical Education

Physical Education provides the students knowledge, skills and behaviours that will enable them to achieve a degree of autonomy in developing and maintaining their physical, mental, social and emotional health.

1.5.8. Yoga Education

The values to be inculcated through yoga education are concentration and strengthening of mind. Worldly attractions through the use of scientific advancement become the part of temporary satisfaction. Too much joy and too much sorrow is the cause of discomfort of human life.

1.5.9. History of Indian Freedom Movement

India had been subjected to innumerable invasions, conquests and wars. The British conquest of India was the last and most enduring. The establishment of the British power in India is the story of consolidation and colonization. The English came to India as traders and transformed themselves

into lords of the land. The company administration-good, bad and harmful-though effective was not in the interest of the people. It was imperialistic expansionist and exploitative.

Our freedom was not dawn within a day. Our ancestors sacrificed their life, family and property to free India from the clutches of Britain. During the national movement hundreds of persons were arrested and imprisoned, a large number were killed chiefly by the firings of the military and the police. Insult, indignity, injury and even assault were meted out in complete disregard persons concerned. Whipping was inflicted on many and heavy fines were imposed in many areas. It was only after the strenuous struggle of many dedicated people, our nation got independence on 15th August 1947 which is the most significant day in the history of India.

Through Value Education, it is important,

- To inculcate the feeling of patriotism in the students
- To pay salutations to our national leaders and motivate the students to promote unity, National Integration and communal harmony.
- To instill the sense of love, loyalty and respect for our nation thereby kindling the spirit of the students to serve selflessly for the promotion of our country.

1.6. Purpose and Significance of Values in the Present World

Our elders gave importance to truth, morality and goodness and used these supreme values as guiding principles in their lives. By adopting these values, they believed that they can attain 'moksha', that is 'spiritual freedom'. In our country people give importance to culture, dharma and truth. Our country has cherished good culture, tradition and philosophy. The Indian epics 'Ramayana' and 'Mahabharata' teach the dharma and truth. 'Bhagavad Gita' gives values which should be followed by each and every person in their

life. For the sake of satya (truth) 'Harichandra' sacrificed everything. The main components of our Indian culture are unselfishness, sacrifice and renunciation.

Even though the knowledge of the environmental science was not developed in ancient times, our people have given much importance for the nature. Indian tradition gives due importance to protect and worship the plants, animals and rivers. A close harmony of people with the nature is also noted from the ancient time.

But, now the thinking of the people have been changed and they are polluting the environment for their wellbeing. In present day, the society is not concerned about social harmony and social well-being. People are facing evil threatening like violence, injustice, regional and religious fundamentalism and communal feelings which shows red signals to the very existence of our country.

Now-a-days people are not worrying about the protection of public property instead they feel it is the property of all. Whenever, the violence broke out they damage the public transports and block the roads. Immorality of people causes unhappiness, hatred, jealousy and enmity in the society.

When talking about the present day youths, they are living in a more complex society. They are witnessing riots, wars, poverty and corruption. Now students and youngsters are influenced by western culture, modernization, industrialization, urbanization, globalization and privatization and electronic and information technology revolution. They are also witnessing several cases of cyber-crime and E-mail threatening in the newspapers.

In early days people often went to temple and worshipped the God, so as to reduce their burden and worries. But, the present generation, to reduce their worries, go to cinema theatres, watch television and smoke or sip

liquor. By doing the above instead of getting mental peace, they get only mental worries. When students are growing in this culture they do not feel that the institutions are sacred shrines or temple of wisdom. By the present education system, knowledge is expanding but human personality is shrinking. So that students are facing violence in various forms.

“Education without vision and mission is waste

Education without value is considered life burden”

No doubt that the nation with nuclear weapon is strong but at the same time a nation with good character people is considered as very strong nation. For creating strong and good nation the character of the people of that nation is to be improved. So, value education is very important and relevant to the present day situation.

1.7. Concept of Human Values

The values that develop the realization of the vision of the society are known as Human values.

Five basic human values are:

- Truth.
- Right conduct.
- Peace.
- Love.
- Non-violence.

The above values are considered as human values because their practice makes one person in the true sense of the word ‘human’.

Truth: This value is most important of the above five values. By practising this value the other four values come automatically. “Truth is defined as the unison of thought, word and deed”.

Right Conduct: This value develops the physical level of personality. Physical development means not only the development of strong and healthy body but it also concerned about skills and habits. It is a mechanism for self-control.

Peace: It gives Inner mental calmness or Equal-Mindedness. It does not mean being idle or inactive or absence of reaction. It is the condition which works in co-ordination towards some worth-while or noble goal.

Love: Affection, friendship, sympathy and compassion, that flows from the depth of our soul, it implies heart-to-heart contact.

Non-Violence: Defined as "Universal love"-It means not causing harm to other's thought, word and deed. This value gives rise to feelings of brotherhood, harmony and respecting other culture and people.

Human values play a very leading role in society. Looking at today's human society, one can see that it is deeply occupied in materialism. Human values are beginning to loose their importance. The craze of materialism has been quite detrimental to the traditional social and moral system. The spirit of personal freedom has brought about the degradation in the moral life of the human community. Loss of moral integrity has always been responsible for the destruction of civilization in the past. There should be a general awareness being created by socio-cultural groups concerning the value of traditional customs and heritage. Human values may be treated as keys to the solution of the global problems.

Human values take precedence over social values. Human value is the conception of mankind in general. It is true that the individual is the chief concern, but as long as individuals exist in society, it may be firmly said that the modern society will never outgrow its existence. Today with the technological advancement, communication has tremendously improved,

therefore anything that we say, do or even think will have a direct bearing upon a larger group of people. Today, newspapers inform us of so many crimes: robbery, murder, genocide, injustice and political and economic corruption. These will create at least some sort of influence upon the lives of some people. Films and audio-visuals have been the greatest influence. Thus, one can finally arrive at a conclusion that the moral behaviour of an individual or a group of individuals affects the society at large. Consequently, human values play a vital role both for the integrity and longevity of any human society. Human value is generally known to be a moral standard of human behaviour. Social and moral values are essential elements of the collective lives of any community without which the present modern human society may not be able to continue to sustain. Therefore, human values should be preserved and protected.

Imparting value education in schools and colleges provide a healthy climate for sharing responsibilities, community life and relationships and make the young generation as morally and socially responsible citizens.

Unit II

Family Values

2.1. Family

Family came into existence when the hunting-gathering ancestors of humans began to live together in groups to ensure protection against predators. With the passage of time and the advent of agriculture as a means of subsistence, these groups became even more close-knit with their members sharing social and economic responsibilities. This further gave way to feelings of care, affection and love and thus came into existence the standardized model of a family. Dependence on each other and sharing of rights and responsibilities gave way to the concept of marriage, a custom with social grant. This imparted a definite structure to the family which now consisted essentially of two married people of opposite sexes and their children along with other relatives related to them by blood.

In India the family is the most important institution that has survived through the ages. India, like most other less industrialised, traditional, eastern societies is a collectivist society that emphasizes family integrity, family loyalty, and family unity. The Indian family has been a dominant institution in the life of the individual and in the life of the community. For the Hindu family, extended family and kinship ties are of utmost importance. Indian family is considered as a strong, stable, flexible and enduring. The head of the family is generally the senior male family member and is respected for his seniority, experience, and good judgment. The head of the family set up rules for his family. He controls the family's finances and serves as the judge in case of family disputes. The importance of family lies in bringing up the child to a full man in the family atmosphere. It has been a time honored belief in our culture that the child is a gift of God that must be nurtured with

care and affection within the family and society as a future dawn. A comfortable home is a great source of happiness and without loving heart there is no meaning for home.

Types of Families in India

Families in India may be viewed from different view-points such as from the point of structure, from the point of blood relation etc.

i. From the Point of Structure

The three basic types of these are Nuclear family, Joint family and extended family.

- **Simple, Elementary or Nuclear Family:** It is composed of the following members a man, his wife, and unmarried children. It is most prominent in the Indian societies.
- **Joint Family:** If two or more nuclear families live together under a common shelter, and share a common hearth, and a common purse, then this type of family is known as joint family. The Hindu joint family is the best example of such type of family.
- **Extended Family:** When the nuclear family is found to be extended on all sides by certain adhesions in the form of relatives of both sides i.e. husbands and wife's sides, then it can be declared as an extended family.

ii. From the Point of Blood Relation

In view of the blood relationship, the family may be classified into two types:

- **Family of Orientation:** It is the family in which one is born. His identity in this family is as son, the father's family of the Hindus and the Muslims of India.
- **Family of Procreation:** The family which one helps to set up after one's marriage. His affiliation to this family will be as father.

2.2. Brotherhood

Brotherhood is a group of people linked by a common interest, religion, or trade. Otherwise Brotherhood is the bonding of men of various backgrounds, beliefs, places and eras around a singular set of life directing commitments. Brotherhood is unique, in that, one is surrounded by like-minded peers, who all have a common ground in the principles that they strive to live by every day. One can find brotherhood almost everywhere i.e. in businesses, fraternities, family, and everyday life.

Brotherhood is strongest in fraternities, i.e. a group of people sharing a common profession or interests. Brotherhood is defined as fellowship, and alliance. Fellowship is the condition of sharing similar interests, ideas, or experiences, as by reason of profession, religion, or nationality. When we join a fraternity we do share the same interest as the other brothers that are all ready in that fraternity. Alliance is a connection based on kinship or common interest. People will build alliances with other people that do the same things as them or have the same opinions as they do.

Another place that we will find brotherhood is in the families. Brotherhood in families is the kinship relation between a male offspring and the siblings. Almost every family has brotherhood in it.

Another place that we might find brotherhood is in the everyday business. When we work with someone for awhile we will start to develop friendship with them and trusting them with things. One of the last places we will find brotherhood is in everyday life. If we look at someone and became best friends there is brotherhood. Brotherhood is not just a group of friends, or a bunch of "bros", but it truly becomes a family that has bonding experiences all the time. Brotherhood creates trust, accountability, and a strong sense of pride, and without it, a fraternity loses all its meaning.

Swami Sivananda had a unique broad outlook on **universal brotherhood**. He believed that all religions are one; there is only one religion-that of love and universal brotherhood. His advaitic experience enabled him to see the one Cosmic Consciousness, the Atman, pervading every being and even every inert thing. He treated all beings as his own self. As this vedantic vision gives a new meaning to life. One soul abides in all. There is one humanity. There is one brotherhood. None is high. None is low. All are equal. Man-made barriers should be broken down. Then alone there will be peace in the world.

There is only one caste, the caste of humanity. There is only one religion, the religion of love. There is only one commandment, the commandment of truthfulness. There is only one law, the law of cause and effect. There is only one God, the omnipresent, omnipotent, omniscient Lord. There is only one language, the language of heart. The highest ideal is cosmic love. Cosmic love is subtler than ether; so it pervades every atom of creation. The cosmic love itself is God, for God is love. The secret of blessed life is cosmic love and universal brotherhood.

2.3. Pride of Womanhood

The True Womanhood defined women as pillars of virtue who represented the values of goodness, purity, submissiveness and domesticity. Woman is responsible for the image of the society. Woman is responsible for the miracle of birth. In most cases she is also a provider of the family and the epitome and embodiment of morality. It is the woman who is considered the guardian of the respect and honor of a family. Women play multiple roles and she elegantly fits as mother, a sister, a daughter, a wife, a grandmother but she is still living in chains. Each role holds high regard in its own way. Woman's role as a mother goes beyond bearing and rearing children. Her job knows no bounds as she works for the family 24x7, 365 days a year and, in most cases, without days off from her duties.

Motherhood-Responsibilities of a Woman as a Mother towards her Family

- 1. Motherhood:** Motherhood is the state or experience of having and raising a child. It is the one of the most beautiful experiences that a woman can have in her entire life.
- 2. Life of a Woman in Motherhood:** The life of a woman is multi-faceted. Unlike men, women have to handle different aspects of life. There are women issues that they need to attend to such as their spouse, family, career, business, education, health and fitness and raising kids. Women are blessed with the power that enables them to handle numerous women affairs at the same time.
- 3. Different Roles of a Woman:** A mother is usually the foundation that a home is built upon. Her primary role is to take care of her husband and to provide the safe and secure environment to her children and to develop their personalities.
- 4. Mother's Responsibilities towards her Children:** Mother is everything for children. The relationship is built on unconditional love and care. Mother plays a responsible role in children's education, health and complete well being. Mothers are the first teacher to her children. From the very childhood, mothers are to ensure the development of sense of the morality. They should be taught to show respect to aged, avoid telling lies, not to extend harms to others, do not take things of others without their knowledge. The child's life is mostly dependent on the mother especially during infancy and childhood. The importance of nutritious and healthy food should be taught to the children when they are young.

All Women have the Rights to

- feel beautiful, and know how to enhance their own beauty
- learn to have an elegant self confidence
- have a happy family at every stage of her life
- be comfortable wonderfully in a home
- be protected, guarded, loved
- learn to understand the family members, appreciate and admire it.
- feel confident being in her relationship/marriage and how to have the best one on earth
- have knowledge in nurturing and bringing up her children.
- to be a fine and gracious woman, bring inspiration to all around her.

2.4. Duties and Responsibilities

Education enables the student to understand within himself his strengths and freedom in his life. A child learns from his home, school, College and then from the society. When students are being treated with due respect and responsibility, they have also lived up to be responsible and respect in return to the society. Today, there are many activities that youth take initiatives for the betterment of the family and society. Family members must live together in peace and harmony. To achieve this, each member of the family must be aware of their duties and responsibilities.

- Performing the roles expected of each member can lead to family harmony and happiness. The girls in the family should help the mother in doing the household chores.
- Love, respect and obey the parents and cooperate with them to maintain the family solidarity.
- Love, Respect and care the needy and elderly in the family.
- Respect the customs and traditions of people.
- Keep the surroundings and locality clean,

- Care for Public Property and other People's Property.
- Show Respect and Love towards the Country.
- Be Honest to our Country and Fellow Citizen
- Exert utmost effort to develop the potentials for service to become an asset to the family and society.
- Uphold the academic integrity of the College, endeavor to achieve academic excellence, and abide by the rules and regulations governing academic responsibilities and moral integrity
- Participate actively in civic affairs and in the promotion of the general welfare, particularly in the social, economic and cultural development of the community and in the attainment of a just, compassionate and orderly society
- Strive to lead an upright, virtuous and useful life
- Youth should involve in planting trees, promoting awareness programs on protecting tress and the importance of planting trees for the coming generations, rather than felling trees.
- College students should take the initiatives to help the old and abandoned people on the streets and get them to a rescue shelter or homes that provide proper food, clothing and medication for them.
- When there is a natural calamity in any part of the country, students across the country contribute to the affected people and place what they can and this kind of programs would help realize the importance of brotherhood.

