

MORAL

EDUCATION - III

Editors

Dr. I. Joseph A. Jerald

Associate Professor of Zoology

Dr. M. Purushothaman

Assistant Professor of Chemistry



CENTRE FOR HUMAN EXCELLENCE
JAMAL MOHAMED COLLEGE (Autonomous)

College with Potential for Excellence

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FOREWORD

Human beings appear to suffer from every aspect of life. Life is not a suffering. But God intended the life of man to be joyous. Life is a phenomena, it is fantastic when we are focused and work hard for it. Unfortunately, ones own thought and emotions have become a huge suffering. What we think and feel should be determined by us. What happens in the world may not be the way we want it; but atleast what happens within us, must happen our way. We need to figure it out, the nature of our want. Even the fundamentals of our existence are not understood and that is how our lives are lived. Our wellbeing will never come from outside. From outside we can create comfort and convenience but not well being. Well being can only happen from within us; because, human experience is created from within us. We have intelligence but intelligence without a stable platform is dangerous. Our own intelligence often times turns against us; and we can call it by many names such as misery, depression etc., but essentially our intelligence has turned against us, because we have changed our own lifestyle from a dynamic state to a sedentary mode of life. Outside will never happen the way we want it. But what happens within us, must happen the way we want it. It is all possible, when we keep the highest level of our pleasantness which is not by magic, but just engineering. Engineering our wellbeing must happen from within us and this book is an effort to mold and modify everyone to be glorious persons.

I congratulate the members of staff who contributed various chapters for shaping the book and acknowledge the efforts of the Editorial Team comprising of Dr. I Joseph A. Jerald, the Co-ordinator of Moral Education and Associate Professor of Zoology, Dr. M. Purushothaman and Dr. K. Loganathan, Assistant Professors of Chemistry and Dr. S. Rajeshwari, Assistant Professor of Social Work from the Center of Human Excellence of Jamal Mohamed College for their contributions in having brought out this book and wish every success to all students and learners to imbibe the best.



Dr. S. ISMAIL MOHIDEEN
PRINCIPAL

SYLLABUS

MORAL EDUCATION AND ETHICS - III

Objectives:

- To impart personal and business ethics among students and to enable them be accountable and responsible
- To enable students be positive, charitable, bold, just, resourceful and to excel in personal competence

Lesson 1 :

Being modest and polite – Holding the tongue – “Tongue – A creative force” – Evils of slander / back biting.

Lesson 2 :

Charity – The fruits of good deeds – helping tendency.

Lesson 3 :

Justice, Honesty, Uprightness – being righteous – Integrity – Shortcomings of being Unlawful, misuse of power – Undo influence of power – Caring and enforcing law and justice – Timely justice.

Lesson 4 :

Agriculture in India - Indian agriculture problems, agriculture productivity suggestions, Youth in agriculture.

Lesson 5 :

Personality development and discovering self – dimensions of human development (social and moral) – Significance of youth – Human rights – Characteristics and challenges – fundamental rights and duties – Rights of women and children - Human – Human dignity – responsibility of students at home, school, work place(place of learning – At public – Accountability).

Lesson 6 :

Bravery – Rewards of being bold – Whom to fear? – Fighting injustice – Boldness to uphold values.

Lesson 7 :

Slow to anger – Being patient – Fruits of patience – Neutralization of anger.

Lesson 8 :

Business ethics – Economical ethics – Right to be rich – Prosperity – Commercial ethics – being upright in sales – Not being corrupt.

Lesson 9:

Political ethics – understanding politics – Exercises franchise – Democratic principles – Constitutional values – Leadership qualities – Unpleasant attitudes and attributes.

Lesson 10 :

Nature and Its Protection: Promoting eco-friendly principles – Go-green concept– promotion of agriculture

Lesson 11 :

Personal Competence: Career choice- Saving mentality – Frugality.

Lesson 12 :

Individual Responsibility in the Society: Hospitality – Humility and simplicity – Sympathy and empathy.

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Lesson - I

BEING MODEST AND POLITE

Being humble refers to a person's behavior with respect to others. A person is modest when they do not boast or brag and when they tend to downplay their own abilities. A person is humble when he shows deference and a willingness to submit to others. They often go hand – in – hand.

Modesty generally refers to decent, unassuming behavior. It is typically marked by a humble attitude and a desire to show kindness towards others. Whether you are interested in being more modest for religious reasons or simply want to live a more restrained life style, you can become more modest by changing your attitude, living within your own means, and conforming to prescribed modes of dress and behavior.

1. Cultivating a Modest Attitude

- a. **Have a healthy, realistic impression of yourself.** By being aware of your own strengths and weaknesses you can avoid the pitfalls of arrogance and start to live more modestly.
- b. **Seek out advice and constructive criticism.** Don't interrupt when someone is criticizing you or giving you advice. By listening actively you will learn great deal of yourself.
- c. **Resist the urge to brag about yourself.** Another facet of humility is personal restraint. Modest people do not brag about their wealth or accomplishments.
- d. **Accept compliments without an ego.** If someone compliments one of your strengths, you can practice being modest by thanking that person and complimenting them on one of their strengths.

- e. **Strive for selflessness.** It is ultimately more important, and more rewarding to elevate others than trying to elevate yourself. Be kind to others and think about whether their needs are being met.

2. Living a Modest Lifestyle

- a. **Living within your means.** Living a modest lifestyle is living within your means. That means avoiding extravagance and settling for the basics.
- b. **Buy used or discount items whenever possible.** Instead of paying full price, we can purchase items in cheaper price. This can help you save on the basics.
- c. **Try not to worry about whether others are impressed.** Don't trouble yourself wondering whether others are impressed with you or with your possessions. Instead, focus on living a meaningful and upstanding life.

3. Dressing and Behaving more Modestly

- a. **Wear clothing that is not revealing.** Many religious and cultural institutions encourage people to dress modestly. The goal of dressing modestly is to provide a good, morally sound influence to the people you interact with.
- b. **Avoid being extremes in appearance.** By depending on our culture, we have to be neatly groomed and manicured and abstaining ourselves from getting tattoos and piercings.
- c. **Use language that is positive and uplifting.** Modest speech means refraining from vulgarity or negative language. Do not use harsh words. You should also avoid blasphemous language. By doing so, we empower individuals to contribute to the wellbeing of our communities.

How to be Humble and the Benefits of being Humble

It is pretty hard to be humble, especially if you live in a society that encourages competition and individuality. Yet even in such a culture, humility remains an important virtue. Learning to be humble is of paramount importance in most spiritual traditions, and humility can help you develop more fully and enjoy richer relationships with others, as well as create opportunities and earn you respect.

1. Accepting Your Limitations

- a. **Admit that you are not the best at everything or anything.** No matter how talented you are, there is almost always somebody who can do something better than you. Recognizing your limitations does not mean abandoning your dreams. It simply means acknowledging that , as human beings, none of us are perfect and none of us can do everything by ourselves.
- b. **Recognize your own faults.** Everybody makes mistakes. Be frank to address your flaws. Remember that growth and improvement is a lifelong process.
- c. **Be grateful for what you have.** Though you have undoubtedly worked hard for what you have. You could not have done it all without other people's support. It is all because of the people around us that we get shaped and become better.
- d. **Don't be afraid to make mistakes.** Part of being humble understands that you will make mistakes. There will always be people who are older and wiser than you.
- e. **Admit your mistakes.** Whether you have made a mistake as a boss, parent, or friend, people will appreciate the fact that you are working to improve

yourself and the situation. Admitting your mistakes will make people respect you more, whether they are your children or your co-workers.

- f. **Be considerate in conversations.** A humble person should be mindful of everyone in the conversation, and should not talk down or disrupt anyone. Everyone has his own goals and dreams and they may want to talk about their achievements and their opinions on things.
- g. **Don't take all the credit.** Human beings have a lot to do with other people's influence and guidance. Share the love. Recognize others who have helped you on your path to success.

2. Appreciating Others

- a. **Appreciate the talents and qualities of others.** Being able to appreciate the talents and qualities of other people can also make you recognize qualities that you want to improve or attain within yourself.
- b. **Stop comparing yourself to others.** You have to focus your energy on improving yourself instead of comparing you to everyone else. Every individual is unique. Appreciate people for who they are as human beings, not for their skills and appearance in relation to yours.
- c. **Don't be afraid to defer to others' judgment.** In many cases other people may be right. Deferring to your child's or friend's opinion takes your recognition of your limitations to a different level.
- d. **Seek guidance from written texts.** This is another way of appreciating others. Contemplate moral texts and proverbs about humility. You can read inspiring biographies, memoirs, the Quran, the Bible, the Vedic Books and fiction on how to improve your life.

- e. **Remain Teachable.** Being teachable means you admit that you always have more to learn about life. Everyone is good at different things and we all need to help each other in order to become better people.
- f. **Help others.** A big part of being humble is respecting others, and part of respecting others is helping them. Treat other people as equals and help them because it is the right thing to do. When you help others, you learn humility.
- g. **Go last.** Don't be rushing to get things done first. Challenge yourself to allow others to go before you – for example, elders, disabled people, children, or people in a hurry.
- h. **Compliment others.** Give a compliment to someone you love. Tell your friend that he or she looks great today. Give at least one compliment a day and you will see that other people have so much to offer to the world.
- i. **Apologize.** If you have made a mistake then confess and admit that you are wrong. Even though saying sorry seems to be painful, you will have to get over your pride and tell them sorry for the harm you have done. Eventually the pain will subside because you have made amends, and you will get the feeling of relief. This will show the person that you value him or her greatly and that you acknowledge that you have made a mistake.
- j. **Listen more than you talk.** This is another great way of appreciating others more and being more humble. The next time when you engage in conversation, let the other person talk, don't disrupt, and ask questions to keep the person talking and sharing his ideas or opinions.

3. Rediscovering a Sense of Wonder

- a. **Rejuvenate your sense of wonder.** As individuals we know very little about the world. Children have this sense of wonder. Be amazed like a child and you will not only be humbled; you will also be readier to learn.
- b. **Practice gentleness.** Gentleness of spirit is the sure path to humility. Try to understand why people are angry. React with gentleness and respect. Practicing gentleness will help you rediscover your sense of wonder as you focus on the positive aspects of life.
- c. **Spend more time in nature.** Go take a walk in the park. Stand near the bottom of a waterfall. Look at the world from the top of a mountain. Close your eyes and feel the breeze on your face. You should feel completely humbled by nature – a force that is so immense in power. Then you will realize that how small you are in this world.
- d. **Do Yoga.** Yoga is the practice of love and gratitude, and it will make you develop your sense of wonder about your breath, your body, and the love and kindness in the world around you. Make a habit of practicing yoga at least twice a week and reap all of the emotional benefits as well as the physical ones. Ultimately Yoga is all about being humble. It is all about doing at your own pace.
- e. **Spend your time around children.** Children possess a sense of wonder at the world that is difficult to replicate as an adult. Spend more time around kids and see how they appreciate the world. They are constantly questioning it, and how they get pleasure and joy out of the smallest natural things like birds, flowers and clouds in the sky.

Humility is the true key to success. Successful people lose their way at times. They often embrace and overindulge from the fruits of success. Humility halts this arrogance and self – indulging trap. Humble people share the credit and wealth, remaining focused and hungry to continue the journey of success.

Being polite is just a commonsense, manners and making others feel appreciated.

Points to Remember:

Behaviours of the polite people

1. Smile when you introduce yourself.
2. Be friendly and helpful.
3. Be tolerant.
4. Always say good morning to people you meet in the morning.
5. Maintain good posture at all times.
6. Always use manners in every situation, (saying polite words Thank you, please, pardon me.)
7. Help others if they are in need,
8. Use mobile phone if it is an emergency. Don't use mobile phone while you are driving.
9. Be polite to all genders, religions, races, and people of all ages.
10. Pay attention to speakers at meetings.
11. Keep your voice at an appropriate level.
12. Try to be very much understanding at hard times.
13. Practice chivalry.(Compliment people about their clothing and new haircut)

Holding the Tongue

The tongue is a little member and boasts of great things. How great a forest is set ablaze by a small fire? How easy it

is for our tongues to set blazes here and there. We criticize our friends, we gossip about our neighbor. We know that we should not use our tongues to lash out at others. It is right to speak your mind and even to express anger, but you must do so with awareness that harsh words can be very harmful.

Start with a prayer in the morning, oh God, please help me today to use my tongue in your service by uttering words of love, kindness, praise, and encouragement. Help me to take custody of my tongue so that I do not utter words of hate, disrespect, criticism, gossip, or slander.

We have to learn that it is not to say negative things about others. We must also take custody of our tongues. When we are alone or talking to close friends, we should not develop any tendency like backbiting or making fun of others. We imagine that when we speak an unkind word, a foul odour comes out of our mouth, whereas, when we praise someone, a sweet fragrance is dispensed. Gossip or hurtful words once spoken cannot be retrieved. It is better to take custody of your tongue.

Indeed we all make many mistakes. If we could control our tongues, we would be perfect and could also control ourselves in every other way. Blessing and cursing come pouring out of the same mouth. People can tame all kinds of animals, birds, reptiles, and fish, but no one can easily tame the tongue. A small rudder makes a huge ship turn wherever the sailor chooses to go, even though the winds are strong. In the same way, the tongue is a small thing that makes grand speeches.

Words are the most powerful things in the universe. The words you speak will either put you over in life or hold you in bondage. Many people have been held captive in their circumstances by their own words.

Holding the tongue means, to not say things that upset people. Words do hurt sometimes deeply and whether we have been hurt by other people's words or guilty of using our

words as weapons to wound someone else, learning to tame the tongue is an essential skill we should practice every now and then.

There are **five** tips for taming your tongue and to remain silent.

1. **Choose to be graceful.** We feel disappointed or let down in all those unwanted situations, but we have the choice to choose grace.
2. **Listen more than you speak.** Spending more time listening also helps us avoid misunderstandings. It is easy to jump to the wrong conclusions especially when we did not have a chance to listen to all the facts.
3. **Examine your motives.** One of the best ways to keep your tongue in check is to examine your motives behind the words that you feel like saying before you say them.
4. **Say nothing.** If you can't say something nice, don't say it at all. Silence truly is golden. After all, no one can find fault with you for the words you have not said.
5. **Watch your words.** Let the words you do speak be sweet like honey. Ask yourself before you begin talking. Are my words worthy to be remembered? Are my words encouraging and constructive? Are they truthful? Are they kind? Are these words building someone up or rather than tearing them down? Are they factual? Are they wise? If the answer to any of these questions is no, consider rephrasing them, or not speaking at all.

Key points for taming the tongue

1. Rely on God's strength to aid you.
2. Dedicate your heart and tongue to the God each day.
3. Put your heart in tune with God's spirit by daily reading His words.

4. Meditate on scriptures that address the power of words.
5. Assume responsibility for every word you speak.
6. Ask to those around you, if you use words that are offensive.
7. Commit yourself to giving a good report and when it is necessary, by following scripture's principles of correction.
8. Fulfill past promises and think carefully before making any new promises.
9. Ask for forgiveness for any unloving words or attitudes.
10. Learn to speak words that will encourage, comfort, inspire, and edify.

Keep in your mind that your words indicate what is in your heart. When the thoughts of your heart are focused on what is good and true, your words will reflect it, bringing honour to God and to other human beings.

The Evils of Slander or Backbiting

Slander means 'the utterance of defamatory statements injurious to the reputation or well-being of a person. It is also a malicious statement or report.' Slander involves saying unfavorable things about a person. Backbite also means 'to speak spitefully or slanderously about a person. Slander alienates friends and promotes strife and contention. Slander is like fuel to fire. In such times, people may say harsh things about one another. They may drag out all the dirt they can to discredit one another. They may bring up old wrongs that were corrected long ago, or old matters that had been overlooked till a blow-up occurs.

Slander can destroy a man. The hypocrite with his mouth destroys his neighbor. Men have lost jobs, wealth, and families because of character assassination. People have

been killed because of slanderous lies told against them. Any fool can make an accusation. What we must consider is the 'proof'. If it is lacking, then we must not treat the accused person as guilty until the facts are known. If people continue to accuse someone when they lack proof, then the accusers are the ones who are wrong.

Slander demonstrates that we have the character of Satan. When we are guilty of slander, we are acting like devils. We demonstrate that our character is like that of Satan. Slander causes the person who is guilty to lose his eternal reward.

Backbiting and slandering are abhorring and hateful activities. Backbiting is to speak ill of a person behind his back including matters concerning his character, worldly affairs, physical appearance, and personality. Backbiting is to mention something about a person in his absence that he hates to have mentioned.