2.5. Respect to Elders

Respect means well-behaving with others with good gesture, moral, gratitude and feel good sense. Respect is counted upon honesty, truthfulness, goodness, magnanimity, behaviour, moral, character, integrity etc of a human being. If someone exhibits these values fully or partly then he is a

respectable person. We expect these values in public to respect someone. But when we take the example of our parents and grandparents then we generally don't apply these conditions. We blindly respect them as they brought us in existence and because they are our elders in family tree. If a person other than our family is asked to examine our family members in public sense then he might find out some or many inhuman values. Therefore it is clear that there is a role of selfishness. An Ideal human being is that person who comes above these judgmental thought and showcase his goodness in public to prove his values and culture at best. Therefore every elder and grandparent should be respected because they are not only seniors in our society but they transforms the values, cultures and integrity of our society.

Reasons to Respect Elders

- 1. Learn lessons from their experiences:** We must respect our elders as they have seen life closely and are always willing to share their experiences and guide us through their experiences.
- 2. Elderly are carriers of culture and tradition:** Elders are very important for an equitable growth of society. Any social setup is considered more cultured if its people treat their senior citizens with respect and care. A society devoid of blessings from its senior people surely runs down the drain in absence of any guidance. All energy and no experience could act a source of conflict in the society leading to a complete chaos and anarchy. Elders are like the trees of wisdom. Therefore it is very important to preserve their wisdom and pass on to the next generation so that the continuity remains intact. It is always fruitful to allow the culture to pass on from one generation to other in its purest form so that our society remains enriched in values.
- 3. All are bound to see old age:** It is very important that our young generation knows what aging is like and should be aware that aging is

the harsh reality of life. Only lucky people reach that part of life. We should be caring towards them and must know that one day we would be old too. When we get old the others show same kindness and concern towards us.

4. **Seek the blessings of the elders:** We should never forget this truth that it is just because of our elders that we are enjoying our life on this planet. It takes nothing to thank our elders every now and then and add sense of dignity into their, perhaps eventless, lives. A small thanking gesture could add huge energy into their weakening bones. A blessing from them could lead us to new highs.
5. **Serving the elderly inculcates a sense of gratitude:** Helping a needy elder is always satisfying and feeds one with a sense of gratitude. There is no better feeling than carrying their basket full of groceries from the market to their place. This endeavor could win our respect in their eyes and ultimately in those of the society.
6. **Framing policies:** One of the most important point that stresses upon the need of keeping elders happy and being in their good books is that they could help the administration of our family, society and country.
7. **Moral duty to look after the elderly:** Most importantly, it is our moral duty to respect our elders without strings attached. Any deviation from the rule can act as a deterrent to our peaceful stay in the civilized society.

Ways to Respect Elders

1. **Never refer to them by their first name, unless asked to.** Always address their last name with "Mr.", "Mrs.", or "Miss". This is an important sign of respect.

2. **Listen to their advice.** Your elders have lived a lot longer than you, which mean they have probably experienced more and so listen to them.
3. **Offer to help.** They will appreciate any assistance you're willing to give them. Ask to help carry groceries in, hold a door open, or something else that is simple but genuine.
4. **Use basic manners.** A simple please and thank you can mean a lot. Always be polite and sincere.
5. **Entertain them.** They deserve it after working very hard in their lifetime. Try to avoid letting them watch television.
6. **Show an interest in their life.** Ask them about their childhood, or how things were in the past. They'll be happy that you're interested, and glad to tell all sorts of stories.
7. **Be kind.** Offer to read to them, or maybe even have a cup of coffee together. The person will love your company, and you'll both find a friend.
8. **Be patient.** With age, people sometimes lose their logic and reasoning. They may be confused and gently remind them of who you are and your role in their life. They will appreciate the reminder and like you more. Respecting grandparents, elders and even younger is valuable and fruitful for the betterment of family and society.

2.6. Flexibility

Flexibility is a personality trait - the extent to which a person can cope with changes in circumstances and think about problems and tasks in novel, creative ways. This trait is used when unexpected events occur, requiring a person to change the outlook, or commitment. Flexibility is the ability to adapt to situational demands, balance life demands, and commit to behaviors.

- A flexible person is the one who is not subject to strict norms, to system of beliefs or ties.

- A flexible person is one who has the temperament to adjust with ease to the opinion, the will or the attitude of another one or others.
- A flexible person is one who is susceptible of changes or variations according to the circumstances or needs. He is able to modify his own criteria, to accept that it is possible that he is mistaken, to shape his thinking to new circumstances and he is not rigid, he adjusts to the facts and ideas.
- The flexible person feels comfortable in socializing with new people.
- The flexible persons naturally adapt to the situation. They know when to be friendly and when to be reserved. When they are with someone who's very extroverted or very introverted, they tend to balance out the situation.

To become flexible one has to develop an attitude that suitably prepares him for his future life, first at school, and later for his professional or working environment and family life. In the childhood, the flexibility is in controlling first the natural disposition of the child who thinks that everything revolves around him, that everything belongs to him and that everything has to be as he wants. The transit from this initial ego centrism to a more social conduct is one of the greatest educational tasks in early childhood. It is for all this that it is necessary to prepare the child to develop a flexible attitude and make him able to find the solution to the problems by diverse routes, changing if necessary the strategy he has used so far.

Children get older. Adults switch jobs or retire. Older family members move closer and need care. Birth, adoption, marriage, divorce, sickness, and death all reshape families. The varied circumstances of family life may necessitate individual adaptation. Since no family knows what tomorrow will bring, being adaptive and flexible is a good trait for family members to develop. Families are more adaptive when they see the positive in stressful situations.

If the family members are not able to overcome the problems, the discussion with family members will give good solution. It helps if we adopt a positive view of life's circumstances. Make a list of daily events (such as routine chores and traffic jams) and unexpected happenings (such as natural disasters and death) that can be stressful. Then make a positive statement about what could be gained from the experience.

If we are not able to adjust within a right in nature, it will give us trouble when we need help from others. We cannot live without others and must live with flexibility. Our elders will say example about matured paddy plants. When this plant getting maturity, it will not grow straight but will take sides, so, to live with due adjustment in a right way is a way of good living.

2.7. Joint Family

A family when lives together with all family members up to second generation like Grand Parents, Parents, uncle, aunts and their children that is called joint family. According to Karve, a Social Reformer, "a joint family is a group of people who generally live under one roof, who eat food cooked at one hearth, who hold property in common and who participate in common worship and are related to each other as some particular type of kindred." A joint family is an extended family arrangement consisting of many generations living in the same home. All the daughters, or widowed relatives, all bound by the common relationship. The joint family status being the result of birth, possession of joint cord that knits the members of the family together is not property but the relationship. The family is headed by a patriarch, usually the oldest male called, who makes decisions on economic and social matters on behalf of the entire family. The patriarch's wife generally exerts control over the kitchen, child rearing and minor religious practices. All money goes to the common pool and all property is held jointly. The importance of Joint family is understood by the Indians.

But while young people are going advanced with their lifestyles, they are shy away from living jointly with their parents and grandparents. These people are usually missed a lot of fun, caring, elder guidance time to time which causes lot of problems in the future like loneliness, frustrations etc.

Importance and Values of Joint Family

- a. **Cradle of social qualities:** Joint family is like a nursery to teach social virtues. It helps to develop social qualities like co-operation, sympathy, sacrifice, affection, spirit of selfless service, obedience and broadminded. All children get equal share of love, care, guidance and education by the elder grandparents so that they never miss anything in their whole life. Similarly they can also easily get help from their parents.
- b. In a joint family all members are equally sharing the work and each member can do work according to his or her capacity. So the burden of work will not be felt by any single person. Joint family affords ample leisure to its members. Both the male and female members divide the household works and finish it in a short time spending the rest of the day in leisure. On the eve of big occasions like marriage, birthdays, engagements, anniversaries etc., the whole work can easily be shared with all members so that the event will be successful.
- c. Small children will get teaching guidance from their uncle, aunts time to time and sharing resources with the cousins and sisters which help parents to minimize the expenses on their child.
- d. **Insurance against olds:** Joint Family Acts as insurance for the members of the family at the time of crisis. It provides social security to its members especially to the old, the infirm, the unemployed persons, the orphans, the widowed daughters and sisters as well as the physical and mentally handicapped among them.

- e. Joint family is advantageous from the economic viewpoint. This system helps in securing economy in expenditure. Since things are consumed in a large quantity they can be obtained at cheap rate. A large family can be maintained within a small means if it lives jointly.
- f. In joint family there is a close supervision over the anti-social and unsocial activities of the young member so it acts as an agency of social control.
- g. The family supports the old; takes care of widows, never-married adults, and the disabled; assists during periods of unemployment; and provides security and a sense of support and togetherness.

Joint family is much better than living alone due to the above advantages. But young generations are moving to towns and metro cities for searching of jobs, and then they live there. Due to space crunch in their home, income level and other reasons they can't live with their parents, grandparents etc.

The traditional, perfect and beloved family in India is the joint family. Joint families consist of three to four living generations, including uncles, aunts, nieces, nephews, and grandparents living together in the same home. The joint family has always been the preferred family type in the Indian culture and the beauty about the Indian culture lies in its age-long prevailing tradition of the joint family system. Manners like respecting elders, touching their feet as a sign of respect, speaking in a dignified manner, taking elders' advice prior taking important decisions, etc. is something that Indian parents take care to inculcate in their kids from very beginning.

2.8. Dependability

Dependability is one of the building blocks of quality relationships. Dependability begins with a relationship between at least two people. It involves teachers and students, children and parents, brothers and sisters, husband and wife, employees and employers, and every other possible

affiliation. Furthermore, dependability goes both directions in a relationship. There are no exemptions based on age, gender, position, or power. The second part of dependability is the promise. A promise is an agreement to fulfill certain duties. It is not made by force, but by personal consent. Generally, dependability means the reputation of doing what one says about what is going to do. A person who keeps the word, stable and reliable is viewed as a dependable person. Dependable people are the "go to" people. They are the ones who are sought out for the important things because they have proven themselves in the little things.

Benefits from being a Dependable Person

1. One will earn the trust of the others. This is essential factor for lasting success in any relationship whether it is a friendship or any other associate.
2. One will earn respect of others. Others will come to believe in and rely on and this will increase one's value to them.
3. It is possible to create positive environment and will increase the confidence in one's abilities. People will want to work with such a person because they know things will get done.

Characteristics of Dependable Person

1. Dependable persons have integrity. This means that they are willing to be accountable and follow through on what they say. They usually take responsibility for getting the job done. They have the courage to do what is right even when the situation is difficult.
2. Dependable persons are honest. They do not lie or make promises or they don't participate in cheating.
3. Dependable persons are trustworthy. They fulfill commitments large and small. They realize it is important to keep the word because

they recognize the consequences of their words. They take pride in oneself and the work.

Steps to Follow to be a Dependable Person

1. Be a person of word, and expect others to do the same. Be frank, open, and sincere.
2. Be stable, consistent and predictable. Learn to become single minded, disciplined in thoughts, decisions, and emotions. Deliberately consider every challenge or decision that comes in the way and choose a path that is ethically consistent.
3. Appreciate time as a valuable resource. The attitude towards time always determines the quantity and quality of what one produce.
4. Never use excuses. Be honest. Face reality. Avoid falling into lies to cover up mistakes or weaknesses. This will only make things worse and will multiply the damage.
5. To build a good reputation, stay focused in work/actions. A machine is valued according to its dependability over a long period of time. It builds its reputation by consistently performing without need for a lot of maintenance. People are valued the same way. Long term track record is what will build on reputation. Lack of dependability will detract from reputation and can kill the potential of a good future.

How to Demonstrate Dependability at Home

- Committing to stay together with family members even in the presence of financial difficulties and personal conflicts.
- Being faithful in little responsibilities as well as big ones
- Helping family members to avoid making commitments they cannot keep.
- Fulfilling promises of family members they made to each other.
- Sons and daughters completing their tasks every day.

- Parents being faithful to go to work and provide for the family.

Dependability in Friendship

Everyone needs a best friend or someone to get/give advice. And if we don't have that in a friendship we don't really have a friend because we cannot trust them. It is important that when we give a word to a friend, they depend on us to be reliable. They trust us to follow through with what we commit to do.

To Improve Dependability as a Friend

1. Do not offer help out of emotion. Although heart may be sympathetic, always emotion alone is not the best motivation.
2. Count the cost before giving a word. A true friend will respect honesty.
3. Listen. Friend needs a safe, caring place to share -they may not need to do anything more than "listen" to their heart.
4. Follow through to the best of ability.

The Virtues of Dependability

- A dependable person will be in harmony with the heart and mind of God
- A dependable person is faithful in little things as well as big things
- A dependable person keeps confidential information private
- A dependable person communicates energy and health
- A dependable person is truthful in all that he says
- A dependable person will not tell people how good he is
- A dependable person encourages those whom he serves
- A dependable person is faultless in his work
- A dependable person deals wisely with resources and relationships

Being dependable means that we do, what we have said we would do, when we said we would do it, and in the best way we can. Being dependable brings us a feeling of success and self-respect, and it helps others trust us.

1.9. Accomplishment

A great life is the result of allocating one's time, energy, thoughts and hard work towards what one wants his/her life to be. Accomplishment in one's life is the result of using the time in a creative, thoughtful and successful way. Accomplishment is often associated with success, but it is not the same. Accomplishment refers to the results we desire when we attempt to reach specific goals. Basically it is the result that we plan or expect to occur. Success is the positive consequence or outcome of an achieved accomplishment. Accomplishment can be seen as the process to become successful and with every accomplished goal one take a step towards prosperity and a life full of success. The process of becoming successful in life starts with elaborated goal setting, defining strategies and plans to reach goals, aims and visions and keeping in mind that success is the consequence of having earned a series of accomplishments, so to divide goals into easier to reach sub goals.

Five Steps to Achieve Goals

- a. **Desire:** The starting point of all achievement is desire. Weak desires bring weak results, just as a small amount of fire makes a small amount of heat. So, the first step in goal setting and achieving the dreams is that we have got to really, really want to achieve the goal i.e. desire to achieve the goal and keep this constantly in mind.
- b. **Visualizing-achieving the goal:** The human beings can alter their lives by altering their attitudes of mind. If the goal is a thing, then keep a picture of that item in mind and remind of it every day. If we can't picture ourselves, chances of achieving the goal are less.
- c. **Make a plan for the path we need to follow to accomplish the goal:** Create action steps to follow. Identify a critical path. The critical path defines the key accomplishments along the way, the

most important steps that must happen for the goal to become a reality.

- d. Establish times for checking the progress:** No matter how positively we are thinking, we need to assess the lack of progress. Adopt a pessimist's viewpoint; something will and probably is, going to go wrong. Take a look at all of the factors that are keeping us from accomplishing the goal and develop a plan to overcome them. Add these plan steps to our calendar system as part of our goal achievement plan.
- e. Review overall progress regularly:** Make sure about the progress. If we are not making the progress, with the support of correct persons, analyze why the goal is not being met. Don't allow the goal to just fade away. Figure out what need to do to accomplish it. Check the prior four steps starting with an assessment of desire to achieve the goal.

This five step goal setting and achieving system is the most powerful system for achieving goals and resolutions in life. A great successful life is the result of the best effort. Creating a great life requires how we spend our time, money and energy. It may mean looking for new ways and best effort that we put in towards the achievement of great life. It's important to respond and spend our time, energy and money to the thing which requires more attention. Focus should be on removing the obstacles that get in the way of priorities of us as great life is the result of creating priorities. A great life is the result of controlling our thoughts so that we accept and allow for the possibility that it actually can happen to us. Our belief in the outcome will directly dictate how successful we are. A great life is the result of starting. There's the old saying everyone's familiar with "a journey of a thousand miles begins with a single step.

Thus accomplishment is achieved by following the above five steps together with putting best effort, creating priorities of our actions, controlling our thoughts and eliminating distractions.

2.10. Family Ethics

The family is the natural and fundamental unit of society and only healthy families lead to a healthy society. Harmonious and successful families are built on moral and spiritual foundations and are recognizing good ethical practices. The traditional model of the family, seen throughout history involves a husband and wife, father and mother and children. The most important ethics to be followed in the family are:

i. Love

The fundamental essence of the family, and indeed the universe is love. Love is the strongest force in the world and it is said that all united actions center on love. It is a deed, word or even thought of unqualified goodness, and actual energy that must be given.

ii. Thoughts, Words, and Deeds

Thoughts, words, and deeds have consequences for the doer and receiver and need to be carefully considered. Actions should be ethical and inclusive taking into account the consequences for the family as a whole. Families suffer when individuals pursue actions for immediate pleasure or addictions rather than applying discipline for long-term health and happiness.

iii. Living for Others

Living for others is the basic rule of the world. The family likewise does not exist only for itself. The family should care for its neighbors and serve its community, society, and nation, providing a larger value for these entities and thus living for sake of the other. The family should treat all people of the world

as brothers and sisters. When human dignity is absent in a given society, it is the moral obligation of the family to convince society that such is needed.

iv. Harmony in the Relationship

a. Relationship Between Siblings

Peace in the family is tied to love and harmony among siblings. Parental love helps to guide sibling relations and reduce sibling rivalry. However, siblings also have their own responsibilities. As siblings learn to care for each other, they learn to care for those in the world, their brothers and sisters in a wider sense. When siblings learn to serve each other, giving priority to important needs of their brothers and sisters, they develop the quality of maturity and unselfishness that will serve them well when they become adults. They should learn to give and forget, unconditionally helping each other without expectation of return. Siblings should be willing to forgive and forget. By seeing one's sibling from the perspective of their parents, harmony and love can blossom in the family. Furthermore, as a brother learns to love his sister, he prepares himself to love his future wife, and as a sister learns to love her brother, she prepares herself to love her future husband. Just as parents are to set an example for their children, older siblings should set an example for their younger siblings. Each sibling should study each brother and sister to learn their nature and how best to harmonize with them and care for them.

b. Responsibility of the Parents

Parental love is typically the most unselfish emotion, as most parents are willing to sacrifice their lives for their children. Parents are responsible to educate themselves to be good parents. Parents are responsible for building ethics into their children. This will stand them in good stead for the

remainder of their adult lives and make them able to contribute to an orderly and peaceful society.

- Parents have to provide a safe and nurturing environment, so the children can experience love. Such love is necessary for the proper growth of the child and so that the child can learn to love others.
- Parent has to provide for the children's proper nutrition, education and shelter.
- A parent is responsible to protect children from physical harm and abuse.
- When parents fight in front of their children it creates an environment of anxiety and insecurity for the child. An atmosphere of love, happiness, and understanding is important for the healthy development of children and their own current and future relationships
- Parents are responsible to educate children in the basic matters of life, both heart and norm, and including moral instruction and manner, discipline.
- Parents should set an example.
- Parents have a responsibility to help their children for marriage

c. Responsibility of the Children

Children can be a great source of joy to their parents, as well as to the communities, societies, and nations. However, without proper education, children can grow up to self-centered and a detriment to the community, family and themselves.

- Each child has his or her own responsibility to grow and improve his or her own character.
- Each child is to develop and maintain their physical body through exercise, good diet, and good hygiene.

- Each child is to develop and maintain spiritual health by choosing friends of good character, serving as a good example for all acquaintances, and avoiding self-destructive behaviors such as consumption of alcohol and drugs, pre-marital sex, and acts of violence.
- Each child is to develop their abilities (intellectually, practically) to make a meaningful contribution to others and the world.
- By respecting, honoring, and serving one's parents, the child is able to inherit the love, wisdom, knowledge, and fortune of the parents.
- Child shows greater maturity and demonstrates greater love for the parents when he or she understands and appreciates a parent's sacrifices for them. Each child should grow to sympathize with parent's difficulties and sufferings and be of support to them.
- When a child recognizes the parent wants what is best for the child, he or she will seek the parent's guidance and follow the direction of the parent.
- A child has the responsibility to care for their elder parents and serve them as the parents served the child when the child was young, giving back the unconditional love the parents gave to the child.

The adoption of suitable ethical framework within the families leads to peaceful and harmonious society.

Unit III

Social Values

3.1. Society

Human beings live in communities with other people, related by ethnicity, nationality, religion, or some other cultural element. A human society is a group of people who share a common lifestyle and organization. It is a group of people involved in persistent interpersonal relationships, or a large social grouping sharing the same geographical or social territory, typically subject to the same political authority and dominant cultural expectations.

Social Values form an important part of the culture of a society. Values provide the general guidelines for the behaviour of the people and for social conduct. Values such as respect for human dignity, fundamental rights, patriotism, rationality, sacrifice, individuality, social equality, democracy, fidelity, religiosity, helpfulness, co-operation, individual enterprise, privacy, etc., guide our behaviour in many ways. Thus, values are the criteria, people use in assessing their daily lives; arrange their priorities and choosing between alternative courses of actions.

3.2. Social Sense and Commitment

Social act committed to human values. The intensity of the commitment arises from the sense of moral fervor and righteousness. Conviction goes with commitment. The term commitment is used as an equivalent to an undertaking or an obligation. It includes any belief, which incurs obligation whether individual or social. The social behaviour includes Individual, Society and Culture. The individual is not only socialized, but he also influences other. The individual is a product of culture and he also transmitter of culture. So he may even alter the culture. The students of today are the citizens of tomorrow. Students are the pillars of a strong nation and they are the future of a nation.

They should develop the qualities of head and heart which may stand them in good way to future. So during student's life, they should take part in social activities. Students should have the feelings of patriotism. They should think not only about their own future but also the future of the nation.

With commitment towards the society and the nation, the students become good citizens later on. There are many ways in which the students can best serve the country. The students should imbibe the spirit of discipline, because without discipline no nation can rise in the world today. Youth especially the students should be too nurtured as socially responsible and should develop a sense of belonging and commitment to the community and the country. Students need to play an active part in the life of the community in which they live and to be active citizens who contribute towards nation-building. By participating in the community work, they can learn the value of service and develop enduring friendships with one another and become more conscious of individual personal responsibilities to family, community and country.

3.2.1. Student's Commitment towards the Development of Nation

Students can become "Nation's most needed" categories i.e. producers, protectors, philosophers etc. Producers produce the needed items which may be related to food, electronic, engineering arenas etc., Protectors protect the nation and the Philosophers guide the nation. With immense potential, their contribution towards the development of Nation is:

i. Students as Technocrats

Today's world is the world of technology. Technology is the most important thing which every nation should possess. So in order to make India a developed country, students should enter in technical fields. They can be

engineers and can invent new software, they can invent new things, new technology etc. so as to make India a developed country.

ii. Students Act as Human Resource

A nation for its existence basically needs food, cloth and shelter. Every student must become a human resource to strengthen society and nation for its basic needs.

iii. Students Act as Man of Erudition

A student should get erudition through discipline. He should be helpful to the nation. He is one who can learn, challenge and achieve. A student must be a man of action rather than a dreamer. A student is a young soldier who safeguards his nation. When he gets erudition, then only he can challenge ordeals. That is why IAS, IPS examinations are based on erudition.

iv. Students Act as Selfless Person

Any country became corrupted because of selfishness and the corruption should be eradicated. The government should provide them positive, healthy and constructive leadership. A student must be selfless and can lead to a better society by his selfless service.

v. Students Act as a Bridge between Present and Past

Student must be a bridge between present generation and past generation. He must take suggestions from pre-generation and guide the post generation. This will help to secure the knowledge and growth of nation.

vi. Students act as Social Servants

Students can teach illiterate people in villages. They can make illiterate people aware about their fundamental rights, their social and political duties, their legal rights etc. They can even join in some social service organization in order to provide help and guidance to the suffering humanity.

The students possess massive youth power. With skills, knowledge and values they will attain wholesome personality and can contribute to the development of nation as Engineers, Doctors, Educationalists, Politicians, social workers etc. so that they can be associated in bringing about social, economic, political moral reforms in our country.

3.2.2. Student's Social Responsibility

Student social responsibility is the responsibility of every student for his/her actions. It is moral binding on everyone to act in such a way that the people immediately around them are not adversely affected. It is a commitment everyone has towards the society—contributing towards social, cultural and ecological causes. Student's social responsibility is based on an individual's ethics. Students also have a great responsibility to help out the less fortunate members of the society by way of social work. They can offer great services by teaching illiterate children of nearby villages, building houses for the poor people of the locality, undertaking cleaning drives, creating public awareness on various social issues, etc.

Students can also render valuable services to the nation at the time of calamities such as, earthquakes, floods, severe drought and accidents. Students ought to take leadership in organising quick rescue work. The students through student organisations such as N.C.C. and scout troops have to render praiseworthy services to the nations at the time of national emergencies.

Component Elements of Social Responsibility

- recognition and acceptance of the consequences of each action and decision one undertakes
- caring attitude towards self and others
- sense of control and competence
- recognition and acceptance of individual and cultural diversity

- recognition of basic human rights of self and others
- the ability to be open to new ideas, experiences, and people
- understanding of the importance of volunteering in social and community activities
- ability to engage in experimentation with various adult roles
- development of leadership, communication, and social skills

Thus students can deliver valuable services to the cause of the nation. They can play a vital role in wiping out the various ills which throttle national progress and development and thereby set the nation on its rail. They are the true assets of a nation and they are God-given resources to the benefit of the nation.

3.3. Social Awareness

Social awareness is the ability to understand the other person's emotions, needs and concerns. Social awareness and improvement help in creating a better life. It is important to know what we and others are contributing to the society. Social awareness is the responsibility of every citizen of any nation to spread all the information, which could give better way of life.

People are living in different social environment. The individual's attitudes and goals depend upon the social environment. Because of social interaction culture pattern are transmitted. Culture is referred as social heritage of a group of people. It is more or less organized and persistent pattern of habits, attitudes and values, which are transmitted from generation to generation. Culture gives a pattern of behavior, which is followed by members of society. The society imposes certain rules and regulations on the individual so that he cannot deviate from that rule. If he violates, he will not get social respect. Therefore, it is very important to know about social value. Social awareness is essential to know about culture and to develop personality. Every child is exposed to a culture and assimilates the same and in turn transmits it. The

human personality is formed in a society. As the man lives in the society, he has to adjust himself according to the conditions available in the culture. Socialization has been referred as process by which individual acquire the knowledge, skill, dispositions that enable them to participate more or less as effective members of society. To instill social responsibility among the student community it is necessary to promote ethical conduct. They should recognize others' feelings and knowing how and when to assist others. Students learn to show respect for and understand others' perspectives, emotional states and needs. They learn to participate in positive, safe and respectful relationships, defining and accepting individual and group roles and responsibilities.

3.3.1. How to Develop Social Awareness

Developing social awareness involves learning about the dynamics of social relationships between individuals, groups and communities. A socially aware individual values human rights and acknowledges the importance of harmonious social interaction for the developmental progress of human beings. Social awareness spans a wide spectrum, beginning with social skills development in early childhood and encompassing the level of social consciousness that leads to social activism and societal transformation. Here are some strategies for developing social awareness.

i. Consider the Needs of Individuals and Groups

People need to feel heard, valued, respected and acknowledged. Develop sensitivity to the needs of others. For children, this means learning how to share toys and play harmoniously on the playground.

ii. Education on Social Issues

India in the twenty-first century is portrayed as a modern, cultural and technologically advanced country. In fact, according to many other powers,

India can soon let go off its "Third World" status and join the power wagons of the World. But, every Indian should be aware of problematic social issues. Each student should be educated about Corruption, Poverty, Female infanticide, Child labour, Gender inequality, drug abuse, dowry, caste discrimination etc.

iii. Examine Role in Conflicts

The use of excessive force, intimidation and aggression are common strategies when dealing with conflict. Some people avoid conflicts at all costs. Others choose the company of passive people or engage in passive aggressive behaviors. Focus on commonalities and points of agreement, avoiding overemphasis on social differences, developing conflict resolution skills can reduce conflicts and lead to more socially harmonious life.

iv. Step Out of Comfort Zone to Experience Unfamiliar Groups

When a person goes out to a different side of a town or travel to a different country, then he is exposed to diverse cultures and different belief systems, food and lifestyles. This is useful for expanding social circle and building tolerance for diverse viewpoints.

v. Practice Compassion

Social transformation requires a commitment to exploring and understanding divergent viewpoints. By consciously imagining ourselves in the position of those in a different or less fortunate situation, it automatically develops the empathy within ourselves and stimulates us to help the needy.

vi. Commit to a Social Awareness Plan

To be committed in the social awareness continuously

- (a) Design a plan based on the social issue.
- (b) Serve to the community.

(c) Involve in the service activities in schools, cultural centers, political organizations, religious communities or neighborhood activities.