Backbiting and slandering is among the meanest manners and serious social crimes which cause dishonor and ignominy to other fellow men. It leads to hostilities between people of the same household and between neighbors and relatives. We have been emphatically asked to maintain good ties with relatives and neighbors and not to hurt them by our hand and tongue. It is recommended by our religious leaders that we have to refrain from such utterances and statements that may sow enmity and discord among the family or society members.

Backbiting is one of the grave social evils today. It is a destructive element that devastates the social construction and spoils the tied up relations. When the ill speech reaches the one about whom it is said, it hurts him and arises feelings of hatred, distrust, and enmity in him. The sin of backbiting is not purged away until it is forgiven by the person who was backbitten.

By committing backbite, a person intends to ridicule and degrade his fellow man and shows that he is superior to him. This character is again very disgusting and highly offensive. Backbiting is the weapon of the weak and the low.

Backbiting is a shameful weapon and most commonly used by people of enmity, envy, and obstinacy; no self-respecting, honorable man will ever demean himself by resorting to such a vile weapon. Those who indulge in backbiting hide their own imperfections by speaking ill of others and flinging mud upon them.

As a student, you should be aware of slipping of your tongue and do not give it free hand to wreak havoc on you. For a too free tongue destroys its owner and causes him calamities and evils. Backbiting is an idle talk and misspending of your time.

Backbiting causes grudge, jealousy, and corruption when it becomes common in society. It, also, breeds faction and hypocrisy, and destroys unity and solidarity in society and shakes pillars of the culture and tradition. For this reason, corruption and evil increases at all times. So everyone should know how to avoid backbiting.

Don't get involved when others spread slander. Not only are there people who just enjoy spreading dirt about others, there are also people who enjoy listening to the dirt. Don't encourage or cooperate with slanderers. Being friendly with them is also guilty of sin. By giving them a listening ear, we encourage their evil. Limit your association with people known to be persistent slanderers. Some talebearers are also flatterers. They say sweet things to people's face, but slander them behind the back. So don't associate with them.

Sometimes backbiting is committed in order to make people laugh, one must realize, how wrong it is to receive Divine wrath as an exchange for the pleasure of people. If anyone is backbiting, we have to stop the back biters. If they still carry on, we must just leave that place. You can

retort to the backbiter by back firing his slander. Even it is a meritorious act to praise the backbitten person in front of the backbiter to correct himself or to feel guilty of slandering. Else God will humiliate him on the Day of Judgment. One must reflect upon the harms of backbiting. He should know that he will lose his good deeds and gets the sins of the one he backbites.

To correct our speech we must first correct our hearts. We have learned that slander is often caused by sinful motives. So before we speak we must carefully examine our hearts to be sure if we speak from proper motives. Sinners must be rebuked and other people who may be involved must be warned to avoid being harmfully influenced by sin. We must have desire that sinners have to correct their sins and be forgiven. So he can be saved. Therefore we have to pray for people who have problems and we should pray for their welfare.

Lesson - II

CHARITY

Introduction

The word ‘charity’ means generosity in giving something to the needy out of loving kindness towards them; and a charitable organization is an institution with funds to help the needy. ‘Charity begins at home.’ is an old saying with a deep hidden meaning inside. This means that it is not enough to contribute good and money to the charitable organizations alone. If your own grandmother is lying on the bed and you do not serve her and instead are interested in helping a charitable organization, you surely do not understand the true meaning of charity.

A person, who is kind at heart and possesses compassion from his early days towards the weak and the needy in the society, is generally found to help and make gifts to the poor. He finds joy and satisfaction in giving alms to a beggar, or renders some financial relief to the needy persons who are near at hand.

Thus charity begins at home. In other words, it begins in the near neighbourhoods of a person. One first comes forward to help his neighbours, relatives and friends in the very beginning. Afterwards, he extends his, same helping hand to the distant places, where thousands of the needy and the weak people await his help and sympathy.

Charity in ancient days

The practice of charity was adored in ancient days. The saints and the sages lived on alms offered by the affluent people. It was then an accepted practice to give whatever was possible in charity for the welfare of the people and the

society. In a family, the parents should teach their children to be compassionate towards the poor and the distressed. They themselves should practice the noble act, citing bright examples before their off springs, because charity makes one glorious and pure at heart. Selfishness and narrow-mindedness disappear from his character. And that can make him one day really great in his life.

Charity nowadays

Today, the world is in greater need of charity than ever before. The gap between the rich and the poor is widening. While on one hand, we have the billionaire businessmen, sport stars and movie stars. While on the other hand we have millions of diseased and starving men, women and children dying for that one morsel of grain that would keep them alive. If all the rich people and even people who are reasonably well-off contribute something in terms of money, food, clothes or even empathy, then the world would definitely be better. Even simple actions like feeding a poor man for a day or teaching a poor kid are acts of charity.

Every person can do his own bit, and it would make some difference to another person's life. Also, acts of charity should not be trumpeted. It should be done from the heart and not for publicity or other commercial purposes. The best form of charity is the one in which the identity of the donor remains hidden.

Charity is not showing off. It means that you should help the people in need from the bottom of your heart. If your servant is in serious need of money or any other material goods, help him first; because there are many people who will come forward and help a charitable organization but the only source of income for your servant is you. Your servant cannot think of any source of income other than you because that individual works for you day and night.

Offering your seat to an elder person or a kid in a metro or bus is charity, carrying the shopping bag all by yourself instead of bothering your mother is charity, giving a good pay to your servants and people working under you, just a little more than they are capable of is charity.

Charity as a matter of fact is a very wide phenomenon that cannot be described in words. It is said that if you give someone something, you get ten times in return. But this saying is incomplete; the truth is that if you give someone something with a pure heart, expecting nothing in return, you will surely get more than ten times in return.

Good intention

Intention is an alchemic prescription that can turn base dirt into noble gold. All actions depend upon intentions. It is sometimes interpreted to mean that good intentions justify bad deeds too and turn sins meritorious. This is entirely wrong. Sin is always a sin no matter how noble the intention may be. For instance if someone breaks into a house to steal with the intention of giving away as alms whatever he would steal, he would be a thief deserving the prescribed punishment. His good intentions would not earn him any merit nor would his sin be pardoned.

1. A good deed earns merit only if done with right intention. For instance, prayer would earn merit only when one prays for Divine pleasure: if one prays to impress others, then there is no value.
2. The second interpretation is that all lawful deeds actually earn neither merit nor punishment, but if these are done with good intent, they become acts of worship and earn merit. For instance eating is lawful: but if one eats with the intention that food shall give him energy and that energy gained shall be spent in the service of God, the act of eating would earn merit. Similarly if one eats with the intent that his physical

body too has its rights and prayers which include nourishment through eating or if one eats with the intent of getting pleasure and taste and of thanking God for these, the eating becomes an act of merit.

A few instances shall elucidate the point further:

- (a) Honest earning, whether by trade or service or industry or agriculture, if done with the intent of rightly fulfilling the duties enjoined by God toward oneself and one's family, would become an act of merit. Then if one further intends to spend whatever he may save after fulfilling the needs of himself and his family in helping the poor and in other similar good deeds, he would earn further merit.
- (b) When a person engaged in learning intends to serve the humanity through his knowledge he would go on earning merit as long as he remains engaged in acquisition of knowledge. For instance a student of religion may decide to propagate the faith, a medical student to alleviate human suffering due to disease, an engineering student to serve his people through his specialized knowledge etc. all these acts would become acts of merit because of the intention which motivates the doer.
- (c) A man, knowing that sustenance and subsistence is the responsibility of God which He shall fulfill without fail, engages in a particular profession or vocation with a view to serve humanity, his profession would earn him merit.

For instance if someone enters the medical profession consciously choosing it from among other professions in order to cure the sick he would earn merit even if he charges for his services. Such a man would not hesitate to provide free treatment for the poor and the destitute. A cloth merchant,

who enters this profession to provide clothes to people because clothing oneself is a religious duty, would also earn merit. Similarly a government servant, motivated by a desire to serve the common man and fulfill his needs, would earn merit. Thus, every profession becomes meritorious, provided the intention is right.

- (a) If one dresses in finery not to show off his status or wealth, but to afford pleasure to others, it is an act of merit.
- (b) If one treats his children with love because it is a *good deed* and it earns him merit.
- (c) If one does the household chores because this too is a *good deed* and its merit rewards in the Afterlife.
- (d) Loving conversation with wife and children is a *good deed*. Hence such an act is also meritorious.
- (e) Hospitality to guests, if shown in pure sense of *good deed* is an act of merit.
- (f) Planting a sapling or plant in the house so that it may one day be of use of some man or animal and please the onlooker would be a good deed.
- (g) Writing a beautiful and legible hand to make it easy for the reader to read is an act of merit.
- (h) If a woman dresses herself in beautiful raiment and wears ornaments and adorns herself to please her husband and if a man remains clean and neat to please his wife, both are good deeds.
- (i) If permissible recreation is indulged in to the extent needed to prepare oneself for duties it is a meritorious act.
- (j) If a watch is kept to know prayer timings and to realize the value of time which is intended to be spent

in good deeds, it is an act that earns merit. There are a few common examples from everyday life which can earn much merit for the doer

Helping tendency

Not every human being is same in the way he thinks and goes forward about his life. There are a number of people with distinct habits and features. Some of them are just consumed in themselves. They do not care for others. They are busy in their own thoughts. They are only concerned about their life. It does not matter to them what all is going on in the world around them. A single term that can describe well such people would be self-centered. Therefore, we need to stop this habit of ours in the present moment itself. It won't lead us in good stead for long. We must all develop the habit of helping others. It would promote the feeling of love, brotherhood and oneness among the people. It would also help to develop a healthy social relationship with the people around us.

As the adage that a person is known not by his name but by his actions, it is the actions that show the real characteristics of a person. So if we want to be good and remembered by the people, then we must improve upon our actions. We must look to give help and support to the people who are in some problem or either. We must care for the needy people and give them whatever support we can. Helping others may also make us luckier in getting connected to people.

It's the same reason why do-gooders are desirable friends. People choose them as pals because they are more likely cooperative. Altruism gives people a sense of self-worth. The habit of doing good deeds generates powerful emotions in a person. Good deeds connect us to others in our communities. If you've ever picked a glove or scarf someone dropped in the street and received a bright smile or thank you in return, you may have felt that link, a tiny high and a sense

that the world is a little less hostile. Here are tips on how you can make helping others a bigger part of your everyday life.

Start Small:

Start with small things first. Involve yourself in doing modest acts. Even the modest of acts can make a difference, and they don't require much time or effort. Every day you must do certain acts that bring real happiness to you. When you do a good deed for someone you don't know, you've potentially set in motion a long chain of kindness. Therefore, start with small modest acts and then take the next step ahead. By doing so, you will observe a feel good factor in yourself. It will make you happier and confident.

Think in common:

Don't just think about yourself all the time. You must widen up your thoughts. Think about the people around you, their lives, emotions and other things. Make helping others a regular part of your schedule. Be a social geek and look to spread happiness on the faces of the people around you. Develop healthy and strong connections especially with the people around you. Don't assume that the favour's for your family, friends or co-workers are less worthy because you are not helping strangers. Strengthening connections benefits everyone.

Use Common Courtesy:

Acknowledge the driver who lets you cross the road or the waiter who hands you your coffee. Just by saying a thank you and acknowledging a person, you are giving back. It's a good way to thank people for their work and support. This way you would develop a strong bonding with your family members and relatives.

Think from the heart:

The most important thing that you must always remember is to think from the heart. If you think from the heart, then

you would be better at working for the welfare of the people and work with a lot more passion. But if you will think from the mind, then the help won't come out straight from you. It will seem to be as a burden on you. You won't love helping out people. It would develop a careless approach and the actions will not be so much effective. So, remember that help comes out best when you think from the heart and not from the brain.

Helping others is the greatest quality of a human being. It is the feeling of caring for others. The main motive of helping others is to bring the happiness on the face of the other people irrespective of whether you know the person or not. It is this habit that distinguishes among different kind of people. There are people who care for the society and work for their welfare. These people are usually involved in the charities and other social campaigns. This is because they want the people around them to live a good life. They want that all the people around them move forward in their respective lives and become successful.

There are several ways and numerous styles to aid people who are in need of help. It costs nothing but the person who receives it, gets everything. Help can include several factors such as financial help, mental help, physical help etc. No matter what kind of help we offer, no matter whom we help, it is more important to notice that another person is gaining something just because of us and our help.

We can help people in thousands of ways. For instance, if a senior citizen is standing in a bus full of people and we are sitting, then we can offer that seat to the senior citizen.

Financial Help

Financial help is the one that involves money. There are many people in this world who need financial support. There are many students who cannot complete their education because of lack of funds. There are many handicapped people in this world who cannot earn enough money to survive.

These people actually need money to fight against destiny. We must help these people who are less fortunate in all possible ways. In this way, we can help someone in achieving success, we can help a student in completing his education, and we can help a handicapped person to live a peaceful life.

Mental Help

The world is full of troubles, tribulations, fear, and many other disastrous conditions. Many people cannot deal with the mental burdens and attempt suicide. In such cases, we must provide moral support to those people. We can motivate them to fight against the terrible situation. We can impress upon them that life is incredibly beautiful and good times are yet to come. This mental support is another form of help.

Physical help

This term can be explained on the basis of examples. Consider a situation where one old woman is trying to cross a road full of vehicles. We must help her cross the road by stopping the vehicles and making a way for her. Consider another situation where an old man is trying to lift heavy materials but cannot proceed. In this case, our responsibility is to set him free from this work.

We must take that heavy material and transfer to its desired location. Also, if a girl is surrounded by anti-socials then we must protect her. Blood donation can also be one kind of help. The blood donated by you will definitely save the life of someone who is in need of the blood. These are some forms of physical help.

In short, we must make it a regular habit to help people. It should come from within. The feeling of humanity will help to make this world a better place to live in. Such habits develop a feel good factor in our entire body. It helps to create this warm feeling when we do something for the people

around us. Performing an act of such kindness produces a positive attitude and enhances well-being and self-esteem. It will make you happier than before. Positivity will soon come out from your actions and thoughts. You would become more confident of your abilities and participate in those events that are aimed at the welfare of the poor and the needy people.

Conclusion:

Helping others gives pleasure. However, the world is working on a tight schedule and no one possesses time to help others. It is our responsibility to help people who are truly in need of assistance without considering the consequences. Any help always gets counted. Helping others is like helping ourselves, to spread kindness and to live a peaceful life. Service to people is service to God.

Lesson - III

JUSTICE

The definition of Justice is the use of power as appointed by law, honour or standards to support fair treatment and due reward. In another words justice is The quality or state of being just and unbiased. The state, action or principle of treating all persons equally in accordance with the law.

In religious worldview, Justice denotes placing things in their rightful place. It also means giving others equal treatment. Justice is also a moral virtue and an attribute of human personality, as it is in the Western tradition. Justice is close to equality in the sense that it creates a state of equilibrium in the distribution of rights and duties, but they are not identical. Sometimes, justice is achieved through inequality, like in unequal distribution of wealth. The Prophet of Islam declared: “There are seven categories of people whom God will shelter under His shade on the Day when there will be no shade except the just leader.”

Justice is most important because all other goods flow from it. In the Republic, Socrates explains that justice is enacted by people when the three parts of the human psyche (mind) – reason, appetite, and spirit/soul (emotion) – are in harmony. This harmony is a state in which reason controls appetite and spirit just like a charioteer controls the two horses that pull him.

With this conception of justice, it becomes clear how freedom, happiness, truth and even love depend on it. If I am unjust, I cannot be free because I will be a slave to appetite and emotion. If I am unjust, I cannot be truly happy, because long-term happiness does not arise simply from fulfilling all desires and emotions, but by implementing justice. Like health, happiness arises from a harmonious system in which

rational awareness tempers and guides both desire and emotion. If I am unjust, I am also far from truth because I see through the distorted lens of appetite and emotion. Finally, If I am unjust, other people are mere objects for or obstacles to my desires, and so I cannot love others for their own sakes. In short, Socrates believed that justice provides a good way to be, and all good things flow from this way of being.

Justice is the most important quality because it is only through the application of justice that freedom, happiness and truth can exist. The notion of justice incorporates the concepts of impartiality and equal treatment for all. Its existence ensures that institutional decision-making is based on moral as well as legal rules, thus militating against strict legalism, which allows oppression or unfairness. Justice ensures that liberty is not curtailed without due cause and process, and so promotes physical freedom. A just political system allows for counter argument, and so promotes freedom of thought and expression. Happiness (as subjective as it is) is sustained when people live in a just society. If a society is unjust, whether economically or politically, at least some sections of it will inevitably fail to achieve happiness. Truth is an even more elusive concept than happiness. This is evident from the struggles of philosophers over the centuries, from Socrates to Russell, Yet whatever truth may be, it certainly does not flourish where there is injustice. The coincidence of truth and justice is most obvious in a legal context, but a just society, allowing for freedom of expression, is also essential in the pursuit of truth.