(d) Commit to voicing your opinion on behalf of marginalized groups who are deprived of their basic human rights.

3.4. Life Skills

Life skills are abilities for adaptive and positive behaviour that enable a person to deal effectively with the demands and challenges of everyday life. Self Awareness, Health, Self Esteem, Self Management, Relationship Management and Cognitive Skills are a set of human skills which helps one to handle problems and questions commonly encountered in daily human life.

3.4.1. Self-Awareness

Self-awareness is the capacity for introspection and the ability to recognize oneself as an individual separate from the environment and other individuals. Consciousness is a term given to being aware of one's environment, body and lifestyle whereas self-awareness is the recognition of that awareness. It gives a clear perception of one's personality, including strengths, weaknesses, thoughts, beliefs, motivation and emotions. Self Awareness allows a person to understand other people, her perception of others, her attitude and her responses to them in the moment.

The Need of Developing Self Awareness

Developing self awareness helps people to make changes in the thoughts and interpretations which they make in their mind. Changing the interpretations in their mind allows them to change their emotions. Self awareness is one of the attributes of Emotional Intelligence and is an important factor in achieving success. It is the first step of creating what they require and mastering that requirement. A Everyone's life is determined by their emotions, reactions, personality and behavior. Self awareness allows one

to perceive where their thoughts and emotions lead them. It also allows them to discern the control of their emotions, behavior, and personality, so that relevant changes can be made.

3.4.2. Health

The most significant factor in human life is Health. Healthy living is a balance or functioning of both physical and mental health in a person. In many instances, physical health and mental health are closely linked, so that a change (good or bad) in one directly affects the other. An unhealthy person could not do anything productive in life. She needs to take precautionary steps to keep herself healthy. This could be very challenging in some people especially those who have passion for eating. The food that they eat today is not safe anymore since chemicals are used in food products. It is good to avoid fast food and to choose a diet which suits one's health.

3.4.2.1. How to Keep Oneself Healthy

Proper Diet: A person's food must have medicinal value. As the food she takes is the cause of her sickness, she must be careful in choosing her diet. It is good to eat nutritious food and advisable to consume a lot of fruits and vegetables rich in vitamins. Vitamins energize people and also boost up their immune system for a healthy living. All humans have to eat food for growth and maintenance of a healthy body, but humans have different requirements based on age i.e. infants, children (kids), teenagers, young adults, adults, and seniors have different requirements. For example, infants may require feeding every four hours until they gradually age and begin to take in more solid foods. Eventually they develop into the more normal pattern of eating three times per day as young kids. However, as most parents know, kids, teenagers, and young adults often take snacks between meals which will affect one's system. It is good to eat three times a day (breakfast, lunch, and dinner); it is important to remember that dinner does not have to be the largest meal.

The bulk of food consumption should consist of fruits, vegetables, whole grains, and fat-free or low-fat milk products. One should choose lean meats, poultry, fish, beans, eggs, and nuts (with emphasis on beans and nuts) and also choose foods that are low in saturated fats, trans fats, cholesterol, salt (sodium), and added sugars. It is advisable to control portion sizes and to eat the smallest portion that can satisfy hunger and then stop eating. Snacks can be taken in moderation and should consist of items like fruit, whole grains, or nuts to satisfy hunger and not cause excessive weight gain. It is essential to avoid sodas and sugar-enhanced drinks because the excessive calories in the sodas and sugar drinks will affect the health and diet drinks may not be a good choice as they make some people hungrier and increase food consumption. Avoiding large meal before sleep decreases gastro esophageal reflux and weight gain. A vegetarian lifestyle has been promoted for a healthy lifestyle and weight loss; vegetarians should check with their physicians to be sure they are getting enough vitamins, minerals, and iron in their food. Cooking foods (above 165 F) destroys most harmful bacteria and other pathogens. Uncooked foods like fruits or vegetables should be thoroughly washed with running tap water right before eating.

Regular Exercise

Everyone needs to do exercise to keep their body fit and healthy. Physical activity and exercise lead to a healthy lifestyle. Unhealthy living manifested itself in obesity, weakness, lack of endurance, and overall poor health that may foster disease development.

Tips for Fitness

- Regular exercise can prevent age-related decrease in muscle mass and strength, improve balance, flexibility, and endurance, and decrease the risk of falls in elderly people.

- Regular exercise can help in preventing coronary heart disease, stroke, diabetes, obesity, and high blood pressure.
- Regular weight-bearing exercise can also help in preventing osteoporosis by building bone strength.
- Regular exercise can help chronic arthritis patients to improve their capacity to perform daily activities such as driving, climbing stairs, and opening jars.
- Regular exercise can help to increase self-esteem and self-confidence, decreases stress and anxiety and improve general mental health.
- Regular exercise can help to control weight gain and in some people cause loss of fat.
- Thirty minutes of modest exercise at least three to five days a week is recommended, but the greatest health benefits come from exercising most days of the week. Exercise can be broken up into smaller 10-minute sessions. Almost any type of exercise (resistance, water aerobics, walking, swimming, weight lifting, yoga, and many others) is helpful for everybody.

Mental Health

Healthy living involves more than physical health, as it includes emotional or mental health.

Tips to Improve Mental Health

It is good to get enough sleep at night. Mind exercises like reading and working on puzzles are good. It is advisable to take a break and do something relaxing (walk, exercise, short nap) after focusing on a process intensely for several hours. It is essential to plan and spend some time talking with other people about different subjects and to make some leisure time to do some things that is interesting every week (hobby, sport). It is advisable to say "no"

to things that is not possible to be involved with. Contentment in achievements is essential for sound health. In times of depression it is good to seek help and advice early.

3.4.3. Self Esteem

Self-esteem is the value one places on oneself. Feeling good about oneself not only means greater enjoyment from life, it can have a great effect on everything one does. Most people ignore their self-worth. They experience feelings of inferiority, self-doubt and anxiety. Such limitations on their self-esteem may mean that they avoid new experiences (stay 'safe'), torture themselves with doubt about what they can and can't do and fail to stand up for themselves. They do not get much satisfaction when they are successful, feel out of control and punish themselves or blame others for their misfortunes. Wasting their energy comparing themselves with others and resenting their success affects their self esteem. Self-esteem can be protected, raised or reinforced by spending time with people who likes them and cares about them, ignoring and staying away from people who puts them down or treats them badly and doing things that they enjoy or that make them feel good. Doing things that they are good at, rewarding themselves for their successes and developing their talents strengthens them. Being their own best friend, making good choices for themselves and taking responsibility for themselves, their choices, and their actions will prove beneficial. Always doing what they believe is right, being true to themselves and their values, respecting other people, setting goals and working to achieve them definitely fortifies self esteem.

3.4.4. Self Management

Self-management is a key skill that will help people throughout their life. It involves setting goals and managing their time. Developing their motivation and concentration skills will help them to overcome the lure of

procrastination. Effective self-management will help them to avoid stress and provide them with more opportunities to get involved in other beneficial activities. A key skill in self-management is self regulation. Self-regulation refers to individuals monitoring, controlling and directing aspects of their learning for themselves.

Strategies for Self Management

- Monitor–don't just let things happen, assess and see why then pick a strategy
- Evaluate–take the time to ask if things are working out
- Reinforce

Strategies for Time Management/Anti-Procrastination

- Prioritize
- Plan
- Break things into small, manageable pieces
- Goal Setting
- Be Specific
- Use all time-e.g. even travel time can be used to review or quiz oneself
- Action builds momentum–do something, anything
- Make a commitment–create a deadline if one doesn't exist or you need an earlier one

Strategies for Attitude/Confidence

- Stop making excuses–instead think in terms of challenges
- Focus on effort not results
- Reframe - e.g. "want" instead of "should"
- Self-Talk – use positive thoughts and challenge negative thoughts
- Affirm oneself – use positive phrases including "I", like "I can do this" and say them often

- Exert Control over what can be done, accept what cannot be changed

Strategies to Handle Distractions

- Get more active in the study process—ask questions, join a study group, try to teach someone else
- Distribute study instead of cramming – easier to concentrate for shorter periods
- Keep memo or notebook - for thoughts or things to do that keep popping into one's head
- Assign Worry Time - if there is a problem or difficulty in dealing with it
- Re-focus attention – by using trigger words like “just listen”
- Build time – do something for five minutes, then next time 7 minutes, etc.
- Routine—organise environment etc., much like an athlete before an event

3.4.5. Relationship Management

Relationship Management is the ability to establish, sustain and cope with others in the family and society. Relationship must be built on trust and love. It is easy until there is an emotional turmoil at work or in personal life. Changing the interpretation of thought can make a change in emotions and shift the emotional quality of relationships and create new possibilities in life. A clear understanding of thought and behavior patterns helps in a better understanding of other people. This ability to empathize facilitates better personal and professional relationships.

3.4.6. Cognitive Skills

Cognitive skills are any mental skills that are used in the process of acquiring knowledge; these skills include reasoning, perception, and intuition. Reading and writing rely on a specific set of cognitive skills such as attention, memory, symbolic thinking, and self-regulation. Cognitive skills are developed in children as they learn to read and write and continue to improve these

skills, making them more purposeful and deliberate. Deliberate attention is required to differentiate between letters, even if they look alike, and to isolate specific portions of a word for encoding or decoding it. Remembering the previous words while decoding the subsequent words in a sentence will be effective. Writing and reading are the use of symbols to manipulate letters and words. Finally, self-regulation must be in place to monitor the understanding of the print, to abandon ineffective reading strategies and to move on to more effective ones. The various cognitive skills can be fortified by

Memory

- Rote memorization (e.g. name of the presidents of the U.S.)
- Gist (e.g. recall the plot of Jane Eyre)
- Procedures (e.g. draw a right triangle)

Attention

- Selective attention: filter out distractions, ignore irrelevant information
- Sustained attention: focus for long periods of time
- Divided attention: focus on more than one thing

Motor Control

- Fine motor control
- Hand-eye coordination
- Gross motor control

Executive Functions

- Plan
- Inhibit irrelevant or automatic responses
- Flexibility: change direction if not working; adopt multiple approaches
- Strategy use: ability to reflect on strategy and select appropriate strategy
- Automaticity: make skills automatic

Language Skills

- Listening skills: ability to take in and process auditory information
- Reading: recognition of sight words and decoding new words
- Comprehension: understanding what is read or said
- Formulation: ability to access and organize information to express it

Thinking Skills

- Reasoning about concrete items versus abstract ideas
- Creativity
- Analyzing/evaluating arguments
- Developing a logical argument
- Inductive reasoning: Using specific examples/observations and forming a more general principle
- Deductive reasoning: Using stated general premise to reason out specific examples
- Generate hypotheses: Based on intuition, aesthetics and emotion
- Hypothesis testing: Testing ideas through experience or manipulation of variables
- Application: Using knowledge in new areas
- Appreciation: Recognition of values of thing
- Responding to novelty: Ability to react appropriately in a novel situation
- Self-reflection: Ability to think and respond in relation to the situation

Honing these cognitive skills will give a holistic approach to life enabling the ability to confront and tackle all situations.

Conclusion

The Life skills mentioned here are usually associated with managing and living a better quality of life. They help one to accomplish one's ambitions and live to one's full potential.

In order to successfully navigate the complexities of life, everyone needs a specific set of skills. Life Skills definitely nurture a positive development which in turn instills greater sense of confidence, usefulness, sensitivity and openness to the social needs. In this high-tech competitive world one must run the race equipped not only with academic qualifications but also hone their life skills to scale altitudes and pave way for a better independent living.

3.5. Professional Ethics

Profession is a job that requires special training and that brings a fairly high status. Profession relates to any work that a person does for an occupation. Ethics are important not only in occupation or business but in all the other parts of life because it is an important base on which a civilized and cultured society is built upon Without ethics and scruples a business or society will head towards self-destruction.

Human and ethical values of a person depend upon the life goals of each and every individual. Thomas Carlyle, the Scottish philosopher, says that the highest reward for a person's work is not what he gets from it; but what he becomes by it. The overall quality of life in the contemporary world is very much affected by the values associated with the work-life, i.e. the field of work from which we earn our livelihood. It shapes their attitudes, aspirations, life goals, priorities and values; in short their whole personality. Many a times there are conflicts between the personal values of an individual and the values of the work-life. The concept of professional ethics in modern economic world is very important because ethical values in profession are part of human values that leads to a better society.

3.5.1. Definition

Profession: The job that requires special training and that brings a fairly high status.

Professional: It relates to any work that a person does for an occupation, especially work which require a special skill or training. Ex. Doctor, Engineer, Lawyer, Professor, etc.

An occupation is said to be professional if it has following criteria:

Knowledge: Job requires some formal education like technical studies (Engineers, etc.)

Organization: Some special societies or organization must be formed for the profession.

Public Good: Job should help the public by doing a favour.

Some Professions

Engineers (job towards improving economy of country, public health, safety and welfare)

Doctors (job towards protecting and promoting of the health of human beings)

Lawyers (job towards protecting the legal rights of the public) and

Professors (job towards giving education to the students and making the society)

Professional ethics encompass the personal and corporate standards of behavior expected by professionals. The word professionalism originally applied to vows of a religious order. By at least the year 1675, the term had seen secular application and was applied to the three learned professions: Divinity, Law, and Medicine. The term professionalism was also used for the military profession around this same time.

Professional ethics is the rules and standards which govern the code and conduct of professionals like engineers, doctors, professors, lawyers, etc.

The above said executives are serving for the welfare of the society. They should follow and adopt some moral qualities. Professional ethics can be defined as "professional morality". The term morality concerns with "rules of conduct denoting right and wrong". If a principle is said to be morally good or action is morally right, then they have some moral reasons in support. Moral reason include respect for self and others, respect for rights of others, avoiding cheating and dishonesty, keeping up promises, avoiding unnecessary problems to others, showing gratitude to others and encouraging others to work, etc.

Professional Ethics Include

Ethics of work place: with co-workers, employers, and public

Ethics related to product or work: Product safety, quality of the work etc.

Codes of personal behaviour: Honesty, truth, etc.

Responsibility to public interest: respecting others right etc.

3.5.2. Need for Professional Ethics

Ethics in profession means a code of conduct that directs an individual in dealing with others. Professional Ethics is a form of the skill that examines ethical moralities and honesty or ethical problems that can arise in a work environment. It deals with matters regarding morals, principles, duties and corporate governance applicable to a company and its employees, customers, shareholders, media, suppliers, government and dealers.