Concepts of Justice

- Many philosophers, theologians, sociologists and others define justice as the proper ordering of people and things.
- All races and religions include a definition of justice in their codes of law and conduct. Justice is, in fact, the glue that holds societies together.

- Justice includes the notion of upholding the law, as in the work of police, judges and the court.
- Behind the concept of justice lies the notion of balance - that people get what is right, fair and appropriate.

Honesty

Honesty refers to a facet of moral character and connotes positive and virtuous attributes such as integrity, truthfulness, straightforwardness, including straightforwardness of conduct, along with the absence of lying, cheating, theft, etc. Honesty also involves being trustworthy, loyal, fair, and sincere.

Honesty is valued in many ethnic and religious cultures. “Honesty is the best policy” is a proverb of Benjamin Franklin, while the quote “Honesty is the first chapter in the book of wisdom” is attributed to Thomas Jefferson.

Many children think honesty means you “don’t tell a lie” and that is definitely part of being honest. But honesty means more than not lying. A more complete definition of honesty shows that an honest person doesn’t do things that are morally wrong. If something you do is breaking the law or if you have to hide what you are doing because you’ll get in trouble, you are probably not being honest. So honesty is about speaking and acting truthfully.

Being honest means choosing not to lie, steal, cheat, or deceive in any way. When we are honest, we build strength of character that will allow us to be of great service to God and to others. We are blessed with peace of mind and self-respect and will be trusted by the Lord and others.

You heard a rumour and you think it’s not true, so you don’t spread it. Spreading rumours isn’t a nice thing to do whether they are true or not. But if you spread rumours that you even just think might be false, then you are being dishonest because you aren’t speaking the truth.

Being Righteous

Be righteous is to do what is right and good for one's future. That is why being righteous can have an appearance of disadvantage in the moment, because it seems hard to make the right choice. But in the long run, it has the opposite effect.

You could take for example, a hockey player. He knows that he has to do certain exercises and refrain from certain foods in order to become a good hockey player. Even though it seems like it would be fantastic to indulge today, he thinks about his goal, his vision; then the choice to do what is right for his goal actually brings a joy and satisfaction that wouldn't have come with making the wrong choice.

It is the same in every area. Righteousness brings satisfaction that goes much deeper than the satisfaction of having gone along with temporary, fleeting gratification. It is a joy of anticipation, far more interesting than a life of bad choices and waiting for the harvest. Righteous deeds are investments for the future!

Integrity

Integrity is the qualification of being honest and having strong moral principles, or moral uprightness. It is generally a personal choice to hold oneself to consistent moral and ethical standards.

In ethics, Integrity is regarded as the honesty and truthfulness or accuracy of one's actions. Integrity can stand in opposition to hypocrisy, in that judging with the standards of integrity involves regarding internal consistency as a virtue, and suggests that parties holding within themselves apparently conflicting values should account for the discrepancy or alter their beliefs. The word integrity evolved from the Latin adjective *integer*, meaning whole or complete. In this context, integrity is the inner sense of wholeness deriving from qualities such as honesty and consistency of

character. As such, one may judge that others have integrity to the extent that they act according to the values, beliefs and principles they claim to hold.

Significant attention is given to the subject of integrity in law and the conception of law in 20th century philosophy of law and jurisprudence.

Integrity is important for politicians because they are chosen, appointed, or elected to serve society. To be able to serve, politicians are given power to make, execute, or control policy. They have the power to influence something or someone. There is, however, a risk that politicians will not use this power to serve society. Aristotle said that because rulers have power they will be tempted to use it for personal gain. It is important that politicians withstand this temptation, and that requires integrity.

Integrity also demands knowledge and compliance with both the letter and the spirit of the written and unwritten rules. Integrity is also acting consistently not only with what is generally accepted as moral, what others think, but primarily with what is ethical, what politicians should do based on reasonable arguments.

Furthermore, Integrity is not just about why a politician acts in a certain way, but also about who the politician is. Questions about a person's integrity cast doubt not only on their intentions but also on the source of those intentions, the person's character. So, Integrity is about having the right ethical virtues that become visible in a pattern of behavior. Important virtues of politicians are faithfulness, humility and accountability. Furthermore, they should be authentic and a role model. Aristotle identified pride as the crown of the virtues, distinguishing it from vanity, temperance, and humility.

Misuse of Power

If misuse becomes a habit, it becomes abuse. The abuse

of power, authority and resources by governments and public servants hinders the progress of countries. It alienates ordinary citizens and blocks them from investing in the development of their nations.

Let us imagine you mistook vicodin as a drug for insomnia whereas it is a pain killer. You misused it. You know it's a painkiller and you still want to use it to get high, you abused it. If you want to use your government vehicle for a personal trip to a mall, it is misuse-probably a onetime occurrence either due to ignorance or an emergency. You know that you are not supposed to use your vehicle for personal use and you still use it, over and over again till misuse becomes a habit. This is abuse.

Abuse of power, in the form of malfeasance in office or official misconduct, is the commission of an unlawful act, done in an official capacity, which affects the performance of official duties. Malfeasance in office is often grounds for a cause removal of an elected official by statute or recall election. Abuse of power can also mean a person using the power they have for their own personal gain.

Timely Justice

Justice delayed and justice denied means that if justice is not carried out right away timely, then even if it is carried out later it is not really justice because there was a period of time when there was lack of justice.

Justice delayed is justice denied is rightly the present scenario of India. Justice though is difficult to define, but can be said that it varies according to situations and persons. Since we live in a democratic country like India where people are governed by the laws of the country, it is very important to deliver justice on time to the victims to prevent the miscarriage of justice. It is rightly called the shield of innocence and the guardian of civil right. This is so because, like Martin Luther said, "Injustice anywhere is a threat to

justice everywhere” A very recent survey in India shows that there are approximately 3.2 crore cases pending in high and lower courts which means there is no meaning for justice and if it is there, it is in a very wrong timely fashion. But it doesn't mean that justice should be hurried and consequently buried but justice should be rendered on a proper time basis and justice must be manifestly done. But the present-day society is a victim of the dilatoriness of the process of justice. People, unfortunately, fall victim to injustice. Majority of the Indians are poor and illiterate but still they manage to go to courts to get justice by paying their hard-earned money to advocates, Law clerks and fail to get justice. This has been a curse and a major drawback to Indian judicial justice.

In a country like India where women are respected and treated like God, rape cases are on a very high zone and the ratio has been increasing day by day and eventually the justice delivered in such cases is also very time consuming where most of the rape victims would have already been on their death bed. There should be some standardization on such rape cases where justice should be delivered as quickly as possible keeping in factor how heinous, brutal and ghastly the crime is. Several steps should be taken to reframe the judicial system by increasing the number of fast track courts and computerization of the whole country's judicial system is the need of the hour. The judges must set examples to themselves as well as others by being more punctual and dutiful. Honorable Supreme Court has already taken some steps like introducing e-filing where an advocate or a petitioner can file his case online from anywhere in the world. There should be still more steps which has to be undertaken to prevent the entire scenario of justice getting delayed. By doing so India can stand as a more clean country.

Lesson IV

AGRICULTURE IN INDIA

Agriculture is the science and art of cultivating plants and livestock.

Agriculture in India

India ranks second worldwide in farm outputs. As per 2018, agriculture employed more than 50% of the Indian work force and contributed 17–18% to country's GDP. India's agriculture is composed of many crops, with the foremost food staples being rice and wheat.

Indian farmers also grow pulses, potatoes, sugarcane, oilseeds, and such non-food items as cotton, tea, coffee, rubber, and jute. India is a fisheries giant as well. A total catch of about 3 million metric tons annually ranks India among the world's top 10 fishing nations.

Despite the overwhelming size of the agricultural sector, however, yields per hectare of crops in India are generally low compared to international standards. Improper water management is another problem affecting India's agriculture.

Indian Agriculture problems

There are plenty of problems that a farmer faces in his field of work. Indian Agriculture problems are discussed below:

Unpredictable Climatic Conditions:

Even though we have sophisticated technologies to detect rainfalls and sunrises, it is not sufficient for in terms of agricultural scales. But just prediction is of no use. There are scanty rainfalls, a sudden increase in temperature and other factors that might harm the crops. This is usually referred to

as Force Majeure or an act of god. Man has been facing this problem ever since the beginning of time.

Lack of Support:

India has one of the highest farmer suicide rates in the world. There is an average of ten farmer suicides in the country every day. They commit suicide usually when they are not able to repay their loans back that they took to cultivate the land. Either because of the pressure from the landlord, moneylenders or from the banks, farmers take to this extreme step. Agriculture sector needs immediate government relief and interventions to prevent any more deaths.

- **Lack of Awareness:**

Countries like America and China make use of technology and data analytics tools to improve their agricultural sector. Unfortunately, India lags far behind them in this field.

SUGGESTIONS TO INCREASE AGRICULTURAL PRODUCTIVITY.

1. Transport Facilities:

Transport is considered as a vital factor to augment agricultural productivity. It enhances quality of life of the people, creates market for agricultural produce, facilitates interaction among geographical and economic regions and opened up new areas to economic focus. There are two aspects of transport facility. First is the road network provide link between farms and market and secondly, transport equipment carry agriculture produce.

2. Irrigation Facilities:

Crop productivity depends not only on the quality of input but also on the irrigation facilities. Therefore, canals, tube wells should be constructed to provide better irrigation facilities for the security of crops. Extensive flood control

measures should be adopted to prevent the devastation caused by floods.

3. Institutional Credit:

To save the farmers from the clutches of moneylenders, adequate credit facilities should be made available at reasonable cheap rates in rural areas. The land mortgage banks and co-operative credit societies should be strengthened to provide loans to the cultivators. Moreover, integrated scheme of rural credit must be implemented.

4. Proper Marketing Facilities:

Marketing infrastructure should be widened and strengthened to help the farmers to sell their products at better prices. There should be proper arrangements for unloading of the produce in the markets. Besides, price support policy must be adopted and minimum prices should be guaranteed to the peasants.

5. Supply of Quality Inputs:

The farmer in the country should be supplied with quality inputs at proper times and at controlled prices. To protect the farmers exploitation, effective steps are needed to be taken to check the sale of adulterated fertilizers.

6. Consolidation of Holdings:

In various states consolidation of holdings is not satisfactory. Therefore, efforts should be made towards completing the consolidation work in the specific period of time. Big areas of land which are lying waste, can be reclaimed and made fit for cultivation.

7. Agricultural Education:

In a bid to guide and advise the farmers regarding the adoption of new technology arrangements should be made for agricultural education and extension services. It would

assist the farmers to take proper crop-care leading to increase in crop productivity.

8. Reduction of Population on Land:

As we know, that in our country, majority of population depends on agriculture to earn their both ends meet. This increases the pressure of population on land which leads to subdivision and fragmentation of land holdings.

Therefore, proper climate should be generated to encourage the farm people to start employment in subsidiary occupations. It will help to reduce the population pressure on land. Surplus labour should be withdrawn from agriculture sector and be absorbed in non-agricultural sector.

9. Provision of Better Manure Seeds:

The farmers should be made familiar with the advantage of chemical fertilizer through exhibitions and these inputs should be made easily available through co-operative societies and panchayats. Liberal supplies of insecticides and pesticides should be distributed at the cheap rates all over the country side.

10. Land Reforms:

It is also suggested that efforts should be made to plug the loopholes in the existing land legislations so that the surplus land may be distributed among the small and marginal farmers. The administrative set-up should be streamlined and corrupt elements should also be punished. It will help to implement the law properly.

11. Co-operative Farming:

The movement of co-operative farming should be launched. Co-operative farming would result in the adoption of modern technology on so-called big farms. In this way, agriculture will become profitable occupation through economies of large-scale farming.

12. Development of Cottage and Small Scale Industries:

In rural areas, more emphasis should be made to set up cottage and small scale industries. This will raise the income of the peasants and keep them busy during the off season.

YOUTH IN AGRICULTURE

India is an agriculturally dominated country and India lives in villages. India is a young country and rural youth constitutes about 41% of total population of India. In the present scenario the interest of rural people especially rural youth is declining towards agriculture. This noble profession of agriculture is taking the back seat among different sources of farmers' income due to decreasing profit when compared with total cost of production.

Keen interest and contribution of rural youths towards agriculture is must for the prosperity of agriculture sector in the country because youths have the energy to work, they want to excel in life.

Moreover they can evolve innovative way of farming keeping in view climate change and other seasonal abnormalities.

Ways of motivating youth interest in agriculture

- 1) Link social media to agriculture. ...
- 2) Improve agriculture's image. ...
- 3) Strengthen higher education in agriculture. ...
- 4) Greater use of Information and Communication Technologies (ICT) ...
- 5) Empower young people to speak up. ...
- 6) Facilitate access to land and credit. ...
- 7) Put agriculture on the school curricula.

Lesson - V

PERSONALITY DEVELOPMENT

Personality development is an organized pattern of behaviors and attitudes that makes a person distinctive. Personality development is attained by the ongoing interaction of temperament, character and environment.

Integrated personality refers to a personality which integrates the various dimensions of the personality into a balanced and integrated whole.

Personality makes a person unique, and it is recognizable soon after birth. A child's personality has several components: temperament, environment, and character. Temperament is a set of genetically determined traits that determine the child's approach to the world and how the child learns about its world. There are no genes which specify the personality traits, but some genes do control the development of the nervous system, in turn that controls behavior.

A second component of personality comes from adaptive patterns related to a child's specific environment. Most psychologists agree that these two factors-temperament and environment-influence the development of a person's personality the most. Temperament, with its dependence on genetic factors, is sometimes referred to as "nature," while the environmental factors are called "nurture."

Finally, the third component of personality is the character set of emotional, cognitive, and behavioral patterns learned from experience that determines how a person thinks, feels, and behaves. A person's character continues to evolve throughout life, although much depends on inborn traits and early experiences. Character also depends on a person's moral development.

The goals of educational philosophy for the future should be:

- To educate students so that they are able to develop a holistic personality;
- To inculcate love for nature and to give respect for all the creations.
- To equip students to go beyond all the limitations and be bold to ask the fundamental questions, enquire and learn.

Self-dimensions of human development

Moral development focuses on the emergence, change, and understanding of morality from infancy to adulthood. In the field of moral development, morality is defined as principles for how individual ought to treat one another, with respect to justice, others' welfare and rights. In order to investigate how individual understands morality, it is essential to measure their beliefs, emotions, attitudes, and behaviors that contribute to moral understanding. The field of moral development studies, the role of peers and parents in facilitating the moral development, the role of conscience and values, socialization and cultural influences, empathy and altruism, and positive development.

The social dimension of culture is defined as the cultural skills and values, inherited from the community's previous generation and undergoing adaptation and extension by present member of the community that influence how people express themselves in relation to others and how they engage in their social interaction. This definition focuses on the social outcomes of culture that are shared with other people and reflect the relationship between them (e.g. the extent and quality of relationships with others), or how a community is respectful, cohesive and capable of empowering its citizens.

Significance of Youth

Youth is the time of life when one is young, and

often means the time between childhood and adulthood (maturity). It is also defined as “the appearance, freshness, vigor, spirit, etc.,. Its definitions of a specific age range varies, as youth is not defined chronologically as a stage that can be tied to specific age ranges; nor can its end point be linked to specific activities, such as taking unpaid work or having sexual relations without consent.

Key role of youth in society is to renew, refresh & maintain a civilization.

1. Young people are helping them to grow and develop and make their unique identity in the world.
2. There are three levels of living our lives, “survival, success and significance”

Human rights

Human rights are moral principles or norms that describe certain standards of human behaviour, and are regularly protected as legal rights in the municipal and international law. They are commonly understood as inalienable fundamental rights to which a person is inherently entitled simply because she or he is a human being and which are inherent in all the human beings regardless of their nation, location, language, religion, ethnic, origin or any other status. They are applicable everywhere and at every time in the sense of being universal. For example, human rights may include freedom from unlawful imprisonment, torture and execution.

What are the basic characteristics of human rights?

The following are the basic characteristics of human rights:

1. **Inherent** - Human Rights are inherent because they are not granted by any person or authority. Human rights do not have to be bought, earned or inherited;

as per nature. Human rights are inherent to each individual.