Professionalism is the conduct, aims or qualities that characterize or mark a profession or professional person; it implies quality of workmanship or service. Some professional organizations may define their ethical approach in terms of a number of discrete components that include:

- Honesty
- Integrity
- Transparency
- Accountability
- Confidentiality
- Objectivity
- Respect
- Obedience to the law
- Loyalty

3.5.3. Ten Golden Rules of being Professional in Service

- Always strive for excellence: This is the first rule to achieve greatness in whatever enterprise one undertakes. Excellence is a quality of service which is unusually good and so surpasses ordinary standards.
- Be trustworthy: Trustworthiness is about fulfilling an assigned task within the stipulated time with utmost care without letting down expectations, and reliable when called upon to deliver a service. In order to earn the trust of one's bosses and colleagues, worth and integrity must be proven over time.
- Be accountable: To be accountable is to stand tall and be counted for what actions one has undertaken, this is the blameworthiness and responsibility for one's actions and its consequences-good or bad.
- Be courteous and respectful: Courteousness is being friendly, polite and well mannered with a gracious consideration towards others. It makes social interactions in the workplace run smoothly, avoids conflicts and earns respect. Respect is a positive feeling of esteem which is built over time and can be lost with one stupid or inconsiderate action.
- Be honest: Honesty is a feature of moral character that connotes positive and virtuous attributes such as truthfulness, straight forwardness of

conduct, loyalty, fairness and sincerity. This is a virtue highly praised by employers and colleagues, for it builds trust and increases one's personal value to all.

- Be competent and improve continually: Competence is the ability of an individual to do a job properly, it is a combination of knowledge, skills and behavior used to improve performance. Competency grows through experience and to the extent one is willing to learn and adapt. Continuous self development is a pre-requisite in offering professional service at all times.
- Always be ethical: Ethical behavior is acting within certain moral codes in accordance with the generally accepted code of conduct or rules. It is always safe for an employee to "play by the rules". But it is not always the best policy because in some instances the rule book may not be adequate. In such cases acting with a clear moral conscience is the right way to go.
- Always be honorable and act with integrity: Honorable action is behaving in a way that portrays nobility of soul, magnanimity, and a scorn of meanness which is derived from virtuous conduct and personal integrity.
- Be respectful of confidentiality: Confidentiality is respecting the set of rules or promise that restricts you from further and unauthorized dissemination of information. Over the course of one's career, information will be passed on to them in confidence-either from the organization or from colleagues-and it is important to be true to such confidences.
- Set good examples: One must show and lead by good examples. Being a professional is about living an exemplary life within and outside the organization.

Good Ethics is a fundamental requirement of any profession. It is integral to the success of the business as well. Ethics is a system of moral principles governing the appropriate Professionalism is highly valued by every organization today and professionals are hardly without job. By applying these golden rules of professionalism one can enjoy a wonderful and prosperous career.

Unit IV

National Values

Citizenship

4.1. Meaning of Citizenship

Citizenship is the legal relationship between the state and its population. It confers civil and political rights upon the people who compose the state.

A citizen is a native born inhabitant of a free and independent country, enjoying certain rights and owing certain duties to that country.

4.1.1. Mode of Acquisition of Citizenship

The various modes of acquisition of citizenship prescribed by the Citizenship Act, 1955, are as follows:

(a) Citizenship by birth: Every person born in India on or after January 26, 1950, shall be a citizen of India by birth.

(b) Citizenship by descent: A person born outside India on or after January 16, 1950, shall be a citizen of India at the time of the person's birth.

(c) Citizenship by registration: Several classes of persons (who have not otherwise acquired Indian citizenship) can acquire Indian citizenship by registering themselves to that effect before the prescribed authority, e.g., persons of Indian origin who are ordinarily resident in India and have been so resident for five years immediately before making the application for registration; persons who are married to citizens of India.

(d) Citizenship by naturalization: A foreigner can acquire Indian citizenship, on application for naturalization to the Government of India.

(e) **Citizenship by incorporation of territory:** If any new territory becomes a part of India, the Government of India shall specify the persons of that territory who shall be the citizens of India.

4.1.2. Loss of Citizenship

The citizenship of India may be lost in any of the three ways- renunciation, termination and deprivation.

(a) Renunciation is a voluntary act by which a person holding the citizenship of India as well as that of another country may renounce one of them.

(b) Termination shall take place by operation of law as soon as a citizen of voluntarily acquires the citizenship of another country.

(c) Deprivation is a compulsory termination of the citizenship of India, by an order of the Government of India.

4.1.3. Single Citizenship in India

In federal States like the U.S.A. and Switzerland, there is a dual citizenship, namely, federal or national citizenship and citizenship of the State where a person is born or permanently resides, and there are distinct rights and obligations flowing from the two kinds of citizenship. Indian Constitution, though federal, provides for single citizenship only. In India, a person born or resident in any State can acquire only one citizenship, namely, that of India. The civic and political rights which are conferred by the constitution upon the citizens of India can be equally claimed by any citizen of India irrespective of his birth and residence in any part of India.

4.1.4. Persons of Indian Origin (PIO) Card

A PIO card applicant has to be a person of Indian origin who is a citizen of any country, other than Pakistan, Bangladesh, Sri Lanka, Bhutan, Afghanistan,

China and Nepal; or a person who has held an Indian passport at any time or is the spouse of an Indian citizen or a person of Indian origin.

4.1.5. Overseas Citizen of India (OCI) Card

OCI Card is for foreign nationals who were eligible to become a citizen of India on 26.01.1950 or was a citizen of India on or after that date. Applications from citizens of Bangladesh and Pakistan are not allowed.

While PIO card holders do not require a separate visa and can enter India with multiple entry facility for 15 years; the OCI card is a multiple entry, multi-purpose lifelong visa for visiting India. OCI card-holders have parity with non-resident Indians in respect of economic, financial and educational matters except in acquiring agricultural land. A PIO cardholder is required to register with local Police authorities for any stay exceeding 180 days in India on any single visit. OCI is not dual citizenship. There are no voting rights for an OCI card holder. Indian Constitution says that a person who voluntarily acquires citizenship of any other country is no longer an Indian citizen. Also, according to The Passports Act, a person has to surrender his Indian passport if he acquires citizenship of another country, it is a punishable offense under the act if he fails to surrender the passport. Indian nationality law largely follows the jussanguinis (citizenship by right of blood) as opposed to the jus soli (citizenship by right of birth within the territory). The President of India is termed as the first Citizen of India.

4.2. Indian Constitution

Each and every institution functions according to certain basic rules. State is a political institution. The basic rules for the behaviour of members of state are called the constitution of the state. As a citizen of India each student and every person should know about the constitution. It makes the learner an enlightened citizen of this country. The knowledge of the constitution of India

is important as it lays the foundation for citizenship training and consciousness.

Indian constitution establishes rule of law and give political stability to the state. The constitution of India is both evolved and enacted. It is evolved out of various Acts made during the British period. It is enacted and prepared by the Constituent Assembly. The Constituent Assembly was composed as per the Cabinet Mission Plan. Dr. Rajendra Prasad was the Chairman of the Constituent Assembly, Dr. B.R. Ambedkar was the Chairman of the Drafting Committee. The Constituent Assembly prepared the constitution in two years eleven months and eighteen days. In its original form, the constitution had 395 Articles and 8 schedules. Now it has 397 Articles and 12 schedules.

4.2.1. Salient Features of the Constitution are as Follows

1. Longhiest Constitution in the World.
2. Parliamentary form of Government.
3. Unique blend of Rigidity and Flexibility.
4. Fundamental Rights.
5. Directive Principles of the State Policy.
6. Quasi-Federal in Nature.
7. Adult Suffrage.
8. Independence of Judiciary
9. Judicial Review.
10. Fundamental Duties.
11. Democracy.
12. Republic.
13. Secular.
14. Single Citizenship.
15. Judicial Review and Parliament Sovereignty.

1. Longhiest Constitution in the World

Indian constitution adopted by the Constituent Assembly on November 2, 1949 is the lengthiest constitution originally containing 395 Articles, divided into 22 parts and 9 schedules. It is described as 'elephant size' constitution. 93 Amendments have been incorporated into the Indian constitution still January 2003. It has been a model, for many developing countries. Now it has 397 Articles and 12 schedules.

2. Parliamentary Form of Government

The constitution of India establishes parliamentary form of government both at the center and the states. In a Parliamentary form of government, the Prime Minister and Council of Ministers are responsible for all their actions to the Parliament, particularly to the Lower house, Lok Sabha. Parliament keeps control on executives by various means i.e. by asking questions by no confidence motion etc. Also in Parliamentary system there are two types of head; nominal and real. In India President is nominal and Prime- Minister is real head.

3. Unique Blend of Rigidity and Flexibility

Though India has a written constitution; it is not as rigid as the American constitution. It has incorporated the flexible nature in the procedures for amendments.

4. Fundamental Rights

The fundamental rights are guaranteed by the constitution to all its citizens through part III of the constitution. It guarantees Right to Equality, Right to freedom, Freedom of religion, Right against Exploitation, Educational and Cultural right and Right to constitutional Remedies. The Judiciary stands as the guardian of these rights.

5. Directive Principles of the State Policy

Part IV of the constitution embodies the Directive Principles of the State Policy. They have been declared "fundamental in the governance of the country". It is the moral duty of the state to apply these principles while making laws. These principles embody those ideals on the basis of which social and economic democracy can be established in India as well as a welfare state in India.

6. Quasi-Federal in Nature

The nature of the Indian state is federal, in the sense that the powers are distributed between the Union and the state. But in times of emergency, Government assumes a unitary character. It is federal because, it has two sets of Government, there is division of powers between the centre and the states and there is independent judiciary. It is unitary because, it is described as "union of states", there is single citizenship, there is single integrated judicial and administrative system, there is integrated machinery for elections, audits, state Governors are appointed and removed by President, states depend upon the union's grant-in-aid and during emergency, it can be converted into unitary system.

7. Adult Suffrage

All adult citizens above 18 are given the right to vote. There are no separate electorates for people belonging to different communities. Thus in India there is Universal Adult Franchise without Communal Representation.

8. Independence of Judiciary

The constitution has made Judiciary independent from legislature and executive. Judges are free from the interference of other organs of the Government, so that judges can give judgments without fear and favour. The Indian Judiciary is independent as per the norms of separation of powers.

9. Judicial Review

It means the power of the courts to declare any law passed by the legislature and any act of executive as void, if it violates any provision of the constitution. It emphasizes supremacy of judiciary.

10. Fundamental Duties

The Fundamental Duties are incorporated in the constitution through the 42nd amendment. A set of ten duties are incorporated as Fundamental Duties under Article 51A.

11. Democracy

India has representative and responsible Government. Democracy has been introduced with a view to realize the political, economic and social democracy.

12. Republic

It means that the head of the state, President, will be periodically elected by the people. Citizens' partnership in the affairs of the state is ensured.

13. Secular

The constitution of India has created a secular state. It means the state gives equal protection to all religions, the state does not uphold any particular religion as the state religion, freedom of religion is guaranteed in the constitution and equal respect for all religions.

14. Single Citizenship

The constitution of India confers single Indian citizenship. This helps in creating feeling of oneness.

15. Judicial Review and Parliamentary Sovereignty Compromised

The constitution of U.S.A. recognized judicial supremacy. The British system recognizes Parliamentary sovereignty i.e. the court cannot declare any law of

parliament as cancelled on any ground. The constitution of India compromises between the two, it empowers the judiciary the power of declaring any law as null and void if it violates the basic framework of the constitution. But the judiciary does not have the power of judicial review over the wisdom of any legislative policy i.e. important questions of public policy are to be decided on the floor of the House. Constitution gives the legislature the power to amend the constitution without destroying the basic structure. The constitution of India is one of the most remarkable constitutions in the world. It is a confluence of East and the West.

4.3. Fundamental Rights and Duties

There are rights that must be guaranteed to every citizen. Similarly there are certain duties that must be performed by democratic citizens. The Constitution of India guarantees some rights to its citizens and also enlists certain core duties that every citizen is expected to perform.

Rights are defined as claims of an individual that are essential for the development of his or her own self and that are recognized by society or State. Rights are often considered fundamental to civilization, being regarded as established pillars of society and culture. But the rights have real meaning only if individuals perform duties. A duty is something that someone is expected or required to do. Life can become smoother if rights and duties go hand in hand and become complementary to each other.

4.3.1. Fundamental Rights

Part III of the Indian Constitution guarantees six fundamental rights to Indian citizens as follows:

- i. Right to Equality,
- ii. Right to Freedom,
- iii. Right to Fight Against Exploitation,

- iv. Right to Freedom of Religion,
- v. Cultural and Educational Rights, and
- vi. Right to Constitutional Remedies.

While these fundamental rights are universal, the Constitution provides for some exceptions and restrictions.

1. Right to Equality

Right to equality is very important in a society like ours. The purpose of this right is to establish the rule of law where all the citizens should be treated equal before the law. It has five provisions to provide equality before law or for the protection of law to all the persons in India and also to prohibit discrimination on the grounds of religion, race, caste, sex or place of birth.

- i. Equality before Law.
- ii. No discrimination on the basis of religion, race, caste, sex or place of birth.
- iii. Equality of opportunity to all citizens in matter of public employment.
- iv. Abolition of Untouchability.
- v. Abolition of Titles.

2. Right to Freedom

The freedom is the most cherished desire of every living being. Human beings definitely want and need freedom. The constitution of India provides four categories of Rights to Freedom to all its citizens.

i. Six freedoms

Article 19 of the Constitution provides for the following six freedoms:

- (a) Freedom of speech and expression
- (b) Freedom to assemble peacefully and without arms
- (c) Freedom to form Associations and Unions

- (d) Freedom to move freely throughout the territory of India
- (e) Freedom to reside and settle in any part of India
- (f) Freedom to practise any profession or to carry on any occupation, trade or business

The purpose of providing these freedoms is to build and maintain an environment for proper functioning of democracy.

- ii. **Protection in respect of conviction for offences**
- iii. **Protection of life and personal liberty**
- iv. **Protection against arrest and detention in certain cases**

3. Right against Exploitation

Traditionally, the Indian society has been hierarchical that has encouraged exploitation in many forms. That is why; the Constitution has made two provisions against exploitation.

1. Prohibition of Traffic in Human beings and Forced Labour

Traffic in human beings and beggar and other similar forms of forced labour are prohibited and any breach of this provision shall be an offence punishable in accordance with law.

2. Prohibition of Employment of Children in Factories

As the Constitution provides, no child below the age of fourteen years shall be employed to work in any factory or mine or engaged in any other hazardous employment. This right aims at eliminating one of the most serious problems, child labour, that India has been facing since ages. Children are assets of the society. It is their basic right to enjoy a happy childhood and get education. But in spite of this constitutional provision, the problem of child labour is still continuing at many places. This malice can be eliminated by creating public awareness against it.

4. Right to Freedom of Religion

One of the objectives declared in the Preamble is "to secure to all citizens liberty of belief, faith and worship". Since India is a multi-religious country, where Hindus, Muslims, Sikhs, Christians and many other communities live together, the constitution declares India as a 'secular state'. It means that Indian State has no religion of its own and allows freedom to all the citizens to have faith in any religion and to worship in any way they like. This freedom is available to the foreigners as well. In respect of this right, the Constitution provides four provisions:

1. Freedom of conscience and free profession, practice and propagation of religion
2. Freedom to manage religious affairs
3. Freedom to the payment of taxes for promotion of any particular religion
4. Freedom to attendance at religious instruction or religious worship in certain educational institutions

5. Cultural and Educational Rights

India is the largest democracy in the world having diversity of culture, scripts, languages and religions. Even though democracy is a rule of the majority, the minorities are also equally important for its successful working. Therefore, protection of language, culture and religion of the minorities becomes essential so that the minorities may not feel neglected or undermined under the impact of the majority rule.

Two major provisions have been made:

1. Protection of interests of minorities
2. Right of minorities to establish and administer educational institutions

6. Right to Constitutional Remedies

Since Fundamental Rights are justiciable, they are just like guarantees. They are enforceable, as every individual has the right to seek the help from courts, if they are violated. But in reality it is not so. Encroachment or violation of Fundamental rights in our day to day life is a matter of great concern. That is why; our Constitution does not permit the legislature and the executive to curb these rights. It provides legal remedies for the protection of our Fundamental rights and is called the right to Constitutional remedies. When any of our rights are violated, one can seek justice through courts. He/she can directly approach the Supreme Court that can issue directions, orders or writs for the enforcement of Fundamental Rights.

7. Right to Education (RTE)

The Right to Education is added by introducing a new Article in the Chapter on Fundamental Rights in 2002 by the 86th Constitutional Amendment. It was a long standing demand so that all children in the age group of 6-14 years (and their parents) can claim compulsory and free education as a Fundamental Right. It is a major step forward in making the country free of illiteracy.

4.3.2. Fundamental Duties

It is observed and realized that in return for every right, the society expects the citizens to do certain things which are collectively known as duties. Some such important duties have been incorporated in the Indian Constitution also. The original Constitution enforced on 26th January, 1950 did not mention anything about the duties of the citizen. It was expected that the citizens of free India would perform their duties willingly. But things did not go as expected. Therefore, ten Fundamental Duties were added in Part-IV of the Constitution under Article 51-A in the year 1976 through the 42nd

constitutional amendment. Fundamental rights are justifiable, whereas Fundamental duties are non-justifiable. It means that the violation of fundamental duties, i.e. the non-performance of these duties by citizens is punishable.

The following ten duties have been listed in the Constitution of India:

1. To abide by the Constitution and respect its ideals and institutions, the National Flag, National Anthem.
2. To cherish and follow the noble ideals which inspired our national struggle for freedom.
3. To uphold and protect the sovereignty, unity and integrity of India.
4. To defend the country and render national service when called upon to do.
5. To promote harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of women.
6. To value and preserve the rich heritage of our composite culture.
7. To protect and improve the natural environments including forests, lakes, rivers and wildlife.
8. To develop the scientific temper, humanism and the spirit of inquiry and reform.
9. To safeguard public property and not to use violence; and
10. To serve towards excellence in all spheres of individual and collective activity.

Besides, a new duty has been added after the passage of Right to Education Act, 2009. A parent or guardian has to provide opportunities for the education of his child/ward between the age of six and fourteen years.

4.4. Adult Franchise

People exercise authority through the representatives elected by them. These representatives conduct the functions of the Government in accordance with the wishes of the people. People govern themselves through their elected representatives. In a country which is vast and has a large population, the establishment of direct democracy is an impossible task, except in some cases at the local level of governance. That is why all modern democracies have representative Governments that are Governments elected by the people. In these democracies all adults have the right to elect their representatives. The right to vote is called franchise, or suffrage.

4.4.1. Meaning and Significance of Adult Franchise

The right of the people to vote and elect their representatives is called franchise. The word franchise is derived from the French word 'franc' which means 'free'. It means free exercise of the right to choose one's representatives.

Adult Franchise means the right to vote should be given to all adult citizens without the discrimination of caste, class, colour, religion or sex. It is based on equality which is a basic principle of democracy. It demands that the right to vote should be equally available among all. To deny any class of persons from exercising this right is to violate their right to equality. In fact, the spirit of democracy can be maintained only if the people are given the right to vote without any discrimination. The exercise of right to vote adds to the individual's self-respect, dignity, sense of responsibility, and political and civic education. In other words, the system of adult franchise is the bedrock of a democratic system. People are called political sovereign because they possess the right to vote a government into power, or to vote a government out of power. That is why democracy has sometimes been described as a mode of appointing, controlling and dismissing governments by the people.

4.4.2. Age of Voting

The voting age varies from country to country. In Denmark and Japan, the age limit is 25 years, in Norway 23, in Great Britain, the United States, Russia and Turkey it is 18 and in Switzerland, it is 20 years. In our country, now the minimum age for exercising franchise is 18 years. The 61st Amendment Act of 1989 lowered the voting age from 21 to 18 years.

The qualifications prescribed for a voter in India are:

1. Must be a citizen of India.
2. Must have attained 18 years of age.
3. Must not be of unsound mind.
4. Must not have been declared bankrupt by a competent court.

Enjoying the rights guaranteed by the constitution alone does not make an individual a good citizen. It is the duty of every citizen to exercise the voting right in a proper manner by choosing a right leader for the nation.

4.5. Unity in Diversity

India is a large country with extreme diversity in its geographical regions, the Himalayas with its western and eastern regions, northern plains, plateaus of central India and Deccan and the narrow coastal plains. The vast dimensions of India, her varied physical features and variety of climate resulted in racial and linguistic differences.

4.5.1. Vast Size, Varied Physical Features and Climate

Our country is as large as the whole of the continent of Europe without Russia. The vast size of the country, divided into different regions by the rivers, mountains and forests, made the problem of political unity of India a difficult one. Before the coming of the British to India, the task was accomplished temporarily by kings like Asoka, Akbar and Aurangzeb. It was only during the British rule the whole of India was brought under one rule.

The diverse geographical regions have produced a variety of climate. India have regions in Assam receiving the heaviest rainfall and Rajasthan desert receiving only scanty rainfall. Hill stations in the Himalayan regions, such as Darjeeling and Simla have the lowest average temperature while Palayamkottai in Tamilnadu records the highest average temperature.

Diversity in physical features and climate naturally result in a variety of animals and plant life. This in turn, has brought about diversity in the life of the people. People living in different regions have developed their own way of life, different from one another. The mode of dress, food, customs and habits, all differ from region to region.

4.5.2. Population

The huge population of India is made up of diverse ethnic groups, split up in to countless castes, professing different religions, speaking hundreds of languages and dialects. It is the marvelous diversity of people in India which has made it both a museum and a laboratory for the study of men. Hence India is rightly called the "Ethnological Museum".

4.5.3. Diversity in Language, Customs and Tradition

Each of the traditional units in India, divided by deep rivers, sandy deserts and dense forests, has a distinct history of its own. There is little in common between the Pathans of north-west India and the Tamils in South India. They differ in race, figures, food and clothing and language. The people in the north speak languages belonging to the Indo-Aryan group while people in the south speak Dravidian languages-Tamil, Telugu, Kanada and Malayalam. They wear different types of dresses, their food habit differs and we find their customs and traditions not alike. The Indian heritage advocates hospitality, charity, friendship, love, unselfishness, dharma, proper conduct, humility, truth, peace, mercy, spiritual feelings, respect for parents and elders

and tolerance. All these help the Indian people live in unity forgetting their difference in other respects.

4.5.4. Diversity in Religion

India is the birth place of many religions and has become the home of many others. Vedic religion is an ancient religion of our country. Buddhism, Jainism and Sikhism all had their origin in India. Christianity was first brought to India by St. Thomas, an apostle of the Christ in the first century A.D. The Persians who were driven in to India brought to use their religion Zoroastrianism. Muslim conquest of India brought Islam in to the land. In spite of all the religious diversity, Indians developed a spirit of religious tolerance and never give room for religious fanaticism.

4.5.5. Festivals

The Hindu festivals of Deepavali, Nvarathri, VinayakaChaturthi, Pongal, Chittirai Thiruvizha, Aadi Velli, and Vaikunta Ekatasi, Sri Rama Navami and Kumbamela are important festivals celebrated by all.

The Christians celebrate X-mas and New Year day. The Muslims celebrated Meeladi-Nabi and the Ramzan. The Buddhist celebrates the Buddha Poornima while the Jains celebrated Mahavir Jayanthi. The Sikhs celebrate Guru Nanak Jayanthi. In spite of all these different festivals celebrated by different people, and they advocated and practice religious tolerance. Yet all the religious people believe that Godhood could be attained by devotion and tolerance.

4.5.6. Art and Architecture

Even from ancient days, India was famous for its architectural uniqueness. Still they are growing to suit the modern tasks. The paintings at Ajantha and Ellora are world famous. The Gandhara Art and Sculpture

speaks the excellence of India's greatness in this field. Temple architecture is the best among Indian building architecture.

The North Indians go on a pilgrimage to the South Indian temples, Churches and Dharkas. In the same way the South Indians go on pilgrimage to the North Indian places like Kasi, Mathura, Haridwar and Rishikesh. Thus the Holy centres bring unity among the Indians.

4.5.7. Music and Dance

The Carnatic style and Hindustani style of music originated in India are loved and learnt by many. Bharathanatiam, Kuchipudi, Kathak, Manipur and Oddissi are some of the famous dance forms in India. In addition to this there are various folk dances which are loved and patronized by the people. In many respects the rich and varied Indian Music and Dance play an important part in fostering unity and integration.

4.5.8. Feeling of Oneness through the Ages

Indians have developed a unique culture characterized by a remarkable unity in diversity. Throughout our history there has been a feeling of oneness. The whole country was named *Bharatavarsha* or the land of *Bharata*, a king famous in Puranic tradition and the people were referred to as '*Bharati-santati*' which means 'the descendants of Bharata'. Prakrit and Sanskrit were used throughout the country. The great epics Ramayana and Mahabharata were studied in every nook and corner of the country. The Vedas and other Sanskrit literature were respected everywhere. The caste system, respect for cow, worship of the common deities are some of the features common to all parts of India. The temples in honour of Siva and Vishnu raise their spires on the snowy heights of the Himalayas as well as in the flat delta of the Krishna and Kaveri. Sankaracharya established four Mutts in the four directions of India. Place of pilgrimage are spread out all over India and

pilgrim feels at home at the temples of Amaranth or Badrinath or Rameswaram.

The ancient centers of learning, the universities of Nalanda, Taxila and Kanchi have helped to develop and foster close contact with different parts of our country. A great Buddhist scholar *Aswagosh* taught in the University of Kanchi.

Since the days of *Al-Beruni*, many muslims have shown great interest in the sciences, philosophy and religions of our country.

The most important factor that helped this unity was the spread of Hinduism all over the country. Swami Vivekananda points out, "In India, the racial difficulties, linguistic difficulties, social difficulties, national difficulties, all melt away before the unifying forces of religions".

During the British rule, a uniform system of administration was setup in the country. English language became the 'lingua franca' of India. The integration of the Indian princely states after independence by Sardar Vallabhbai Patel has united the whole country in to one political unit.

Conclusion

In spite of diversity in physical features, its influences on person's living, their varied habits, religious faiths, languages, food and dress habits make the people look different but the heritage of India binds them together. Humanism, spiritual urge, brotherhood, friendship, love for all and religious tolerance make the Indians live in unity and harmony.

The feeling and thought that all are the sons of Bharath, all are Indians and brothers and sisters help towards the growth of National integration along with national symbols, national flag and national anthem." United we live, divided we fall" is the spirit with which the Indians live and safeguard national integration. This unity of India which we have achieved is basically

the result of cultural heritage which has developed through the age's right from the days of the Indus culture.

4.6. National Integration

This term has two words: nation and integration. A nation is a country with a unified socio-economic and political structure. It denotes a body of people who have a feeling of oneness, built on the basis of common history, society, culture and values. It means that though the individuals belong to different communities, castes, religions, cultures and regions and speak different languages, all of them recognize the fact that they are one. This kind of integration is very important in the building of a strong and prosperous nation. National integration is essential for any nation with socio-cultural, religious, linguistic and geographical diversities. And for a country like India, it is still more necessary. India is a very large country having the second largest population in the world. A unique feature of our country is that all the major religions of the world are practiced here such as Hinduism, Islam, Christianity, Buddhism, Sikhism, Jainism, and Zoroastrianism. There are more than one thousand languages that people of India speak. There are also great varieties in costume, food habits, and social customs. Geographically, our land is diverse and there are amazing differences in climate. Despite all these differences India is one political entity. We have to co-exist with each other peacefully, respect the culture and religion of our fellow Indians. This is possible only when national integration is realised in true sense of the term. National integration is necessary also for the security and development of the nation.

Challenges to National Integration

After independence India faced a number of challenges to national integration. Although various efforts have been made to solve those problems, the challenges are continuing.

The most important challenges are as follows:

- A. Communalism
- B. Regionalism
- C. Linguism
- D. Extremism

Factors Promoting National Integration

Although the above stated challenges do exist, there are certain important factors that provide sound base for national integration. They are:

A. Constitutional Provisions

The Indian Constitution has made provisions for promoting and ensuring national integration. It has accepted socialism, secularism, democracy, liberty, equality, justice and fraternity as the goals of Indian political system. Citizens have been empowered with fundamental rights and their fundamental duties have also been prescribed.

The Directive Principles of State Policy directs the State to promote equitable economic development, eliminate social discrimination, and promotion of international peace and security. And above all, the provisions related to various institutions and processes have been geared towards national integration.

B. Governmental Initiatives

The governments have also been making efforts to promote national integration. A National Integration Council has been set up to consider issues related to national integration and recommend suitable measures to be taken. A Single Planning Commission prepares plans for economic development of the entire country and one Election Commission conducts elections.