2. **Fundamental** - Human Rights are fundamental rights because without them, the life and dignity of man will be meaningless.
3. **Inalienable** - Human rights cannot be taken away; no one has the right to deprive another person for any reason. People still have human rights even when the laws of their countries do not recognize them, or when they violate them - for example, when slavery is practiced, slaves still have rights even though these rights are being violated. Human rights are inalienable, as follows
 - a. They cannot be rightfully taken away from any individual.
 - b. They cannot be given away or be forfeited.
4. **Imprescriptibly** - Human Rights do not prescribe and cannot be lost even if man fails to use or assert them, even by a long passage of time.
5. **Indivisible** - To live in dignity, all human beings are entitled to freedom, security and decent standards of living concurrently. Human rights are indivisible. Human Rights are not capable of being divided. They cannot be denied even when other rights have already been enjoyed.
6. **Universal** - Human Rights are universal in application and they apply irrespective of one's origin, status, or condition or place where one lives. Human rights are enforceable without national border. Human rights are the same for all human beings regardless of race, sex, religion, political or other opinion, national or social origin. We are all born free and equal in dignity

and rights-human rights are universal.

7. **Interdependent** - Human Rights are interdependent because the fulfillment or exercise of one cannot be had without the realization of the other.

Challenges of human rights

The challenges of upholding human rights in the contemporary world are numerous. As the organ of the human rights programme called upon to research, reflect, and recommend, it falls within your competence to help us think through the paths to universal human rights protection in the future.

1. Relief for the Victims of Gross Violations of Human Rights: The Challenge of Protection

The person faced with torture, arbitrary or summary execution, being made to disappear involuntarily, or the women who are subject to violence, need protection today. The challenge of human rights protection is immediate and pressing.

2. The Challenge of Prevention

The best form of protection is prevention of gross violations of human rights.

3. The Challenge of Poverty

Today, millions of people suffer from deprivation, indignity and wastage because of endemic poverty. The causes of this are manifold, domestic and international. Differences in ethnicity, beliefs and values system might be a contributory factors in some situations. The human rights approach to poverty reduction is based on a simple belief that if a society pursues democratic governance under the rule of law, and if the society strives to live by the precepts of the Universal Declaration, people will have better life-chances and would be able to come out of the spiral of poverty.

4. Education as a route from poverty: The challenges of Promoting and Protecting the Rights of Children

One of the main routes out of poverty is education. If we are born poor in a developing country, whether we are from the urban areas or the rural areas, education is often your only chance out of the lot that fate has assigned you at birth.

5. The Challenges of Justice and Empowerment for Women

The injustices perpetrated against women in many parts of the world are shocking to the human conscience. Strategic analysts of the way forward for the world tell us that unless we empower and render justice to women we stand little chance of making a dent on the problems of conflicts, underdevelopment and injustice.

6. The Challenges of Democracy and the Rule of Law

The Universal Declaration of Human Rights proudly proclaims that the will of the people shall be the basis of the authority of governments. Without getting involved in questions as to the meaning of democracy, it would be fair to say that societies in which people are able to participate meaningfully and equitably in processes of governance are societies that have better chance at development, non-discrimination, and justice. A society in which the rule of law prevails is one in which citizens can have recourse to the courts to arbitrate their rights, economic, social and cultural as well as civil and political rights.

7. The Challenge of the National Protection System in Each Country

A national protection system is one in which international human rights norms are reflected in the national constitution; are incorporated in national legislation; where the local courts can resort to international human rights norms; where there are specialised human rights institutions to promote

and protect human rights; and where human rights are taught in schools and other institutions of learning.

8. The Challenges of New Threats: Terrorism and Biotechnology

Terrorists commit grievous assaults on human rights and the struggle against terrorism is being exploited in some parts of the world to abuse human rights.

9. The Challenges of People on the Move, Globally

In today's world, people are on the move globally - whether as refugees, displaced persons, or economic migrants. There is a global regime for the protection of refugees have been advancing innovative ideas to strengthen protection.

10. The Challenges of Inequality

Inequalities, ethnic, racial, gender, social, and other are widespread in the world. This Sub-Commission was originally named the Sub-Commission on the Prevention of Discrimination and the Protection of Minorities.

11. The Challenges of Groups at Risk, in Distress

This leads directly to the challenges of protecting groups at risk, groups that are in distress. Historically, you have played an important role in studying the human right problems of minorities and indigenous persons and continue to make important contributions on these issues.

12. The Challenges of upholding human rights norms in a world in convulsion:

The minimum guarantees we must insist upon leads directly to the challenges of protecting groups at risk, groups that are in distress. It is a matter of utmost, fundamental, importance.

Fundamental rights and duties of human

The Constitution guarantees six fundamental rights to Indian citizens as follows:

(i) right to equality,

This includes the equal subjection of all persons to the authority of law, as well as equal treatment of persons in similar circumstances.

(ii) right to freedom,

These include the freedom of speech and expression, freedom of assembly without arms, freedom of association, freedom of movement throughout the territory of our country, freedom to reside and settle in any part of the country of India and the freedom to practice any profession.

(iii) right against exploitation,

The Right against Exploitation lays down certain provisions to prevent exploitation of the weaker sections of the society by individuals or the State. It prohibits human trafficking, making it an offence punishable by law, and also prohibits forced labour or any act of compelling a person to work without wages where he was legally entitled not to work or to receive remuneration for it.

(iv) right to freedom of religion,

According to the Constitution, there is no official State religion, and the State is required to treat all religions impartially and neutrally. It guarantees all persons the freedom of conscience and the right to preach practice and propagate any religion of their choice.

(v) Cultural and educational rights, and

The Cultural and Educational rights measures to protect the rights of cultural, linguistic and religious minorities,

by enabling them to conserve their heritage and protecting them against discrimination. It also prohibits discrimination against any citizen for admission into any educational institutions maintained or aided by the State, on the grounds only of religion, race, caste, language or any of them.

(vi) right to constitutional remedies.

The Right to Constitutional Remedies empowers citizens to approach the Supreme Court of India to seek enforcement, or protection against infringement, of their Fundamental Rights.

Rights of women

These **rights** include

- **right** to live free from violence, slavery, and discrimination;
- to be educated;
- to own property;
- to vote; and
- to earn a fair and equal wage.

As the now-famous saying goes, “**women’s** rights are human rights.” That is to say, women are entitled to all of these **rights**.

Economic rights, including:

- right to own and dispose of property
- right to inherit property in her own name and control it; right to designate who will inherit her property
- right to her own wages and income
- equality of survivor’s rights upon death of a spouse (e.g. how much property one inherits, whether one has a right to continuation of a spouse’s pension benefits)
- access to jobs, trades, professions

- equality of treatment within jobs, trades and professions, including promotions
- equal pay for equal work, equal pay for work of equal value
- access to credit in her own name
- equal participation in labor unions
- right to job protection when taking maternity leave

Civil rights, including:

- legal and contract rights
- equality of citizenship (treated as a full adult, equal to males, rather than as a minor, a slave, or a legal non-entity)
- general equality of rights under the law
- ability to sue in court, to represent one's self
- be a witness in court
- serve on juries
- serve as an attorney

Rights of children

General rights applicable to children include:

- the right to life
- the right to security of person
- the right to freedom from torture
- the right to freedom from cruel, inhuman or degrading treatment or punishment
- the right to be separated from adults when charged with a crime, the right to speedy adjudication, and the right to be accorded treatment appropriate to their age

Rights of children

- Provision: Children have the right to an adequate standard of living, health care, education and services,

and to play and recreation. These include a balanced diet, a warm bed to sleep in, and access to schooling.

- **Protection:** Children have the right to protection from abuse, neglect, exploitation and discrimination. This includes the right to safe places for children to play; constructive child rearing behavior, and acknowledgment of the evolving capacities of children.
- **Participation:** Children have the right to participate in communities and have programs and services for themselves. This includes children's involvement in libraries and community programs, youth voice activities, and involving children as decision-makers.

Human dignity

Human dignity means that an individual or group feels self-respect and self-worth. It is concerned with physical and psychological integrity and empowerment.

“Human dignity is harmed by unfair treatment premised upon personal traits or circumstances which do not relate to individual needs, capacities, or merits. It is enhanced by laws which are sensitive to the needs, capacities, and merits of different individuals, taking into account the context underlying their differences.

“Human dignity is harmed when individuals and groups are marginalized, ignored, or devalued, and is enhanced when laws recognize the full place of all individuals and groups within society.

“Human dignity within the meaning of the equality guarantee does not relate to the status or position of an individual in society, but rather concerns the manner in which a person legitimately feels when confronted with a particular law.

STUDENTS RESPONSIBILITIES

At School

- to treat everyone with respect.
- not to laugh at, tease unkindly, abuse or hurt the feelings of others.
- to abide by the School rules and to play safely in supervised areas.
- not to hurt anyone else by dangerous or careless behaviour.
- to do everything I can to make sure the School will be a pleasant place.
- not to touch or damage the property of others or School property.
- to keep my School neat, clean, tidy and safe and to report any possible dangers.
- to be honest and truthful.
- to listen courteously while others are talking.
- to ensure that my actions do not disturb others at work or play.
- to respect the right of others to be different.
- to care for my own health.
- to behave sensibly while at the School and on my way to and from the School.
- to try to achieve my best in all School activities.
- **At Work Place**
- Reporting to work on time and completing your scheduled shift.
- Working your schedule as agreed upon when hired, which may include working the days.
- surrounding or during study and exam weeks, fall and spring breaks, and university holidays/vacations.
- Asking permission (in a timely manner) from your supervisor for planned or unexpected

- absences. Tardiness and unexcused or excessive absences are grounds for disciplinary
- action or dismissal from the job.
- Following department rules concerning appropriate dress, use of office equipment and
- supplies, use of phones and computers, etc.
- Completing job duties as assigned and requested, and not conducting personal business
- (homework, email, texting, phone calls, web use, etc.) unless first approved by your
- supervisor.
- Enter your hours worked on a daily basis, using Workday Time Tracking.
- Submitting your time, and confirming your supervisor's approval, prior to the bi-weekly
- payroll deadline.
- Treating your co-workers and supervisors with respect and consideration.

At Home

- Earn money through jobs such as helping neighbors and babysitting.
- Create and follow own budget, including giving.
- Participate in family budgeting.
- Help with home repair and maintenance.
- Yard work and mowing the lawn.
- Maintain respectful family relationships.
- Take on greater responsibility for his or her own life and choices, gaining independence while maintaining safety and communication with parents.

Lesson – VI BRAVERY

We need bravery in order to make our life a successful one. Brave persons have achieved success on many innovative fields to everyone's surprise. A brave person is the one who has willingness to do anything without any sort of fear. Courageous people alone can taste success in this entirely competitive era. As Nehru says 'success often comes to those who dare and act and it seldom goes to the timid who are ever afraid of the consequences'. We have to fear less and hope more, hate less and love more, talk less and say more. Being brave is an essential component of any achievement process. When we are right to our conscience, we no need to fear anyone in the world. In this world of busy schedule, a brave nature matters more. Our brave conduct paves way for many leading positions. Enduring pain is a part and parcel of every goal. To encounter everything bravery is an act of improvement. The present generations of youngsters are expected to possess courage to become wholesome personalities. As Churchill put it 'let us therefore brave ourselves to duty'.

Rewards of Being Bold

Being bold is the right reason for our success and development of many endeavors. When we look into our history, it gives only one message to all of us that being bold has helped many leaders to achieve wonders in their life. It is because of our boldness, we learnt many things over the years from ancient to modern trend and we achieved more, bringing laurels and honours. To become very brave, it requires to an individual must be ready to face the challenges and the barriers around his surrounding in his every walks of life. Besides, such a mindset insists one's internal perspectives to be more successful even though the hurdles

of his path; by overcoming the hurdles and challenges, he adapts himself to his desired goal as he prepared himself for the successful life. Courageous comes from being prepared. Boldness is a leadership trait to be mastered. There are some characteristics that make bold people admirable.

What Do Bold People Do?

There is a difference between boldness and carelessness. Bold people have self awareness. They know the risk and adapt themselves to face their challenges to become a successful personalities.

1. They Know What to give Priorities

We cannot call someone who constantly changes his action of course without a plan as bold people. Courageous people know their objectives and how to prioritize them clearly.

2. They are not Lose Droppers

Bold people are not necessarily loud or boisterous. They understand when and how to use their words. Bold people understand that silence is often the greatest tool and they use it judiciously.

3. They Receive Value of Failure

Bold people totally have been comfortable with failure, at the same time they understand the greater risk in it. They opportunities in every challenges and learn lessons even from their failure.

4. They Know, Victory is Endless

Courageous people recognize that a single victory is not enough to sustain their leadership. They efficiently carry their energy to drive their unconquerable soul towards many successes.

Whom to Fear?

When we are brave enough in every situation, we have to fear certain factors which enforces towards leadership quality ultimately who are all taking decisions, and they have to fear on some principles. On the other side, when we allow fear, it steals our joy, sleep and precious dreams. We can face our problems bravely when we are bold in our stands. It will comfort us as time passes. If is seems to be afraid of something to proceed or to act in any point, it would be better to control ourselves by having a high relief of stain or pain. Therefore we may come to know the real notions of our fear. If you do this our world expands as our courage expands. In some situations fearful thoughts leads us to reconciliation. Fearful attracts, as money attracts money, so fearfulness doubles your fear. Do not give time, attention or energy to fear. If you do not take action against the fear, your opportunity will pass you. The only solution for getting out of fear is to strengthen your belief in yourself by reflecting on the basis of your capacity to withhold it.

1. Fear to Your Conscience

Bold people should follow their conscience or soul which every time nudges everyone to be aware of their good deeds and bad deeds.

2. Stands up for the Righteousness

Sometimes standing against evil is more important than defeating it. The only remedy for defeating evil is to stick towards the righteousness.

3. Bold People Fear Unknown Force

Most of the bold people fear of unknown drive force, they do not call it as God rather they follow if something happens wrong in their action, and they feel that it will disgrace them in certain elements.

Fighting Injustice?

Samuel Johnson is one of the tremendous critics that England has ever seen. He has given an exact definition about injustice; as follows....

*“Justice is my being allowed to do whatever I like.
Injustice is whatever prevents my doing so.”*

As a human being it is our bound duty to fight against injustice in every walk of our life. Fighting against injustice shows that who is the inner man are you? It remains an individual exercise. It shows our responses to it as per what we perceive. If we get affected by what we perceive that is injustice. If there is no emotion that arises within one self to fight against injustice, we cannot expect compassion in that soul. It is like searching a key in a dark room.

Why We Need to Fight Against Injustice

Injustice causes damages to every individual’s survival.

It increases biased favours.

Injustice does not make our relationships sustainable.

It does not promote peace among the fellow human beings.

It creates fear, hate, and tension within the communities.

It never allows us to look up for empathy and sympathy.

It imbalances our excellence.

It ultimately decays the potentiality of a society.

Boldness to Uphold-Values

Our core values are the guiding principles of our life that help us to determine our behaviours, words, and actions. Being bold assures us some life values which are an essential part in our personal and social life. They are ability, abundance, acknowledgement, adaptability, adequacy, adventure and at last affection. Tough times will come and

go but we must yield to strong core values because values give us definition, clarity and foundation which provide us with a game plan- a strategy for how to successes in life. At this point, bad times also knock our door or linger. We should overcome these circumstances. Mentally and emotionally we have to embrace the tough times with boldness; surely it will teach us how to place our values on how we can learn from suffering and come back stronger again. We can be a master of life's most valuable skills if we follow it. It will pave a way to improve life values personally. There are some four values that we have to follow when we are being bold.

They are,

Perseverance - It will encourage you to try and realize.

Integrity - It will remind you to be honest to yourself.

Self- Control - It will teach us the will-power more or less a way of earned thinking.

Faith – It will help you to believe in your reason and justification.

Lesson - VII

SLOW TO ANGER

Introduction:

Anger plays a vital role in day-to-day life in every human life as a part and partial of our daily activities. So, everyone should know to make use of anger to know oneself.

What is Anger?

While we try to satisfy a need, it can cause irritation resulting in anger. If our anger gets stored, it leads to vengeance. If we cannot let out our anger, it becomes a worry.

Anger is a confusing emotion as a feeling, which is quite different as an action to cause harm to others. We should have control over our anger.

Anger is a normal usual healthy emotion. But when it turns destructive, it can affect the quality of life itself. Anger persons are mostly sensitive. Small things may upset them. This is the negative side of emotion.

Slow to Anger:

It's a part of God's Nature to be slow to anger. Love is patient. Love is kind. So God calls us to be slow towards it.

How Anger affects People?

Anger is a powerful emotion. If it isn't handled appropriately, it may have destructive results for you and to those closest to you. Uncontrolled anger can lead to arguments, physical fights, physical abuse and self-harm. On the other hand, well-managed anger can be an useful emotion that motivates you to make positive changes.

Physical Effects of Anger:

Due to Anger, the brain shunts blood away from the gut towards the muscles. Heart rate, blood pressure increase, the body temperature rises and the mind is sharpened and focused.

Health problems with anger:

Anger can eventually cause harm to many different systems of the body. Some of the short and long term health problems have been linked to unmanaged anger which includes:

1. Headache
2. Digestion problems such as abdominal pain
3. Increased anxiety
4. High blood pressure
5. Skin problems
6. Heart attack
7. Stroke

Unhelpful ways to deal with anger:

Many people express their anger in an inappropriate and in harmful ways. Some people have very little control over their anger. This leads them to physical violence. They have low self-esteem and use their anger as a way to feel powerful.

Expressing anger in healthy ways:

Some suggestions to express anger in healthy ways include:

1. If you feel out of control, walk away from the situation temporarily, until you cool down.
2. Try to pinpoint the exact reasons why you feel angry.
3. Do something physical, such as going for a run (or) playing sport.
4. Once you have identified the problem, consider how to remedy the situation.

Suggestions for anger management:

The way that we express anger may take some time to modify. Suggestions include:

1. Keep a diary of your anger outbursts, try to understand how & why you get mad? Learn relaxation techniques such as yoga (or) meditation.
2. See a counsellor (or) psychologist if you still feel angry about events that occurred in your past.
3. Exercise regularly.

Benefits of regular exercise in anger management:

People who are stressed are more likely to experience anger. Regular exercise can improve mood and reduce stress levels.

Teaching children how to express anger:

Expressing anger appropriately is a learned behaviour. Suggestions on helping your child to deal with strong feelings include:

1. Let the children know that anger is natural and should be expressed appropriately.
2. Treat your child's feelings with respect.
3. Teach practical problem-solving skills.
4. Encourage honest and open communication in the home.
5. Allow them to express their anger in appropriate ways.
6. Teach your child different ways of calming themselves.

Where to get help?

1. Your doctor
2. Counsellor

* Uncontrolled anger includes high blood pressure and headache.

* Anger is a positive and useful emotion, if it is expressed appropriately.

* Anger Management includes regular exercise, learning relaxation techniques and counselling.

Functions of Anger:

Anger leads us to benefits if we express in a correct way.

Positive Function:

1. It may create a sense of control and make us to communicate with others.
2. It may help us to deal with conflict and solve problems.

Negative Function:

1. Anger may cause increased heart beat and tension.
2. Excess anger may disrupt our thoughts and make it difficult to think clearly.
3. It may help us to avoid other feelings like sadness, anxiety (or) embarrassment.
4. It may cause problems in relationships.

God always calls us to be slow towards anger.

“Slow to anger” means we are relating our life through self-control, grace and understanding.

How to deal with anger? And Why do we get angry?

If we are threatened, attacked, powerless (or) frustrated, we get angry.

Anger can also be a part of grief.

Anger becoming a behavioural pattern:

Getting angry regularly is equal to an attempt to kill oneself. Anger is a destructive force which destroys individuals, society and countries.

Training to neutralize anger:

1. Start the day by meditating for about 15 minutes in a peaceful atmosphere.
2. Prepare a list of people whom you are angry at. List the priorities and frequencies.
3. Ask yourself the questions with whom you are angry with?
 - i) What is my relationship with that person?
 - ii) What is the reason for my anger?
 - iii) Have I been angry with that person?

Get answers for those questions and find out the reasons.

Take a vow not to get angry again with that person.

Effects of controlling anger:

When a person tries to control his anger, it may multiply and become a bigger problem. It will affect the person's health and his family life.

Neutralisation of Anger:

1. Sit peacefully in solitude. Have a pen and paper at hand.
2. At first write down the names of the persons on whom you get anger. Then serialise the names according to the high degree and more frequency of your anger and take up the first person in the list.
3. What is the relationship between himself and yourself? What is the reason for conflict? Is he the causative factor for your anger or does it include your mistakes also? Was your anger able to remove his mistake? Write down the benefits and losses that resulted when you got anger several times.
4. Say the following many times within your mind: "In future, I shall not be angry when I come in contact with this person, without forgetting, I shall be always aware.

Under any circumstances, I shall protect my wisdom without getting anger". For a week, by-heart this anger neutralisation resolutions both morning and evening.

5. Meanwhile, with awareness, acquaint that person and talk to him. Practise this method for a week as a vow. Success is assured.
6. If anger is neutralised, vengeance will disappear.

Reasons for why we get angry?

Unfortunately, we all know that anger causes a ton of problems.

- * When our expectations are not met.
- * When we feel we are being threatened.
- * Grief-losing a loved one.
- * Rudeness
- * Tiredness
- * Hunger
- * Pain
- * Physical illness
- * Mental illness
- * Injustice
- * Being Teased
- * Traffic Jam
- * Disappointment
- * Failure
- * Financial Problems

Ways to deal with Anger:

1. Involve yourself in physical activities so that your mind and your body can relax.
2. Forgive the wrongs done to you, because Almighty forgives us.

3. If you find your anger increasing, stop and remind yourself that if you don't control your anger now, unhealthy circumstances like divorce, loss and lifelong enmity are just around the corner.
4. Don't move until your anger is suppressed.
5. When you're happy, don't make promises; when you're angry, don't make decisions.
6. Don't forget that anything and everything is watched by the Almighty.

The Remedy for Anger:

We know very well that Anger is a healthy and normal emotion but when it's out of our control it's one that creates devastating results. It's because of anger that human beings can lose their wisdom, changing themselves into brutal beasts. Anger is the root cause of all evil that weakens us.

Outcome of Anger:

An angry man loses his self-control and makes himself to suffer both internally and externally. Anger issues also cause problems in our life. It has a negative effect on our life and on the lives of those around us. Anger affects our everyday activities like work. Anger can cause physical defects like chest pain and more. So these kinds of emotions can be controlled through the following ways:

1. Relaxation technique
2. Control of thoughts
3. Self talk

The ways to overcome anger:

1. Understanding
2. Controlling emotions
3. Developing sympathy with empathy
4. Analysing

5. Selective listening
6. Consider time and place
7. Self-Esteem
8. Meditation
9. Creating peace of mind
10. Avoid Ego

Be Slow to Anger:

Anger: Our Master (or) Our Servant

“Slow to anger” means we are relating our life through self-control, grace and understanding.

Being Patient:

The key to everything is patience. Losing control of our patience hurts not only us, but those around us. Being with patience, creates and maintains relationships. Patience people are viewed as good decision makers, because they make good judgements with their skills and good tempers.

The more patient you are with others, the likelier you are to be viewed positively by your peers and your managers. Good things really do come to those who wait. Patience is essential to our daily life and might be a key to a happy one.

Fruits of Patience:

Our patience makes us to go along with good mental health. People with good patience are more satisfied with life and less depressed. The people who are patience experience higher levels of positive emotions. Patience seems to be a skill that we practice.

In relationship with others, patience becomes a form of kindness. We should think of the best friend. The people who have patience tend to be more co-operative and more forgiving. Patience may enable individuals to tolerate flaws in others, therefore displaying more generosity, mercy and

forgiveness. Patience helped our ancestors to survive because it allowed them to do good deeds.

1. Patience help people to enjoy better mental health.
2. Patience helps us to achieve our goals.
3. Patience is linked to trust in the people.
4. Patience is linked to good health.
5. Patience is linked to self-control.

Conclusion:

If we want a healthy work relationships and a successful career, then we need to spend time making patience as a habit, which teaches us a need for a happy and a successful career. The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger. Some are swift to anger and swift to cool down, some are slow to anger and slow to cool down, but the best are those who are slow to anger and swift to cool down, and the worst are those who are swift to anger and slow to cool down.

Controlling anger is a sign of righteousness. Anger must be managed in an acceptable way, because anger is a natural feeling. It can destroy relationships, health, property and livelihood. Anger leads to many evils and tragedies. Almighty offers rewards for those who are patient, merciful rather than holding a grudge.

Whenever we feel anger, we should seek refuge in God. We should remove ourselves from the situation. We should be silent, because words spoken in anger cannot be taken back. If any one of us becomes anger, let we try to keep him silent. If that person tries to be silent, it will obviously restrict his ability to fight or utter harsh words. So, we should all try to be slow towards anger.

Lesson - VIII

BUSINESS ETHICS

Don't Work For Money, Let Money Work For You

1. Business Ethics
2. Economical Ethics
3. Right to be Rich
4. Prosperity
5. Being upright in sales
6. Not being corrupt

1. Business Ethics

Business ethics is a form of applied ethics or professional ethics that examines ethical principles and moral or ethical problems that arise in a business environment. It applies to all aspects of business conduct and is relevant to the conduct of individuals and entire organizations. These ethics originate from individuals, organizational statements or from the legal system.

Business ethics refers to contemporary organizational standards, principles, sets of values and norms that govern the actions and behaviour of an individual in the business organization. Business ethics have two dimensions, normative or descriptive. As a corporate practice and a career specialization, the field is primarily normative. Academics attempting to understand business behaviour employ descriptive methods. The range and quantity of business ethical issues reflects the interaction of profit-maximizing behaviour with non-economic concerns.

Interest in business ethics accelerated dramatically during the 1980s and 1990s, both within major corporations and within academic world. For example, most major

corporations today promote their commitment to non-economic values under headings such as ethics codes and social responsibility charters.

Adam Smith said, “People of the same trade seldom meet together, even for merriment and diversion, but the conversation ends in a conspiracy against the public, or in some contrivance to raise prices. Governments use laws and regulations to point business behaviour in what they perceive to be beneficial directions. Ethics implicitly regulates areas and details of behaviour that lie beyond governmental control. The emergence of large corporations with limited relationships and sensitivity to the communities in which they operate accelerated the development of formal ethics regimes.

Why is it important for a business to be ethical?

Ethics are, at their essence, moral judgements about what is right and what is wrong. In a business sense, these ethics are decided upon and formed by each company and underpin the decisions that anyone in the business makes. The decision to behave ethically as one individual to another is easy for any decent moral human being, but it is easy to forget the impact a large, faceless business can have on the world. Business Ethics and Corporate Social Responsibility are all about bearing in mind the full weight of any corporate decision.

What is moral ethics in business?

Ethical values, translated into active language establishing standards or rules describing the kind of behaviour an ethical person should and should not engage in, are ethical principles. The following list of principles incorporates the characteristics and values that most people associate with ethical behaviour.

- i. Honesty: Ethical executives are honest and truthful in all their dealings and they do not deliberately mislead or

- deceive others by misrepresentations, overstatements, partial truths, selective omissions, or any other means.
- ii. Integrity: Ethical executives demonstrate personal integrity and the courage of their convictions by doing what they think is right even when there is great pressure to do otherwise; they are principled, honourable and upright; they will fight for their beliefs. They will not sacrifice principle for expediency, be hypocritical, or unscrupulous.
 - iii. Promise-keeping & trustworthiness: Ethical executives are worthy of trust. They are candid and forthcoming in supplying relevant information and correcting misapprehensions of fact, and they make every reasonable effort to fulfil the letter and spirit of their promises and commitments. They do not interpret agreements in an unreasonably technical or legalistic manner in order to rationalize non-compliance or create justifications for escaping their commitments.
 - iv. Loyalty: Ethical executives are worthy of trust, demonstrate fidelity and loyalty to persons and institutions by friendship in adversity, support and devotion to duty; they do not use or disclose information learned in confidence for personal advantage. They safeguard the ability to make independent professional judgments by scrupulously avoiding undue influences and conflicts of interest. They are loyal to their companies and colleagues and if they decide to accept other employment, they provide reasonable notice, respect the proprietary information of their former employer, and refuse to engage in any activities that take undue advantage of their previous positions.
 - v. Fairness: Ethical executives are fair and just in all dealings; they do not exercise power arbitrarily, and do not use overreaching nor indecent means to gain or maintain any advantage nor take undue advantage of

another's mistakes or difficulties. Fair persons manifest a commitment to justice, the equal treatment of individuals, tolerance for and acceptance of diversity, they are open-minded; they are willing to admit they are wrong and, where appropriate, change their positions and beliefs.

- vi. Concern for others: Ethical executives are caring, compassionate, benevolent and kind; they like the Golden Rule, help those in need, and seek to accomplish their business objectives in a manner that causes the least harm and the greatest positive good.
- vii. Respect for others: Ethical executives demonstrate respect for the human dignity, autonomy, privacy, rights, and interests of all those who have a stake in their decisions; they are courteous and treat all people with equal respect and dignity regardless of sex, race or national origin.
- viii. Law abiding: Ethical executives abide by laws, rules and regulations relating to their business activities.
- ix. Commitment to excellence: Ethical executives pursue excellence in performing their duties, are well informed and prepared, and constantly endeavour to increase their proficiency in all areas of responsibility.
- x. Leadership: Ethical executives are conscious of the responsibilities and opportunities of their position of leadership and seek to be positive ethical role models by their own conduct and by helping to create an environment in which principled reasoning and ethical decision making are highly prized.
- xi. Reputation and morale: Ethical executives seek to protect and build the company's good reputation and the morale of its employees by engaging in no conduct that might undermine respect and by taking whatever actions are necessary to correct or prevent inappropriate conduct of others.

- xii. **Accountability:** Ethical executives acknowledge and accept personal accountability for the ethical quality of their decisions and omissions to themselves, their colleagues, their companies, and their communities.

2. Economical Ethics

Is capitalism good? Should we admire hard workers who are motivated to make large profits? Does COMPETITION bring out the best in people? These questions juxtapose practices and institutions that economists study (CAPITALISM, PROFITS, COMPETITION) with concepts that ethicists use (good, admirable, best).

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

Ethical issues connect intimately with economic issues. Take the economic practice of doing a cost-benefit analysis. You could spend one hundred dollars for a night on the town, or you could donate that one hundred dollars to the re-election campaign of your favourite politician. Which option is better? The night on the town increases pleasure. A politician's successful campaign may lead to more liberty in the long term. We regularly make decisions like this, weighing our options by measuring their likely costs and likely benefits against each other.

This connects economics directly to a major issue in ethics: By what standard do we determine what counts as a benefit or a cost? A list of competing candidates for the status of ultimate value standard includes happiness, satisfying the will of God, long-term survival, liberty, duty, and equality.

Economists implicitly adopt a value framework when beginning a cost-benefit analysis. Different value commitments can lead to the same item being considered a cost from one perspective and a benefit from another. For example, those whose standard of value is increasing human happiness would count a new road to a scenic mountain vista as a benefit, while those whose standard is maintaining an unchanged natural environment would count it as a cost.

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

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

Ethics and economics have a troubled relationship. The public is generally under the impression that ethics is about being “nice” or “fair” to other people, while economics is

about the machinery of translating individual selfishness into general wealth. One should not ask what each can say to the other, but which one we should choose.

Strangely enough this is also approximately how most moral philosophers and economists think about the relation between their disciplines, as a result of a tacit agreement to perpetuate mutual ignorance and antipathy. Ethicists think economists are clumsy buffoons with an impoverished view of human nature and morality, obsessed with incentives and markets as the answer to everything. Economists think ethicists are obsessed with discovering mystical intrinsic values, at the expense of systematically thinking through their real world relevance. These are caricatures with some truth to them. But to the extent that they prevent ethicists and economists from taking each other seriously, they block the real scope for mutual learning.

Although the learning can and should go both ways, it has generally been a one-way road. Moral philosophers have been reprimanding economists for their lack of ethical reflection since even before economics was founded as an independent science. They have rightly criticised economics for evading its responsibility for explicit ethical reasoning in favour of a scientist identity of strict neutrality; its impoverished and flawed normative theories (rational choice for individuals; welfare economics for society); and the arrogance with which economists such as Gary Becker and Steven Levitt have promoted a narrow and repetitive method for understanding ‘all we need to know’ about the human condition.

The trouble is that because moral philosophers have so many reasonable complaints about economists they rarely take what economists do and how they think seriously. So this post will follow a path less travelled and ask what economics can do for ethics, and without ever talking about markets. First, ethicists should recognise that a great

deal of economics is concerned with ethical issues, often ones surprisingly neglected in mainstream ethics. Second, theoretical economists have developed a sophisticated approach to ethics – a form of logistical consequentialism – together with specialised analytical tools that can be directly employed in mainstream ethics.

Economics is about ethics

Understood properly economics is an ethical science, an important branch of applied moral philosophy. For it concerns how to understand, manage and fulfil the heterogeneous and often conflicting values, interests, and capacities of large numbers of individuals operating within the constraints of limited resources in a particular community. That system-level attention to the key aspects of heterogeneity, conflict, and scarcity within a community should be a central concern of moral philosophy, but it generally isn't (except for some political philosophers).