C. National Festivals and Symbols

National festivals also act as an important unifying force. Independence Day, Republic Day, and Gandhi Jayanti are festivals that are celebrated by all Indians and in all parts of the country, regardless of language, religion or culture. The Government of India announced in 2014 that the birth anniversary of Sardar Vallabhbhai Patel on October 31, to be celebrated as the 'Rashtriya Ekta Diwas' (National Unity Day) every year, as a mark of tribute to the efforts of Patel, the country's first Home Minister to unite India. The celebrations will provide an opportunity to reaffirm the inherent strength and resilience of our nation to withstand the actual and potential threats to the unity, safety and security.

National Integration Day is observed on 19 November every year. It is also renowned as the "Quami Ekta Divas" to remember the birthday celebration of the first woman Prime Minister of India, Mrs. Indira Gandhi. It is celebrated to enhance the love and unity among people all across India. The office members of the different departments of the district administration get together at one place to take pledge to ensure the common harmony in the society. Moreover, our National Symbols like the National Flag, the National Anthem, and the National Emblem also help to remind us that we all have one identity. For this reason we stress on the importance of showing proper respect to these symbols. These act as strong unifying forces both in times of celebration and adversity. They remind us of our common nationality.

D. All India Services and Other Factors

Moreover, the All Indian Services (IAS, IFS, IPS and others), unified judicial system, postal and communications networks, including radio and television, and the internet promote the unity and integrity of the Indian nation. The members of the All India Services are recruited centrally, but they work in States. Many of them, after having long experiences at the state

level come to work in the Central government and be a part of policy decision-making for the entire country. Postal and communication network definitely binds the nation.

4.6.1. Role of Youth in Promoting National Integration

History is a witness that the involvement of youth has contributed at large in all the major social revolutions. Youth, who constitute a vast majority of the population, have the vision and play a catalytic role in the process of change which is inevitable. India is a young country with almost 700 million people below the age of 40 years. The role of youth in promoting national integration occupies the central place.

The youth icon of India, Swami Vivekananda's birthday, January 12, is celebrated as National Youth Day in our country. It is a fitting tribute to this great spiritual personality who believed in our youth power and inspired Indian youth to improve themselves and the country as a whole. To commemorate his contribution in stirring Indian youth, Government of India declared Birthday of Swami Vivekananda on January 12 every year as National Youth Day in 1984. Youth are the pride of Nation. They are the pillars of its strength. They have to play an important role in promoting national integration and national pride. Youth have energy and will to do whatever they feel to the interest of their nation.

- Youth must spread the message of oneness and strengthen the bonds of fellow feelings and brotherhood.
- They have to enlighten the people about the evils of regionalism and communalism.
- Youth must spread the message of harmony to all religious heads to follow their respective religions.
- They have to advocate people to live together without differentiating one from the other in the name of caste, colour, religion and language.

- Youth indeed can raise patriotism.
- They can spread the message of respect for all religion. Once they do it and make no difference between almighty Allah, Ram and Nanak, people will develop religious tolerance.
- Youth can solve the internal disputes in the nation, youth must be aware about the situation of their own nation as well as other nations of the world.
- Youth have to develop tolerance and understanding for other religions and not let such feelings destroy our unity.
- As responsible citizens they must give due respect to other languages and cultures and realize that they add to the greatness of our country.
- It is the duty of every youth to know the constitutional provisions with regard to national integration and they must create awareness to other citizens.
- Youth must come forward to organise national festivals in their area/ village/street etc

Youth are the new generations of the nation. They are the backbone of the nation. They keep the nation's culture forward and they can give ideas for the development of nation.

Youth power is a recognized force in the world today. The youth are filled with tremendous energy and towering ambitions. They can be utilized as a constructive and as a destructive force by any nation. The countries which utilize their youth's potential in a right direction are more developed. Youth are 'strong force' in social movements.

India's youth has the capacity to make 'India rising to greater heights of prosperity and power', becoming a reality. Let the youth make the nation noble in the world.

5.1. Yoga and Meditation for Healthy Life

Yoga in Indian context is supposed to be the union of the individual soul with the universal spirit. It is essentially a spiritual discipline based on an extremely subtle science which focuses on bringing harmony between mind and body. It is an art and science for healthy living. The word "Yoga" is derived from the Sanskrit root word *yuj* meaning "to join", "to yoke" or "to unite". According to Yogic scriptures, the practice of Yoga leads to the union of the individual consciousness with the universal consciousness. According to modern scientists, everything in the universe is just a manifestation of the same quantum firmament. One who experiences this oneness of existence is said to be "in Yoga" and is termed as a yogi who has attained a state of freedom, referred to as *mukti, nirvāna, kaivalya* or *moksha*.

Human mind is not free. It is a reservoir with all worldly desires, aptitudes, interests and greediness. The practice of yoga is an art and science dedicated to create union between body, mind and spirit. Its objective is to assist the practitioner in using the breath and body to foster an awareness of herself as individualized being intimately connected to the unified whole of creation. In short it is about making balance and creating equanimity so as to live in peace, good health and harmony with the greater whole. This art of right living was perfected and practiced in India thousands of years ago and the foundations of yoga philosophy were written down in *The Yoga Sutra* of Patanjali, approximately during 200 AD.

The core of Patanjali's *Yoga Sutra* is an eight-limbed path that forms the structural framework for yoga practice. Upon practicing all eight limbs of the path it becomes self-evident that no element is elevated over another in a hierarchical order. Each is part of a holistic focus which eventually brings

completeness to the individual as they find their connectivity to the divine. Because all are uniquely individual, a person can emphasize one branch and then move onto another based on their understanding.

5.2. Practice of Yoga in Daily Life

Loosening Practices

I. Neck Bending Technique

Stage i: (Forward and Backward Bending)

- Stand with the feet comfortably apart.
- Keep the hands straight beside the body.
- This is **Samasthiti**. This is also called **Tādāsana**.



- Keep your arms on the waist. While exhaling, move the head forward slowly and try to touch the chin to the chest.
- While inhaling, move the head as far back as is comfortable.
- This is one round: repeat 2 rounds.



Stage ii: (Right and Left Bending)

- While exhaling, bend the head slowly to the right; bring the ear as close as possible to the shoulder without raising the shoulder.
- While inhaling, bring the head to normal position.
- Similarly, while exhaling, bend the head to the left side.
- Inhale and bring the head up to normal position.
- This is one round: repeat 2 rounds.



Stage iii: (Right and Left Twisting)

- Keep the head upright.
- While exhaling, gently turn the head to the right so that the chin is in line with the shoulder.
- While inhaling, bring the head to the normal position.
- Similarly, while exhaling, turn the head to the left.
- Inhale and bring the head to the normal position.
- This is one round: repeat 2 rounds.



Stage iv: Neck Rotation

- Exhale; bend the head forward trying to touch the chin to the chest. Inhale; slowly rotate the head clockwise in a circular motion, exhale while coming down.
- Do a full rotation.
- Then rotate the head in anti-clockwise direction.
- Inhale; go back and exhale, come down.
- This is one round: repeat 2 rounds.



Note

- Move the head as far as possible. Do not over strain.
- Keep the shoulders relaxed and steady.
- Feel the stretch around the neck and loosening up of the joints and muscles of the neck.
- Can be practiced sitting in a chair. People with neck pain can do the practice gently especially when taking the head back to the extent it is comfortable.

- Elderly people and persons with cervical spondylitis, high blood pressure may avoid these practices.

II. Trunk Movement Technique

- Keep the legs about 2-3 feet apart.
- Rise both the arms up to chest level with palms facing each other and keep them parallel.
- While exhaling twist the body towards the left side so that the right palm touches the left shoulder, come back with inhalation.
- While exhaling twist the body towards the right side so that the left palm touches the right shoulder, come back with inhalation.
- This is one round: repeat two more times.
- Relax in *Samasthiti*.



Note

- Do slowly with breathing.
- Cardiac patients shall do with care.
- Avoid this practice in case of severe back pain, vertebral and disc disorders, after abdominal surgery and during menstruation.

III. Knee Movement Technique

- Inhale, lift your arms up at the shoulder level, palms facing downwards.
- Exhale, bend the knees and bring down your body to the squatting position.
- In the final position both the arms and thighs should



be parallel to the ground.

- Inhale, and straighten the body.
- Exhale while bringing down the hands.
- Repeat two more times.

Note: Strengthen knees' and hips' joint.

- Avoid this asana in case of acute conditions of arthritics.

5.3. Yogasanas

A. Standing Postures Tādāsana (Palm Tree Posture)

Tāda means palm tree or mountain. This asana teaches one to attain stability and firmness and forms the base for all the standing asana.

Technique

- Stand with 2 feet inches apart.
- Interlock the fingers, and turn the wrist outwards. Now inhale, raise the arms up and bring them in line with the shoulders.
- Raise the heels off the floor and balance on the toes. Stay in this position for 10-15 seconds.
- Exhale, bring the heels down.
- Release the interlock of the fingers and bring the arms down parallel to the trunk, and come back to standing posture.



Benefits

- This asana brings stability in the body, helps to clear up congestion of the spinal nerves, corrects faulty posture.
- Helps to increase height up to a certain age.

A Word of Caution

- Avoid lifting the toes in case of acute cardiac problems, varicose veins and vertigo.

Vṛkṣāsana (The Tree Posture)

Vṛkṣa means tree. The final position of this āsana resembles the shape of a tree, hence the name.

Technique

- Stand with feet 2 inches apart. Focus on a point in front.
- Exhale, bend the right leg and place the foot on the inside of the left thigh. The heel should be touching the perineum.
- Inhale and extend the arms up and join the palms. Stay in the position for 10 to 30 seconds and breathe normally.
- Exhale and bring the arms and right foot down.
- Relax and repeat the *asana* by bending the left leg.



Benefits

- Improves neuro-muscular coordination, balance, endurance and alertness.
- It tones up the leg muscles and rejuvenates the ligaments also.

A Word of Caution

- Please avoid this practice in case of arthritis, vertigo and obesity.

Pāda-Hastāsana (The Hands to Feet Posture)

Pāda means feet, hasta means hands. Therefore, Pāda Hastāsana means taking the palms down towards the feet. This is also referred as Uttānāsana.

Technique

- Stand straight with feet 2 inches apart.
- Inhale slowly and raise the arms up.
- Stretch up the body from the waist.
- Exhale and bend forward until the trunk is parallel to the ground. Exhale, and bend forward until the entire palm rests on the ground.
- Maintain this final posture for 10-30 seconds.
- Those who are having stiff back should bend according to their capacity.
- Now inhale, come up slowly to the vertical position and stretch the arms above the head.
- Exhale and slowly return to the starting position in reverse order.
- Relax in Tādāsana.



Benefits

- Makes the spine flexible, improves digestions, and prevents constipation and menstrual problems.

A Word of Caution

- Please avoid this practice in case of cardiac or back problems, abdominal inflammation, hernia and ulcers, high myopia, vertigo and during pregnancy.
- Those with vertebral and disc disorders should also avoid this practice.

Ardha Ça Krāsana (The Half Wheel Posture)

Ardha means half. Çakra means wheel. In this posture, as the body takes the shape of a half wheel, hence it is called Ardha Çakra sana.

Technique

- Support the back at the waist with all the fingers together pointing forward or downward.
- Drop the head backwards and stretching the neck muscles. As you inhale, bend backwards from the lumbar region; exhale and relax. Stay here for 10-30 seconds with normal breathing.
- Inhale and slowly come up.



Benefits

Ardha Çakra sana makes the spine flexible and strengthens the spinal nerves. Strengthens the neck muscles, and improves breathing capacity. Helps in cervical spondylitis.

A Word of Caution

Avoid this posture in case of vertigo or a tendency to giddiness. Hypertensive patients shall bend with care.

Trikoᅇāsana (The Triangle Posture)

Trikoᅇa means triangle. Tri means three and kona is an angle. As the āsana resembles three arms triangles made by the trunk and the limbs, it has been named Trikoᅇa sana.

Technique

- Stand with your feet comfortably apart.
- Slowly raise both the arms sideways till they are horizontal.



- Exhale, slowly bend to the right side and place the right hand just behind the right foot.
- The left arm is straight up, in line with the right arm.
- Turn the left palm forward.
- Turn your head and gaze at the tip of the left middle finger.
- Remain in the posture for 10-30 seconds with normal breathing. As you inhale slowly come up.
- Repeat for the left side.

Benefits

- Prevents flat foot.
- Strengthens calf, thigh and waist muscles.
- Makes the spine flexible, improves lungs capacity.

A Word of Caution

- Avoid this posture in case of slipped disc, sciatica, and after undergoing abdominal surgery.
- Do not do beyond limits and overdo the lateral stretch.
- If one cannot touch the feet, one can reach for the knees instead.

B. Sitting Postures

Bhadrāsana (The Firm/Auspicious Posture)

Bhadhra means firm or auspicious.

Technique

- Sit erect with the legs stretched out straight in the front.
- Keep the hands beside the hips. This is **Dandāsana**
- Now put the soles of your feet together.



- Exhale and clasp your hands together over your toes. Pull your heels as close as possible up to perineum region.
- If your thighs are not touching or are not close to the floor, place a soft cushion underneath the knees for support. This is the final position.
- Stay here for some time

Benefits

- Keeps the body firm and stabilize the mind.
- Keeps the knees and hip joints healthy.
- Helps to relieve knee pain.
- Acts on the abdominal organs and releases any tension in the abdomen.
- Benefits women by relieving abdominal pain often experienced during menstruation.

A Word of Caution

Avoid this practice in case of severe arthritis and sciatica.

Ardha Uṣṭra Āsana (The Half Camel Posture)

Uṣṭra means camel. The final version of this āsana resembles the hump of a camel.

Technique

- Sit in Viṣrmasana.
- Come to Dandāsana.
- Fold your legs and sit on your heels.
- Keep the thighs close and big toes touching.
- Place the hands on the knees.
- The head and back should be straight.



- This is *Vajrāsana*.
- Stand on your knees.
- Place the hands on the waist with fingers pointing downward.
- Keep the elbows and shoulders parallel. Bend the head back and stretch the neck muscles; inhale and bend the trunk backwards as much as possible. As you exhale, relax.
- Keep the thighs perpendicular to the ground.
- Remain in the posture for 10-30 seconds with normal breathing.
- Return with inhalation; sit in *Vajrāsana*.
- Relax in *Viṣra ma sana*.

Note

If you can reach the heels, you can place your hands on them and bend backwards. This is called *Uṣṭrāsana*.

Benefits

Relieves constipation and back pain. Increases blood circulation to the head and cardiac region.

A Word of Caution

In case of hernia and abdominal injuries, arthritis, vertigo and pregnancy, please avoid doing this āsana.

Śaśānkāsana (The Hare Posture)



Saśaṅka means hare.