Most moral philosophy focuses instead on different kinds of question: meta-ethics concerns the ultimate nature and meaning of ethics; normative ethics is about articulating theories of the right and the good, like utilitarianism or deontology; and applied ethics is focused on the rights and wrongs of controversial issues, like abortion or animal testing. Society and its complications are generally absent. This lacuna frequently leads moral philosophers to wish away or parenthesise (idealise) those aspects of heterogeneity, conflict and scarcity unavoidable in a moral community.

Economists as social scientists have been working on this area for a very long time, and have much of importance to say about it. For example, economists have addressed the centrality of scarcity by developing the concept of opportunity cost. Given scarce means you will not be able to do everything you want. The cost of choosing one rather than the other is not the money. Money is not important. It merely represents your purchasing power constraints only

an idiot would try to acquire money for its own sake. Rather, the cost of choosing charity over filial piety is the full value (including the full ethical value) of the alternative you thereby give up. Moral philosophy rarely considers the full costs of actions in this broad sense and is the poorer for that.

The economist understands of values in terms of choice under constraints also leads to another interesting conceptual innovation from which moral philosophy can learn. Economists present individuals as having not simply values, but preference relations between those values. In other words, people are assumed to evaluate not only whether things are valuable or not, but also to work out how valuable they are in relation to other valuable things, to work out ‘better than’ comparative relationships.

This puts the individual in a strong position to make choices in a rational way in those rather common circumstances when we cannot have everything we would like. In contrast, much of moral philosophy is concerned with merely identifying sources of intrinsic value, for example of nature or communitarian identity. That leaves out entirely the question of how to relate these moral discoveries to our other moral values, such as fairness, autonomy, well-being, and so on. Moral philosophers here assume an investigative identity (in what does value consist?) that seems to come at the expense of practical relevance (what’s the right thing to do?).

Economics can provide logistical support to ethics

Economics’ particular contribution to practical ethics is a sophisticated form of consequent concerned with the systemic mapping of both the implications of our ethical claims and the unintended but foreseeable consequences of our actions. It does this by ‘modelling’ what might happen to the things we are concerned about under various counterfactual conditions.

Deontological rigour

Economic modelling allows us to test the robustness of particular ethical principles as principles of action and thereby to clarify our practical moral reasoning. The deductive form takes axioms we believe to be plausible and develops tight formal arguments ('proofs') that follow from them using mathematical techniques economists have honed over the past hundred years. Such analytical consequentialism can be used generally to identify and clarify the ambiguities and difficulties of moral reasoning whenever the claims can be formulated in a formal (mathematical) way.

For instance, social choice theory is a sub-discipline of economics concerned with aggregating the interests (or preferences, or judgements, or views) of different persons (or groups) in a particular society. i.e. it is concerned with heterogeneity and conflict. It works by showing the logical implications of the combination of various apparently plausible ethical premises ('axioms'). Sometimes the analysis shows that the premises are inconsistent in ways that were not perceptible by the standard philosophical means of testing them against our intuitions and common sense (as in Kenneth Arrow's famous (im)possibility theorem). Sometimes it shows that premises we found agreeable lead unavoidably (by deduction) to unpalatable conclusions (as in Amartya Sen's Impossibility of a Paretian Liberal). Thereby we are brought to reconsider the plausibility and/or ethical status of our initial ideas.

Better utilitarianism

Economics is not only good at analysing the logical implications of concepts and values. It is also good at quantitative logistical analysis, at figuring out what is likely to happen if we try this or that well-intentioned idea. Economists model the interaction of significant causal mechanisms to map the likely long-term extended consequences of changes in agent behaviour or government

regulation in a complex but closed system. By doing so economists can identify and assess the unintended but predictable consequences of a sensible seeming proposal.

Attending to logistics is essential. In a closed system normally good behaviour can have bad consequences. Keynes for example identified the ‘paradox of thrift’: that the aggregate result of individuals acting prudently (even ‘morally virtuously’) by increasing their rate of saving in uncertain economic times can be catastrophic for society as a whole. On the other hand, an aggregate increase in prosperity can be catastrophic for some individuals, as when an economic boom causes house or food price increases which leave those who didn’t benefit from the boom much poorer than they were before.

Economic modelling can be used to map the distributive effects of such economic events or government policies, and thus to identify vulnerable individuals and socio-economic groups in advance, allowing a society that cares about such things to intervene. For example, carbon taxes may be effective, but they are also unfair because they have a particularly big impact on the purchasing power of the poor. We shouldn’t sacrifice the poor to achieve our carbon goals, important as they are. Economics can identify ways to compensate the poor so that we can have our cake and eat it too.

Economists take human agency seriously, if at times narrowly. This leads them to a rather different perspective on politics and policy than most political philosophers. For political philosophy the problem of government concerns making and scrutinising proposals for just rules and institutions. Once these are found it is assumed that everyone in society will recognise their justice and comply with them in the spirit they were intended. (Rawls, for example, generally assumes full compliance with his social contract, though, under the influence of economist colleagues, he

also included the ‘difference principle’ to motivate more productive people to work harder.)

In contrast, economists are concerned with the actual effectiveness of rules and institutions, and that requires incorporating how they interact with the opportunities and interests of wily human agents. Their view of human nature may be shallow and distorted, yet it may still be more realistic in these circumstances than the homo justities deployed by political philosophers. For instance, economic modelling can be used to test whether the intended form of a regulation provides agents with financial incentives to act in ways that undermine the intentions of the policymakers, such as the case of service-fee basis of doctors’ earnings in the US. And it can be used generally to explore whether a ‘just’ rule is likely to be successful in getting people to act as they are supposed to. For instance, do sports governing bodies have an interest in enforcing drug bans? Do no fault divorce laws enhance women’s equality or make them more vulnerable? Does corporate social responsibility increase the costs of doing business? Would changing voting rules from first past the post to proportional representation lead to ‘more democratic’ social choice? In addressing such questions, economists try to work with people as they are, not as how they ought to be.

Finally, quantitative logistics can introduce a sense of proportion, whether about the benefits of intellectual property protection (contested) or the benefits to the world’s poor of removing all immigration barriers (incredible). That can helpfully inform and focus our public deliberations as a society, as well as the work of academic ethicists, towards issues that really matter.

Interestingly, although the aspects of economics that I am promoting here are descended from utilitarian moral philosophy, they can make contemporary self-professed utilitarian’s look rather shallow. Take Peter Singer’s famous

moral parable of the shallow pond. The argument goes like this: You're walking by a pond and see a child drowning. What do you do? Jump in and save him of course! Ending world poverty is like that. Gosh, is world poverty really that simple to solve? If only we had known that the only problem was our lack of motivation.

The economist would ask for rather more information and logistical analysis before jumping into Singer's shallow pond of good intentions. Economists get called boring, cynical, and even cold-hearted for taking this approach, but it seems a more consistently utilitarian position to take. Utilitarian's, after all, are supposed to maximise the good they actually achieve, not the goodness of their intentions. For utilitarian, inefficiency is a vice. To be a good – efficient – utilitarian you need to understand and employ the best logistical techniques, and the place to get them is economics.

Perspicuous contrasts

Economists are shy about introducing explicit moral arguments of their own and much prefers to analyse the value systems they can derive from their observations. But that doesn't mean that their analysis of the values we reveal in our actions has no moral bite. Without promoting any values of their own economists can confront us with the moral implications of our own actions in a way that can be extremely discomfoting – no one likes to have their complacencies and hypocrisies exposed.

The disciplined rigour of cost-benefit analysis can be used to reveal striking discrepancies in what we are prepared to pay to save a life in one context (e.g. air travel or terrorism) rather than another (e.g. driving accidents or diabetes). What we pay doesn't have to be money. For example, we can apply the same method to state surveillance. If we wouldn't give up privacy rights to reduce minor risks of death in other contexts (like installing government cameras in every bathroom to save people from bathtub slips), what rational

reason do we have for giving them up to reduce the risk of terrorism from almost nothing to possibly slightly less? This kind of perspicuous contrast reveals the vacuity of the popular political argument that the loss of our privacy is a small price to pay for preventing terrorism and saving lives.

Elsewhere, health economists have shown that the main determinants of bad health are factors like inequality, poverty, social exclusion and so on. Not especially a lack of health care. So if we as a society really value good health, we should reconsider why we direct so much government spending and subsidies to health care interventions chasing incremental increases in longevity for terminally sick people when spending that money on poverty alleviation and preventative interventions would be so much more efficient. Of course we may have other concerns, including moral concerns, than merely maximising the number of people who are able to live the healthiest lives possible. But such an analysis is an open challenge to society to justify our policy choices (and to bioethicists to justify the narrowness of their research focus on things like euthanasia and informed consent).

Economists are used to being told that what they do is non-ethical or even anti-ethical. I hope they may take heart from seeing their subject as already an ethical science, with its own sophisticated resources, perspective, and contribution to make to ethical thinking. Economists do not have to put up with the sneering disdain of ignorant philosophers. Nor do they have to surrender the ethical ground to the 'real' experts.

Economists should be much more sensitive to the perspectives that moral philosophers can bring, and much less eager to retreat into positive theory and scientific neutrality (as they have been more or less since the Marginalist revolution). Economist's greatest ethical problem is not their lack of ethical interests and analysis, but their belief that economic scientists shouldn't talk about ethics. And they

need to talk about their ethics, to each other, to the public, and to moral philosophers. Not only in the direct technical advice they give governments but also indirectly in their training of undergraduates and their choice of research questions and techniques, what economists do and say matters for society in a way that subjects like physics does not. The challenge for economists is to make their ethical science better: to understand both the capacities and limits of their economics ethics, to incorporate that understanding more fully into their work, and to articulate this to sceptical philosophers and public alike.

Moral philosophers on the other hand should be much more humble in their interaction with economists. If they listened as well as they talked, they would see that economics has developed sophisticated analytical tools that can be usefully employed in many areas of moral philosophy (as economists like John Broome and Amartya Sen have been demonstrating for some time). They would see that economics can deliver insights into significant moral issues of our time, particularly those involving heterogeneity, conflict, and scarcity in a community (elsewhere I have tried to show how that might go in the case of global warming).

The single most important bridge between ethics and economics relates to the pragmatism that drives the logistical techniques of economics. Moral philosophy embodies a particular perspective and attitude, standing back from common-sense presumptions about a situation or relationship, and then wondering out loud about how to see it truly. Its central question is, Shouldn't we think about that too? Economics is about proportion, about looking closely at how important things really are when considered as part of a complex closed system. Its central question is, How much does it matter? Good judgement needs both sense and sensibility, both proportion and perspective.

3. Right to be rich

Whatever may be said in praise of poverty, the fact remains that it is not possible to live a really complete or successful life unless one is rich. No man can rise to his greatest possible height in talent or soul development unless he has plenty of money for to unfold the soul and to develop talent he must have many things to use, and he cannot have these things unless he has money to buy them with.

A man develops in mind, soul, and body by making use of things, and society is so organized that man must have money in order to become the possessor of things therefore, the basis of all advancement for man must be the science of getting rich. The object of all life is development; and everything that lives have an inalienable right to all the development it is capable of attaining.

Man's right to life means his right to have the free and unrestricted use of all the things which may be necessary to his fullest mental, spiritual, and physical unfoldment or in other words, his right to be rich.

In this lesson, we shall not speak of riches in a figurative way; to be really rich does not mean to be satisfied or contented with a little. No man ought to be satisfied with a little if he is capable of using and enjoying more. The purpose of Nature is the advancement and unfoldment of life; and every man should have all that can contribute to the power; elegance, beauty, and richness of life; to be content with less is sinful.

The man who owns all he wants for the living of all the life he is capable of living is rich and no man who has not plenty of money can have all he wants. Life has advanced

so far, and become so complex, that even the most ordinary man or woman requires a great amount of wealth in order to live in a manner that even approaches completeness. Every person naturally wants to become all that they are capable of becoming this desire to realize innate possibilities is inherent in human nature, we cannot help wanting to be all that we can be.

Success in life is becoming what you want to be you can become what you want to be only by making use of things, and you can have the free use of things only as you become rich enough to buy them. To understand the science of getting rich is therefore the most essential of all knowledge.

There is nothing wrong in wanting to get rich. The desire for riches is really the desire for a richer, fuller, and more abundant life; and that desire is praise worthy. The man who does not desire to live more abundantly is abnormal, and so the man who does not desire to have money enough to buy all he wants is abnormal.

There are three motives for which we live, we live for the body, we live for the mind, we live for the soul. No one of these is better or holier than the other, all are alike desirable, and no one of the three: body, mind, or soul can live fully if either of the others is cut short of full life and expression. It is not rich or noble to live only for the soul and deny mind or body and it is wrong to live for the intellect and deny body or soul.

We are all acquainted with the loathsome consequences of living for the body and denying both mind and soul, we see that real life means the complete expression of all that man can give forth through body, mind and soul. Whatever he can say no man can be really happy or satisfied unless his body is living fully in every function, and unless the same is true of his mind and his soul. Wherever there is unexpressed possibility, or function not performed, there is unsatisfied

desire. Desire is possibility seeking expression, or function seeking performance.

Man cannot live fully in body without good food, comfortable clothing, and warm shelter; and without freedom from excessive toil. Rest and recreation are also necessary to his physical life.

He cannot live fully in mind without books and time to study them, without opportunity for travel and observation, or without intellectual companionship.

To live fully in mind he must have intellectual recreations, and must surround himself with all the objects of art and beauty he is capable of using and appreciating. To live fully in soul, man must have love and love is denied expression by poverty.

A man's highest happiness is found in the bestowal of benefits on those he loves, love finds its most natural and spontaneous expression in giving. The man who has nothing to give cannot fill his place as a husband or father, as a citizen, or as a man. It is in the use of material things that a man finds full life for his body, develops his mind, and unfolds his soul. It is therefore of supreme importance to him that he should be rich.

It is perfectly right that you should desire to be rich, if you are a normal man or woman you cannot help doing so. It is perfectly right that you should give your best attention to the Science of Getting Rich, for it is the noblest and most necessary of all studies. If you neglect this study, you are derelict in your duty to yourself, to God and humanity for you can render to God and humanity no greater service than to make the most of yourself.

4. Prosperity

Prosperity is the state of flourishing, thriving, good fortune or successful social status.<https://en.wikipedia.org/wiki/Prosperity> - cite_note-Dictionary-1 Prosperity often encompasses wealth but also includes other factors which

can be independent of wealth to varying degrees, such as happiness and health.

Economic notions of prosperity often compete or interact negatively with health, happiness, or spiritual notions of prosperity. For example, longer hours of work might result in an increase in certain measures of economic prosperity, but at the expense of driving people away from their preferences for shorter work hours. In Buddhism, prosperity is viewed with an emphasis on collectivism and spirituality. This perspective can be at odds with capitalistic notions of prosperity, due to their association with greed. Data from social surveys show that an increase in income does not result in a lasting increase in happiness; one proposed explanation to this is due to hedonic adaptation and social comparison, and a failure to anticipate these factors, resulting in people not allocating enough energy to non financial goals such as family life and health.

Debate under economic growth

Economic growth is often seen as essential for economic prosperity, and indeed is one of the factors that is used as a measure of prosperity. An alternative point of view, that prosperity does not require growth, claiming instead that many of the problems facing communities are actually a result of growth, and that sustainable development requires abandoning the idea that growth is required for prosperity.

Many distinct notions of prosperity, such as economic prosperity, health, and happiness, are correlated or even have causal effects on each other. Economic prosperity and health are well-established to have a positive correlation, but the extent to which health has a causal effect on economic prosperity is unclear. There is evidence that happiness is a cause of good health, both directly through influencing behaviour and the immune system, and indirectly through social relationships, work, and other factors.

5. Being upright in sales

This is not just rhetoric - every task we apply ourselves to is completed with the aim of introducing a new customer to your business that wouldn't have otherwise known about you. We strive to move your revenue curve 'Up' and to the 'Right' of your revenue chart as quickly as we can. We also work in an ethical and transparent manner with all of our business partners, customers, suppliers, supporters *and detractors*.

Goal

To drive sustainable revenue growth for your business in a consistent and ethical manner.

How We Achieve This?

Brand Creation. We fully establish, create and integrate your online, print and branding presence, with consistency of messaging, theme and design across your organisation.

Why? To ensure your brand becomes, and remains memorable.

Process Automation. We automate your customer's experience to ensure seamless and responsive service during each and every interaction - online, via e-mail and via phone.

Why? Service is the key to differentiation in today's world. As is the ability to know your customer better than your competitors.

Content Inspiration. Working with you, we generate thought leadership and content inspiration, across multiple channels, to keep your current and prospective audience engaged.

Why? To build trust in your brand and to ensure it remains 'front of mind'.

Customer Participation. We focus on building communities of enthusiasts who are engaged with who you

are, what you do and how you do it. Campaigns that focus on, and cater to, the needs of your target audiences are crafted towards this goal.

Why? Because sustainable and repeatable business is more profitable and less expensive to maintain.

Revenue Generation. The bottom line. We focus on revenue outcomes, not marketing activities, as our measure of success. Comprehensive audience segmentation and performance reporting provide your organisation with greater insight into the marketplace surrounding you and the opportunities that may present.

7 . Not being corrupt

What is corruption?

The simplest definition is Corruption is the misuse of public power (by elected politician or appointed civil servant) for private gain. In order to ensure that not only public corruption but also private corruption between individuals and businesses could be covered by the same simple definition.

Corruption is the misuse of entrusted power (by heritage, education, marriage, election, appointment or whatever else) for private gain. This broader definition covers not only the politician and the public servant, but also the CEO of a company, the notary public, the team leader at a workplace, the head of the department administrator, admissions officer to a private school or hospital, the coach of a team, principal of the college, Ph.D guides.

Fighting corruption takes place in many ‘theatres’:

- political reforms, including the financing of political parties and elections.
- economic reforms, regulating markets and the financial sector.
- financial controls: budget, book keeping, reporting.

- Public supervision: media, parliament, local administrators and councils, registration.
- free access to information and data.
- maintaining law and order.
- improving and strengthening of the judicial system.
- institutional reforms: Tax systems, customs, public administration in general.

Characteristics of Corruption

Discussion of corruption is extremely difficult as it is a hidden phenomenon in our societies. Both parties in exchange of power for privileges want to keep their transaction secret. That makes it so difficult to establish how wide and deep corruption penetrated our economy and social life. Moreover, what for some is no more than 'a friendly turn' is for others 'misbehaviour'. What in one place can be friendliness is unacceptable elsewhere. Normal behaviour at a particular hour of the day may be unacceptable at another hour.

Let us have a look into some of the characteristics.

- a) Recipients and payers.
 - b) Extortion.
 - c) Lubricant of society.
 - d) An ethical problem.
 - e) Kindness among friends.
- a) **Recipients and payers** : Corruption is the abuse of entrusted power and elected authority for private profit. Worldwide complaints are heard about politicians and public officials who accept bribes and enrich themselves privately at the expense of the common citizen. This may be at the expense of the employee and the employer, consumer and producer,

renter and tenant, the one applying for a permit to do something, or asking exemption from an obligation to pay or to deliver a product or a service. All those cases may be considered to be abuse of power and authority for one's own benefit.

- b) **Extortion** : Many among us go one step further. They do not only blame politicians and public officials for willingly accepting bribes. They also often allege that those having authority in our society ask to be bribed or give us the opportunity to bribe. This means that the question 'who is to blame', shifts from the person who pays to the person who extorts and receives. Again on the ground of the allegation: 'There's no escaping from it, for if you don't pay, you are bound to fall behind'.
- c) **Lubricant of society** : Many think that paying bribes is required to ensure smoother operation of society. They think that without an occasional gift (for example, around Diwali, Christmas and Ramzalan), or incidentally (a gift on the occasion of a marriage or when a child is born) for instance upon entering into a contract for the supply of a product or a service, such contracts might be lost to them and might be assigned to others.

For their own enterprises that would then amount to a loss, implying loss of sales potential, which is not what any enterprise or entrepreneur works for. For entrepreneurs who want to secure sales, those gifts are a cost item which they account for in advance in their prices. As a consequence products and services cost unnecessarily more than is needed from a commercial point of view, for as a matter of fact these gifts have already been budgeted.

If corruption is judged purely on the basis of business economics, macro-economically it costs money to society which should be considered as a loss. From the micro-economic point of view, for the bribing entrepreneur, it is profitable. The payer of a bribe secures a desired transaction which – if evaluated on purely commercial grounds – strictly speaking, should have been assigned to someone else. That will harm individual entrepreneurs and transactions; it will harm the national economy and the world economy.

- d) An ethical problem :** The mere fact that both the payer and the recipient of bribes want to keep their behaviour secret (and often succeed in doing so as well) shows that such behaviour is generally considered to be improper. Many consider corruption to be an ethical problem, a behavioural problem. And refer to it as being ‘sinful’, a ‘wrong doing’. It is a problem to be solved by means of personal ‘reform’.
- e) Kindness among friends :** It is essential, whether you just want to be ‘thoughtful’, or whether your gift is presented with a certain intention. Is it a sign of thoughtfulness or is it hiding a particular purpose, an expected ‘return’ in the future? Whether ‘attention’ or ‘intention’, the difference is of great importance for the relationship. Is it a ‘friendly turn’ or is it an ‘investment’?

To have friends belongs to culture. However, can you ‘buy’ a friend? Is real friendship not to be based on honesty and transparency? To give presents reciprocally is a sign of friendship. It should not get lost in a misuse of power for private gains.

Lesson – IX

POLITICAL ETHICS

Political ethics (sometimes called political morality or public ethics) is the practice of making moral judgments about political action, and the study of that practice. As a field of study, it is divided into two branches, each with distinctive problems and with different though overlapping literatures. One branch, the ethics of process (or the ethics of office), focuses on public officials and the methods they use. The other branch, the ethics of policy (or ethics and public policy) concentrates on judgments about policies and laws

Is Ethics Relevant in Politics?

Domestic conflicts oppose neighbours, former friends and even relatives. They breed violence, systematic mistrust, economic and social discrimination. The bad guy is not a foreigner. Violence leads to more violence. Escalation, tit-for-tat revenge, and vicious circles seem unavoidable. Traumas take even longer to heal than in conflicts between countries.

When the desire for revenge after civil conflict overwhelms the desire for peace, sincere talks and power-sharing proposals become impossible. When the defeated party is permanently humiliated and marginalised, the seeds of new conflict find fertile soil in which to grow and flourish. When post-conflict systems are too complex, they lead to ceaseless incidents and delay the desired outcomes. Political leadership plays a key role in overcoming tit-for-tat violence.

However it needs to be backed by a civil society that is willing to take the risk of peace. International backing usually helps as well. Reconciliation needs to be embedded in institutions. It takes courage to run the political risks. The main positions on political ethics may be simplified as follows:

Scepticism: a strong hesitancy to apply ethics to politics, although it would be nice. Amoral.

Cynicism: declares as a principle that ethics is not only irrelevant but damaging in politics. Immoral.

Moralism: projects ideal ethical values as goals for any politics and considers them as normative, or at least inspiring.

Pragmatism: considers ethics as a possible added value for politics and checks case by case whether or not this is true.

1. Ethics in politics

2. What is ethics ?

Ethics, also known as moral philosophy, is a branch of philosophy that involves systematizing, defending, and recommending concepts of right and wrong behavior

3. What is politics ?

- Politics as a term is generally applied to the art or science of running governmental or state affairs, including behavior within civil governments
- It deals extensively with the theory and practice of politics, and the analysis of political systems and political behavior
- It consists of “social relations involving authority or power” and to the methods and tactics used to formulate and apply policy
- In a democracy, there is always a conflict between the slow rate of social pay off.
- True leadership is the ability to reconcile the two and promote long-term public good.
- A far more dangerous threat is the loss of purpose for leadership

4. A code of ethics for politicians

1. Tell the truth
2. Take Responsibility
3. Rise above the Fray
4. Listen
5. Criticize the argument, not the person.
6. Don't make promises you can't keep
7. Spend fairly
8. Remember what it's all about
9. Take a break
10. Lose well

5. Politics and Ethics of the Indian Constitution

- Rescue political theory in India.
- The volume provides discussions on equality, the idea of citizenship and property.

6. Political ethics

- Political ethics are a set of codes.
- Political ethics balance the needs of situations with ethical questions.
- Politics can involve a wide variety of ethical issues.
- Politicians struggle with ethical dilemmas every day.
- Certain political activities are regulated to prevent ethical dilemmas.
- Politicians have unspoken rules they follow when interacting with each other and members of the public.

7. Why do Politicians Have Such a Bad Reputation?

- Sometimes it seems there is a difference between public service and politics.

- Politicians have a bad reputation is the election process itself.
- Popularity.
- The power of the office has corrupted them in some way.
- Many politicians do have enough integrity to resist corruption, but unfortunately some are not as strong.
- If one politician is capable of dirty tricks or dereliction of duty, then they may all be equally capable of some wrongdoing.

8. The Importance of Ethics

- Ethics should be an integral part of politics.
- Citizens began to demand ethical behavior their business and political leaders.
- Ethics is important, from a moral viewpoint.

9. What is the difference between ethical and unethical

- An ethical issue is one that is done with the intention of being either moral or immoral.
- Morals and ethics are two sides of the same coin.

Political Ethics: Vision and Process

Politics is not philosophy but practice. It is not enough to specify political goals that satisfy an ethical political vision. This needs to be explored, tested and reconfirmed in processes. Consistency between vision and process is an essential ingredient of political success.

In politics, processes are the proof of the pudding. Processes are more than just a realization of vision; they are an integral part of political vision. It is essential to set the limits of living together, but these limits should themselves be set together, through broad and inclusive consultation.

Smart processes are self-correcting: like precision-guided missiles, they home in on their target. Politics is a social laboratory. Political systems, tools, roles, are invented through trial and error.

We need only think of Mahatma Gandhi or Nelson Mandela to realize how vision and process are intimately linked and how their consistency may fuel political success.

Understanding Politics

The great Greek political philosopher, **Aristotle** (384–322 B.C.) was the first thinker to use the term ‘politics’. The term “Politics” is derived from the Greek word ‘Polis’ which means city – state.

Politics means either activities of political life or the study of those activities, which are generally treated as activities of the various organs of government.

Exercising Franchise

One important role player in democracy is the electorate. Electorate consists of

the voting public. This voting right is also referred to as suffrage or franchise. Voting is

a political right given to any eligible citizen. Who is eligible to vote? There are several

theories on the voting right.

The most important theories on suffrage are,

1. The Natural Right Theory
2. The Legal Theory
3. The Ethical Theory
4. The Tribal Theory and
5. The Feudal Theory

1. The Natural Right Theory :

This theory claims that the right to vote is a natural and inherited right to every

citizen. The state was created by the people deliberately and hence all the people have

a natural right to take part in the affairs of the government.

2. The Legal Theory :

According to this theory, suffrage is not a natural right, but a political right granted

by the law of the state. Voting is a public function.

3. The Ethical Theory:

The Ethical Theory considers the right to vote as a means of self expression of the individual in political affairs. Suffrage provides for the development of the human personality.

4. The Tribal Theory :

In early Greek and Roman States, suffrage was extended only to the citizen class. Only people who were accorded citizenship status could vote. Now a day's citizenship is essential for voting. This practice is based on the Tribal Theory.

5. The Feudal Theory :

The feudal theory claims that the right to vote depends on a particular social status. The simplest form of social status was ownership of land. Even now in some states emphasis is on property qualification. This is a legacy of the feudal theory. "Of the above mentioned theories, the feudal theory and the legal theory limit the right to vote by imposing some restrictions. However, the modern government today tends to give widest possible extension of suffrage.

However many political thinkers consider suffrage as an office or function which is conferred by the state upon only such persons as are believed to be most capable of exercising it for the public good, and not a natural right which belongs without distinction to all citizens of the state” – (Garner). If voting is considered as a right or privilege the individual voter has an option either to exercise his right or not. In countries, like Belgium, Rumania, Argentina, voting is made compulsory. That is, all eligible citizens must exercise their vote. But this kind of compulsion is very much against democracy.

EVOLUTION OF SUFFRAGE

The history of suffrage is quite long, and is full of revolution and sacrifices. Garner points out, “The most remarkable phenomenon in the history of democracy in the past century has been the steady evolution of the suffrage from a narrow, frequently, unequal, and indirect system to one which is now virtually universal, direct and equal”. Several restrictions imposed on the right to vote, on the basis of sex, property and education have all disappeared.

Property or tax paying as a qualification :

In the nineteenth century the main qualification for franchise was the possession of property or the payment of taxes. The justification for this qualification was that possession of property was a trustworthy indication that its possession was educated and therefore was competent to take part in public affairs. In Japan until 1925, only a tax payee was given this franchise. A large portion of the population was denied the right to vote.

Educational qualification :

J.S. Mill, advocated educational qualification for voting right. It is argued that people who cannot read or write cannot and should not participate in public affairs. In some countries

like Brazil and Chile, illiterates are excluded from voting. But, whether political intelligence and education go together is a question, which cannot be answered. It is not logical to believe that ignorant masses will not be able to know what to vote for. Again, literacy cannot be equated with education.

Sex qualification :

As per this qualification, only male members of the society are eligible to vote. Some societies strongly believe that politics is only a man's business and women have no role in that. Hence even now in some states, women are denied this right to vote. However this attitude is fast changing and most of the countries now offer voting rights to women also.

Nationality Qualification :

Modern states grant this right to vote only to their nationals i.e. those who are citizens of that state.

Age Qualification :

Age is definitely one factor, which brings in maturity of thinking among an individual. So in no county, are children given the right to vote. However, the minimum age required for franchise varied between 18 and 21. in India, Originally 21 years of age was prescribed for franchise. But later, in 1989, it was reduced to 18.

Universal Suffrage :

There are different theories and opinion as to who should have the right to vote and who should be denied the right to vote. As democracy implies people's participation, to the wider extent possible, universal adult suffrage is advocated. In modern times, most of the countries around the world have opted for universal adult franchise.

ARGUMENTS IN FAVOUR OF ADULT SUFFRAGE :

a) Democracy implies popular sovereignty. Suffrage must

be universal. Every individual has the right to take part in constituting and conditioning the government. It is popular sovereignty.

- b) The laws of the state affect invariably every one in the state, therefore it is natural that every body expects to have a say in the politics and laws of the government. “What touches all must be decided by all”.
- c) If the suffrage is restricted to a particular class, the government thus constituted with their representatives would tend to protect only their interest, at the expense of the unrepresented sections.
- d) Universal suffrage is essential for the development of the individual. Deprivation of the right to vote to one section of the society may make that group, as inferior, and the section, which has voting right, may feel superior. Right to vote enhances the opportunity for self – expression in public affairs.

ARGUMENTS AGAINST ADULT SUFFRAGE:

Firstly, the most important demerit of universal adult suffrage is, it opens the gate for all. Those who have no knowledge of government or even who is governing them, are made to vote, to put this in simple terms, the ignorant man votes to elect the leaders.

Secondly, in countries like India, where the ratio of literacy is very low, voters are largely illiterates, who cannot even read the names of the candidates but cast their votes by identifying the symbols.

Thirdly, political parties, mostly capitalize on the parochial attitudes of the voters. They field candidates only on the basis of caste. Political leaders appeal not to the nationality of the individuals but to the sentiments of the voters. Masses tend to be carried away by these sentimental appeals.

Fourthly, the electorate being ignorant of national problems and issues choose parties which appeal to their local issues.

TYPES OF VOTE

1. One man One vote:

Under this provision every voter is entitled for one and only one vote. The voter can cast his vote in favour of any candidate.

2. Single Transferable Vote:

In this system, which is designed for multimember constituency, the voter possesses only one vote. But he can make his priority like 1,2,3, etc, according to his requirement. If a candidate fails to secure a majority, the votes polled for him will be reallocated according to the second choice, and then third choice, until a clear majority is obtained by a candidate. In India, election of the president, and members of Rajya Sabha are held on the single transferable vote method.

3. Plural Voting:

According to this system, several qualifications are prescribed for the right to vote such as payment of property tax and education. A person who owns property or is a tax payer or is educated is eligible for an vote, because he possesses all of these qualifications. At the same time, a person who is educated, possess property and is a tax payer, is entitled for three votes. A voter is entitled for one vote for every qualification he possesses. In Belgium, this method was used earlier.

4. Open Ballot:

Under this system, the voters raise their hands to support a candidate. Montesquieu advocated this system because, seeing intelligent people raise their hands for a right candidates, the uneducated man would also support

him. However this method is not practical, considering the vast size of electorates. In the legislative assemblies and the parliament, when motions and bills are introduced the speaker puts it for voting. Members who support raise their hands on that basis, the speaker declares the bill passed or defeated.

5. Secret Ballot:

In this system the voter casts his vote in favour of a candidate, without the knowledge of another person. A voter can exercise his franchise without fear. In polling station, an enclosure is provided for him to mark his vote and put the ballot in the ballot box. The ballots are mixed and nobody can identify the exact vote polled by any voter. This method is adopted in most of the countries in the election to their legislature. In India also, only secret ballot method was used for elections to the state legislative assemblies and parliament. Nowadays, secret ballot voting is replaced by Electronic Voting Machines (EVMs) in India.