Technique

- Sit in Vajrāsana.
- Spread both the knees wide apart, keep the big toes touching.
- Keep the palms between the knees.
- Exhale and slowly stretch them full length.
- Bend forward and place the chin on the ground.

Viṣrāmāsana

- Keep the arms parallel.
- Look in front and maintain the posture.
- Inhale and come up.
- Exhale and come back to Vajrāsan.
- Stretch your legs back to Viṣra ma san

Benefits

It helps to reduce stress, anger etc. It tones up reproductive organs, relieves constipation, improves digestion and relieves back pain.

A Word of Caution

Please avoid this posture in case of acute backache. Patients with osteoarthritis of the knees should exercise with caution or avoid *Vajrāsana*.

Vakrāsana (The Spinal Twist Posture)

Vakra means twisted. In this *āsana*, the spine is twisted which has a rejuvenating effect on its functioning.



Technique

- Bend the right leg, and place the right foot beside the left knee.

- As you exhale, twist the body to the right.
- Bring the left arm around the right knee and clasp the right big toe or place the palm beside right foot.
- Take the right arm back and keep the palm on the ground with the back straight.
- Remain in the posture for 10-30 seconds with normal breathing and relax. Take out your hands with exhalation and relax.
- Repeat the same on the other side.

Benefits

- Increases flexibility of the spine.
- Helps to overcome constipation, dyspepsia.
- Stimulates pancreas and helps in the management of diabetes.

A Word of Caution

Please avoid this posture in case of severe back pain, vertebral and disc disorders, after abdominal surgery and during menstruation.

C. Prone Postures

Bhujangāsana (The Cobra Posture)

Bhujanga means snake or cobra. In this āsana, the body is raised like hood of a snake.



Technique

- Lie down on your stomach, rest your head on your hands and relax the body. Now join your legs and stretch your arms.

- Keep the forehead on the ground.
- Now place your hands just beside the body; keep palms and elbows on the ground.
- As you inhale slowly, lift the chin and chest come up to navel region.
- Stay there comfortably.
- This is called **Sarala Bhujangāsana**.
Now come back and place your forehead on the ground.
- Keep your palms besides the chest where your elbows were and raise the elbows.
- Inhale; slowly lift the chin and chest up to navel region.
- Exhale, rest your forehead on the ground and place your palms and rest your head on the palms and spread your legs and relax.

Note

Keep the legs firm so that no load or strain is felt on the lumbar spine.

Benefits

This āsana is best for stress management. It reduces abdominal fat and alleviates constipation. It also helps to remove backache and bronchial problems.

A Word of Caution

Those who have undergone abdominal surgery should avoid this *asana* for 2-3 months. Those who suffer from hernia, ulcers should not practice this *asana*.

Śalabhāsana



Śalaba means a locust.

(The Locust Posture)

Technique

- Lie down on your stomach in *Makarāsana*.
- Rest the chin on the floor; keep both hands beside the body; palms facing upwards. Inhale, raise the legs off the floor as much as you can without bending the knees.
- Extend the arms and legs well to ease the lift of the body off the floor.
- Stay in this position for 10-20 seconds breathing normally.
- Exhale, bring the legs down towards the floor.
- Rest for a few seconds in *Makarāsana*.

Note

Pull up the knee caps and squeeze the buttocks to improve the posture. This *āsana* is more beneficial when performed after *Bhujangāsana*.

Benefits

Helps in sciatica and lower backache.
Tones the hip muscles and those in the kidney region.
Reduces fat on the thighs and buttocks; good in weight management. Helps the abdominal organs aiding digestion.

A Word of Caution

Cardiac patients should avoid this posture. Please proceed cautiously in case of severe lower back pain. People with high blood pressure, peptic ulcers and hernia should also avoid this posture.

Makarāsana (The Crocodile Posture)

In Sanskrit, Makara means crocodile. In this āsana, the body resembles a crocodile.



Technique

- Lie down on your stomach with the feet wide apart, feet pointing outward.
- Bend both the arms and place the right hand on the left hand.
- Place the forehead on your hands.
- Keep the eyes closed. This is Makarāsana.
- This asana is practiced for relaxation in all prone postures.

Benefits

Promotes relaxation of the lower back.

Helps in recovery of back problems.

Indicated for all orthopedic ailments.

Indicated to counter stress and anxiety.

A Word of Caution

Avoid this practice in case of low blood pressure, severe cardiac problems and pregnancy.

D. Supine Postures

Śetubandhāsana (The Bridge Posture)

Setubandha means formation of bridge. In this posture, the body is positioned like a bridge, hence the name. This is also called as **Çatusp ādāsana**.



Technique

- Bend both the legs at the knees and bring the heels near the buttocks.
- Hold both the ankles firmly; keep the knees and feet in one straight line. Inhale; slowly raise your buttocks and trunk up as much as you can to form bridge.
- Remain in this position for 10-30 seconds, with normal breathing.
- Exhale, slowly return to the original position and relax in *Śavāsana*.

Note

In the final position, the shoulders and head remain in contact with the floor. If required, in the final position, you can support your body at the waist with your hands.

Benefits

Relieves depression and anxiety. Strengthens lower back muscles. Stretches abdominal organs, improves digestion and helps to relieve constipation.

A Word of Caution

People suffering from ulcers and hernia, and women in advanced stages of pregnancy should not practice this asana.

Pavanamuktāsana (The Wind Releasing Posture)

Pavan means wind and *mukta* means to release or to make free. As the name suggests, this *asana* is useful in removing wind or flatulence from the stomach and intestines.



Technique

- Lie down flat on the back.
- Bend both the knees and bring the thighs to the chest.
- Interlock the fingers and clasp the shin below knees. Exhale; rise the head till your chin touches the knees and relax.
- This is *Pavanamuktāsana*. Bring the head back to the ground. While exhaling, lower the legs to the floor. Rest in *Śavāsana*

Note

Synchronise breathing with the leg movement.

While touching the knee with the nose/forehead, you should be able to feel the lumbar region stretch; keep the eyes closed and focus your attention on the lumbar region.

Benefits

Removes constipation; gives relief from flatulence, decreases the bloating sensation in the abdomen and aids digestion. Offers deep internal pressure,

massage and stretching of the highly complicated network of muscles, ligaments and tendons in the pelvis and waist region. It tones up the back muscles and spinal nerves.

A Word of Caution

Please avoid this practice in case of abdominal injuries, hernia, sciatica or severe back pain and during pregnancy

Śavāsana (The Dead Body Posture)

Sava means dead body. The final position in this *āsana* resembles a dead body.



Technique

- Lie down on your back with arms and legs comfortably apart. Palms facing upward; eyes closed.
- Relax the whole body consciously.
- Become aware of natural breath and allow it to become rhythmic and slow.
- Remain in the position till you feel refresh and relax.

Benefits

Helps to relieve all kinds of tensions and gives rest to both body and mind. Relaxes the whole psycho-physiological system. The mind, which is constantly attracted to the outer world, takes a U-turn and moves inwards, thus gradually getting absorbed; as the mind turns quiet and absorbed, the practitioner remains undisturbed by the external environment. It is found very beneficial in the management of stress and its consequences.

Kapālabhāti Technique

- Sit in any meditative posture.
- Close the eyes and relax the whole body.
- Inhale deeply through both nostrils, expand the chest.
- Expel the breath with forceful contractions of the abdominal muscles and relax. Do not strain.
- Continue active/forceful exhalation and passive inhalation.
- Complete 30 rapid breaths, then take a deep breath and exhale slowly.
- This is one round of Kapālabhāti.
- Each round shall be followed by deep breathing.
- Repeat 2 more rounds.



Breathing: Forceful exhalation by contracting the abdominal muscles, without any undue movements in the chest and shoulder region. Inhalation should be passive throughout the practice.

Number of rounds: Beginners can practice up to 3 rounds of 20 breaths each. The count and rounds can be increased gradually over a period of time.

Benefits

Kapālabhāti purifies the frontal air sinuses; helps to overcome cough disorders. It is useful in treating cold, rhinitis, sinusitis, asthma and bronchial infections.

It rejuvenates whole body, and keeps the face young and vibrant. It balances and strengthens the nervous system and tones up the digestive system.

A Word of Caution

Please avoid this practice in case of cardiac conditions and giddiness, high blood pressure, vertigo, chronic bleeding in the nose, epilepsy, migraine, stroke, hernia and gastric ulcers.

Prāṇa Yāma

Nadiśodhana Or Anuloma Viloma Prāṇāyāma (Alternate Nostril Breathing)

The main characteristic feature of this *prāṇa yāma* is alternate breathing through the left and right nostrils without or with retention of breath (*kumbhaka*).

Technique

- Sit in any meditative posture.
- Keep the spine and head straight with eyes closed.
- Relax the body with few deep breaths.
- Keep the left palm on the left knee in Jnāna mudra. The right hand should be in Nāsāgra mudra.
- Place the ring and small fingers on the left nostril; fold the middle and index finger. Place the right thumb on the right nostril;
- Breathe in from the left nostril; then close the left nostril with the small and ring fingers and release the thumb from the right nostril; exhale through the right nostril.
- Next, inhale through the right nostril.



- At the end of inhalation, close the right nostril, open the left nostril and exhale through it.
- This complete process is one round of the Nādisōdhana or Anuloma Viloma Prāṇa yāma
- Repeat 5 rounds.

Ratio and Timing

For beginners, the duration of inhalation and exhalation should be equal.

Gradually make 1:2; inhalation: exhalation

Breathing

Breath should be slow, steady and controlled. It should not be forced or restricted in any way.

Benefits

The main purpose of this *prāṇa yāma* is to purify the principle channels of carrying energy called *naid's*; hence nourishes the whole body. Induces tranquility and helps to improve concentration. Increases vitality and lowers the level of stress and anxiety. It elevates cough disorders.

Bhrāmarī Prāṇāyāma (Bhrāmarī Recaka)

Bhrāmarī is derived from bhramara which means a black bee. During the practice of this prāṇāyāma, the sound produced resembles the buzzing of a black bee.

Techniques: Type-I

- Sit in any meditative posture with eyes closed.
- Inhale deeply through the nose.

- Exhale slowly in a controlled manner while making a deep, steady humming sound such as that of black bee. This is one round of *Bhrāmarī*.
- Repeat 5 rounds.



Type-II

Sit in any meditative posture with eyes closed.

Inhale deeply through the nose. Close the eyes with index fingers, mouth with ring and small fingers and ears from respective thumbs as shown in the figure. This is also called Śanmukhi Mudra.

Exhale slowly in a controlled manner while making a deep, steady humming sound such as that of black bee. This is one round of *Bhrāmarī*. Repeat 5 rounds.

Benefits

- The practice of *Bhrāmarī* relieves stress and helps in alleviating anxiety, anger and hyperactivity.
- The resonance effect of humming sound creates a soothing effect on the mind and nervous system.
- It is a great tranquiliser; found good in the management of stress related disorders.
- It is a useful preparatory *prānāyāma* for concentration and meditation.

A Word of Caution

Please avoid this practice in case of nose and ear infections.

Dhyāna in Śambhavī Mudra

Dhyāna or meditation is an act of continuous contemplation.

Technique

- Sit in any meditative posture.
- Keep your spine comfortably erect
- Hold Jnāna *mudra* as follows:
- Touch the tip of the thumb to the tip of the index finger, forming a circle.
- The other three fingers are straight and relaxed.
- All three fingers are side-by-side and touching.
- Keep your palms facing upwards upon the thighs.
- Arms and shoulders should be loose and relaxed.
- Close your eyes and sit with a slightly upturned face.
- You need not concentrate. Just maintain a mild focus between the eyebrows and be conscious of your breath.
- Dissolve your thoughts and attain single and pure thought.
- Meditate.



Note

- For beginners, soothing music may be played in the background during meditation.
- Stay as long as you can.

Benefits

- Meditation is the most important component of Yoga practice.
- It helps the practitioner to eliminate negative emotions like fear, anger, depression, anxiety and to develop positive emotions

- Keeps the mind calm and quiet.
- Increases concentration, memory, clarity of thought and will power.
- Rejuvenates the whole body and mind giving them proper rest.
- Meditation leads to self-realisation

5.4. The Role of Yoga in Daily Life

Stress Management

Regular yoga practice helps to reduce stress responses in oneself. Reducing the inflammatory response to stressors will help to reduce one's chance of stress-related conditions such as high blood pressure and cardiovascular diseases. Meditation is also an effective stress reducer that is used to help reduce anxiety, panic disorders and agoraphobia, an anxiety disorder.

Increased Flexibility

Modern society is plagued by sedentary jobs where workers sit most of the day. This leads to reduced muscle mass, fitness and flexibility. In addition, office work increases neck and shoulder strain from hunching over in front of a computer all day. Yoga poses focus on stretching and lengthening the muscles. Increased flexibility will be helpful for daily movements such as lifting and bending, while improving sports performance. Many athletes incorporate yoga into their work schedule to improve or maintain flexibility.

Emotional Boost

Both yoga and meditation improve mental focus and provide a general feeling of well-being. Meditation provides an emotional boost through deep relaxation, and it can be done anywhere. Emotional boost can be given by taking a 10-minute meditation break right at the desk.

Better Diet and Improved Health

Practicing yoga improves fitness and body awareness, leading to better eating habits. This in turn leads to increased self-esteem and the desire to take care of one's body. Practicing meditation or yoga is behavior modification techniques that can help one improve one's overall fitness. Reducing the stress level, eating healthier and getting more exercise can only lead to better health. Modern life is full of stressful situations, fatigue from long hours and little sleep, allergies, anxiety disorders and a long list of stress-related diseases. Adding yoga or meditation to one's life will improve the quality and possibly the quantity of one's life. Improved health means one can participate in more physical activities and just feel better in the things one does daily.

Books for Reference

- Value Education, Yogesh Kumar Singh and Ruchika Nath, A.P.H Publishing Corporation, New Delhi, 2005.
- Value Oriented Education – Vision for Better Living, Gawande E.N, New Delhi, 2002.
- Value Education for health, happiness and harmony, Brain Trust Aliyar, Vethathriri Publications, Erode, 2008.
- A Text Book for Value Education, Dominant Publishers and Distributors, New Delhi, 2005.
- Human Value Education, Ruhela. SP, Sterling Publishers, New Delhi, 2005.



Bonfring,

#309, 2nd Floor, 5th Street Extension, Gandhipuram,
Coimbatore - 641 012, Tamilnadu, India.

E-mail: info@bonfring.org | Phone: 0422-4213231

Website: www.bonfring.org



© 2017 Bonfring