PRINCIPLES OF DEMOCRACY

People from around the world have identified the basic principles, which must exist in order to have a democratic government. These principles often become a part of the constitution or bill of rights in a democratic society. Though no two democratic countries are exactly alike, people in democracies support many of the same basic principles and desire the same benefits from their government.

- Citizen Participation
- Equality
- Political Tolerance
- Accountability
- Transparency
- Regular Free and Fair Elections

- Economic Freedom
- Control of the abuse of Power
- Bill of Rights
- Accepting the Results of Elections
- Human Rights
- Multi Party System
- Rule of Law

1. Citizen Participation

One of the most basic signposts of a democracy is citizen participation in government. Participation is the key role of citizens in democracy. It is not only their right, but it is their duty. Citizen participation may take many forms including standing for election, voting in elections, becoming informed, debating issues, attending community or civic meetings, being members of private voluntary organizations, paying taxes, and even protesting. Participation builds a better democracy.

2. Equality

Democratic societies emphasize the principle that all people are equal. Equality means that all individuals are valued equally, have equal opportunities, and may not be discriminated against because of their race, religion, ethnic group, gender or sexual orientation. In a democracy, individuals and groups still maintain their right to have different cultures, personalities, languages and beliefs.

3. Political Tolerance

Democratic societies are politically tolerant. This means that while the majority of the people rule in a democracy, the rights of the minority must be protected. People who are not in power must be allowed to organize and speak out. Minorities are sometimes referred to as the opposition because they may have ideas which are different from the

majority. Individual citizens must also learn to be tolerant of each other. A democratic society is often composed of people from different cultures, racial, religious and ethnic groups who have viewpoints different from the majority of the population. A democratic society is enriched by diversity. If the majority deny rights to and destroy their opposition, then they also destroy democracy. One goal of democracy is to make the best possible decision for the society. To achieve this, respect for all people and their points of view is needed. Decisions are more likely to be accepted, even by those who oppose them, if all citizens have been allowed to discuss, debate and question them.

4. Accountability

In a democracy, elected and appointed officials have to be accountable to the people. They are responsible for their actions. Officials must make decisions and perform their duties according to the will and wishes of the people, not for themselves.

5. Transparency

For government to be accountable the people must be aware of what is happening in the country. This is referred to as transparency in government. A transparent government holds public meetings and allows citizens to attend. In a democracy, the press and the people are able to get information about what decisions are being made, by whom and why.

6. Regular, Free and Fair Elections

One way citizens of the country express their will is by electing officials to represent them in government. Democracy insists that these elected officials are chosen and peacefully removed from office in a free and fair manner. Intimidation, corruption and threats to citizens during or before an election are against the principles of democracy. In a democracy, elections are held regularly every so many

years. Participation in elections should not be based on a citizen's wealth. For free and fair elections to occur, most adult citizens should have the right to stand for government office. Additionally, obstacles should not exist which make it difficult for people to vote.

7. Economic Freedom

People in a democracy must have some form of economic freedom. This means that the government allows some private ownership of property and businesses, and that the people are allowed to choose their own work and labor unions. The role the government should play in the economy is open to debate, but it is generally accepted that free markets should exist in a democracy and the state should not totally control the economy. Some argue that the state should play a stronger role in countries where great inequality of wealth exists due to past discrimination or other unfair practices.

8. Control of the Abuse of Power

Democratic societies try to prevent any elected official or group of people from misusing or abusing their power. One of the most common abuses of power is corruption. Corruption occurs when government officials use public funds for their own benefit or exercise power in an illegal manner. Various methods have been used in different countries to protect against these abuses. Frequently the government is structured to limit the powers of the branches of government: to have independent courts and agencies with power to act against any illegal action by an elected official or branch of government; to allow for citizen participation and elections; and to check for police abuse of power.

9. Bill of Rights

Many democratic countries also choose to have a bill of rights to protect people against abuse of power. A bill of rights is a list of rights and freedoms guaranteed to all people in the country. When a bill of rights becomes part of

a country's constitution, the courts have the power to enforce these rights. A bill of rights limits the power of government and may also impose duties on individuals and organizations.

10. Accepting the Results of Elections

In democratic elections, there are winners and losers. Often the losers in an election believe so strongly that their party or candidate is the best one, that they refuse to accept the results of the election. This is against democratic principles. The consequences of not accepting the result of an election may be a government that is ineffective and cannot make decisions. It may even result in violence which is also against democracy.

11. Human Rights

All democracies strive to respect and protect the human rights of citizens. Human rights mean those values that reflect respect for human life and human dignity. Democracy emphasizes the value of every human being. Examples of human rights include freedom of expression, freedom of association, freedom of assembly, the right to equality and the right to education.

12. Multi-Party System

In order to have a multi-party system, more than one political party must participate in elections and play a role in government. A multi-party system allows for opposition to the party, which wins the election. This helps provide the government with different viewpoints on issues. Additionally, a multiparty system provides voters with a choice of candidates, parties and policies to vote for. Historically, when a country only has one party, the result has been a dictatorship.

13. The Rule of Law

In a democracy no one is above the law, not even a king or an elected President. This is called the rule of law. It means

that everyone must obey the law and be held accountable if they violate it. Democracy also insists that the law be equally, fairly and consistently enforced. This is sometimes referred to as “due process of law.”

Constitutional Values

Constitution means a set of fundamental principles, basic rules and established precedents (means standards/instances). It identifies, defines and regulates various aspects of the State and the structure, powers and functions of the major institutions under the three organs of the Government – the executive, the legislature and the judiciary. It also provides for rights and freedoms of citizens and spells out the relationships between individual citizen and the State and government.

A Constitution may be written or unwritten, but it contains fundamental laws of the land. It is the supreme and ultimate authority. Any decision or action which is not in accordance with it will be unconstitutional and unlawful. A Constitution also lays down limits on the power of the government to avoid abuse of authority. Moreover, it is not a static but a living document, because it needs to be amended as and when required to keep it updated. Its flexibility enables it to change according to changing aspirations of the people, the needs of the time and the changes taking place in society

In India, the Constitution came into effect on 26 January, 1950 and since then we celebrate this day as the Republic Day every year. The Constitution of India defines all aspects of the Indian political system including its basic objectives. It has provisions regarding

- (a) the territories that India will comprise,
- (b) citizenship,
- (c) fundamental rights,
- (d) directive principles of state policy and fundamental duties,

- (e) the structure and functioning of governments at union, state and local levels, (f) several other aspects of the political system.

It defines India as a sovereign, democratic, socialist and secular republic. It has provisions for bringing about social change and defining the relationship between individual citizen and the state.

The Indian Constitution has certain core constitutional values that constitute its spirit and are expressed in various articles and provisions. Do you know what is the meaning of the word, 'value'?

You may immediately say that truth, non-violence, peace, cooperation, honesty, respect and kindness are values, and you may continue to count many such values. In fact, in a layman's understanding, value is that which is very essential or 'worth having and observing' for the existence of human society as an entity. The Indian Constitution contains all such values, the values that are the universal, human and democratic of the modern age.

The values expressed in the Preamble are expressed as objectives of the Constitution. These are: sovereignty, socialism, secularism, democracy, republican character of Indian State, justice, liberty, equality, fraternity, human dignity and the unity and integrity of the Nation.

The main features of the Constitution are

1. Written Constitution
2. A Unique Blend of Rigidity and Flexibility
3. Fundamental Rights and Duties
4. Directive Principles of State Policy
5. Integrated Judicial System
6. Single Citizenship
7. Universal Adult Franchise
8. Federal System and Parliamentary Form of Government.

Leadership qualities

Deciding which candidate to vote into office is simply a matter of party affiliation for many people. Others, however, cast their votes based on specific characteristics they look for in their candidate of choice. So what are the qualities or characteristics good political leaders should possess? Honesty, compassion, integrity, confidence and flexibility are the top 5 characteristics of successful political leaders.

Honesty

Being honest can sometimes be difficult because it makes individuals vulnerable. It reveals who we really are and discloses our mistakes, which gives others the opportunity to criticize or reject openly. Honesty develops character and builds credibility and trust, which are the foundation to evoke confidence and respect from those around you, and in the case of political leaders, teammates and constituents.

Compassion

Compassion is the humane quality of understanding the suffering of others and wanting to do something to alleviate that suffering. While many see compassion as a weakness, true compassion is a characteristic that converts knowledge to wisdom. Good political leaders use compassion to see the needs of those he or she leads and to determine the course of action that would be of greatest benefit to all those involved.

Integrity

The word integrity is defined as ‘the adherence to moral and ethical principles; the soundness of moral character.’ It is a synonym for honesty and uprightness, and is a vital characteristic for those in political leadership. Political leaders who possess integrity can be trusted because he or she never veers from inner values, even when it might benefit them to do so. A leader must have the trust of followers. This requires the highest standard of integrity.

Confidence

Having confidence in a political leader is about having faith or belief that he or she will act in a right, proper, or effective way. A good political leader needs to be both confident in himself or herself as well in their ability to lead. Leaders who possess this quality inspire others, drawing on a level of trust which sparks the motivation to get others on board and get the job done.

Flexibility

Flexibility for a political leader is about understanding the give-and-take aspects of politics, and the ability to find the common ground. Good politicians listen carefully to all sides, to not only hear their arguments but to especially learn what it will take on behalf of all parties involved to reach a consensus. This characteristic allows political leaders to recognize setbacks and criticism, to learn from them and move forward.

Great political leaders have all of these qualities and more. Each aspires to respect different views, analyze problems, and identify the best solutions - not based on loyalty to political party, but rather based on what is good and right and in the best interest of the nation as a whole.

POLITICAL ATTITUDE

Political Attitude means the beliefs and values which underpin the operation of a particular political system. These attitudes were seen as including knowledge and skills about the operation of the political system positive and negative judgments about the system. These attitudes determine how people participate, whom they vote for and which political parties they support. The factors which make attitudes are family, gender, religion, race , ethnicity and region.

Lesson – X

NATURE AND ITS PROTECTION

The Earth is the only planet man can ever call home. Therefore, one must love and take care of it. This is the place where plants and animals thrive, its atmosphere and its terrain providing what man needs in order to live. The Earth is made for co-habitation and the pursuit of man's advancement of technology and biodiversity should not destroy all other things that thrive on it. Nature provides what man needs and man should be responsible to take care of nature. If man wants later generations to enjoy living on the planet, he should be responsible to protect it now.

When man refuses to acknowledge his responsibility to care for nature, destruction occurs. Devastation happens either by omission or commission. Animals disappear and become endangered or extinct because of irresponsible hunting. Plant life is essentially destroyed by incessant cutting of trees and burning of grasslands. The atmosphere is being damaged by pollution. Global warming destroys land masses as the sea rises because of increasing temperatures. It even causes the growth and rapid spread of different kinds of bacteria and viruses. There are people who are directly responsible for the devastation in our surroundings while there are also people who do not even think about it.

While the Earth's ozone layer cannot be made whole again, man can prevent its further ruin by addressing the issues of pollution and global warming. While we cannot bring back animal species that have become extinct, we can still protect endangered ones and make sure that other animals are out of harm's way. Reforestation is likewise not impossible. Animals and plants also face risks because man destroys their natural habitats and kills them. The changes in nature force certain species of animals to either adapt or die.

The bacterial and chemical contamination of water systems as well as oil explorations endangers both animal and plant life. The Earth is a paradise and man should care about it in significant ways – big and small.

The simplest way to define what being eco friendly means is to say that it is the act of living with intent. The intent is focused on not creating harm to environment, and to prevent as much harm from occurring to the environment through your interactions with it. It goes beyond an idea and extends to actual practices that influence how communities, businesses and individuals conduct themselves.

Being eco-friendly goes far beyond just turning off lights when you leave the room or separating your garbage for recycling – it is about changing the purpose of how you live.

Eco-friendly products promote green living that help to conserve energy and also prevent air, water and noise pollution. They prove to be boon for the environment and also prevent human health from deterioration.

Steps to Become Eco-friendly:-

- 1. Waste Management:** Reducing what is produced and what is consumed can reduce the amount of waste that is generated. Reuse items for different purposes instead of disposing them off. Recycle items like aluminum cans, plastic, paper, glass that can be shaped into a new item.
- 2. Conserve Water and Electricity:** It takes energy to produce fresh water and electricity. Few simple ways like turning off lights when not in use, fixing leakages, proper insulation, using maximum daylight, installing energy efficient windows, purchasing energy efficient gadgets can reduce your daily energy consumption.
- 3. Plant More Trees:** Trees give us oxygen, fruits, timber, prevent soil erosion, control floods, provide

shelter to wildlife. Massive scale deforestation in last couple of decades has reduced forest area by significant percentage. The need of hour is to work with environmental groups to educate more people and plant more trees so as to make this planet clean and eco-friendly.

4. **Protect Local Water Sources:** Hazardous waste materials like paint, oil, ammonia and other strong chemical solutions should never be disposed on the ground as they'll seep into the groundwater. Join local water conservation groups and fight against water polluters who dump their industrial waste in rivers.
5. **Drive Less, Walk More:** A simple and yet more effective way to live eco-friendly life is to either take public transportation for your daily commuting needs or try pooling in with your office colleagues to save fuel and reduce your carbon footprint. If your office is couple of miles away from home, you can either start half an hour early and walk on foot or ride a bicycle.
6. **Buy Energy Efficient Products:** Energy efficient products with 5 star energy rating consume less energy and prove to be eco-friendly. For instance, CFL bulbs consume 40% less energy and last 10 times longer than traditional bulbs.
7. **Buy locally Grown Products:** When you buy or produce locally grown products, you are actually reducing your carbon footprint in the form of using less plastic bags, saving fuel to get vegetables from the market, using less packaged material.....
8. **Prevent Littering:** Litter can originate from construction and demolition sites, households, industries, uncovered trucks, pedestrians, and moving vehicles. Littering can have big impact on

environment, wildlife and local tourism industry. Being a responsible citizen, it's our responsibility to make our cities clean and impart same education to our kids.

9. **Buy Recycled Products:** Always look out for recycling symbol when you visit grocery shop to buy items for your home. That will make you environmentally responsible and eco-friendly. Also, try to carry grocery bag with you to avoid buying items in plastic bags that will later end up in landfills.
10. **Join Environmental Groups to Combat Pollution:** Protecting mother Earth is everyone's responsibility including you. The best you can do is to join different environmental groups in your city and provide helping hand to make this planet environmentally friendly.

The Eco-friendly Life

Living the eco-friendly life has some advantages and disadvantages. As mentioned earlier, one of the disadvantages is that may have to forgo some of the more modern conveniences. Not many, but the conveniences like fast foods and certain types of luxury activities do little more than create a burden on the environment. One of the best examples is the idea of the personal car. While you may realistically need a personal vehicle, you do not need one that gets poor gas mileage or is made with luxury accessories or advanced electronics that are impractical, and also consume vital natural resources.

Information on How to Go Green

There's no one right way to go green. Environmental responsibility comes from a series of small changes that you can make in your life. With new improvements in technology and new research on environmental issues, those changes are getting easier to make without sacrificing your lifestyle.

Reduce Your Energy Usage

Most energy in the United States is produced by burning fossil fuels. Reducing your energy use at home can cut back on the amount of greenhouse gas produced by your daily activities.

One simple way to reduce energy is to change your lightbulbs to energy-efficient compact fluorescents. You can also save energy by sealing and insulating your home, switching to energy-efficient appliances and turning off lights, appliances and electronics when they're not in use.

Drive Smarter

Idling your car means you're getting zero miles per gallon, while pumping greenhouse gases into the atmosphere. Consider carpooling or taking public transit, and make sure not to warm up your vehicle for longer than 30 seconds. Avoid high speeds, rapid acceleration and hard braking; these can lower your gas mileage by up to 33 percent. Clear out extra weight in your car, inflate your tires properly and keep your car well maintained so it runs efficiently, burning less gas and oil. If you can afford it, consider buying a fuel-efficient vehicle.

Reduce, Reuse, Recycle

Keep waste out of landfills by reducing the amount of disposable or single-use products you buy, and by reusing or recycling whatever materials you can. If your community has a curbside recycling program, sign up for bins so your paper, plastic and glass bottles, metal cans and other recyclables can be picked up and processed.

Cut Out Chemicals

Chemical cleaning products, herbicides and pesticides can be hazardous to your health as well as to the environment. Replace your cleaning products with eco-friendly, nontoxic cleaners. You can even make your own cleaners using

common household items such as baking soda and vinegar. In your garden, choose organic pesticides and grow native plants that will resist weeds and disease on their own.

Invest in Renewables

Renewable energy comes from natural sources --- sun, wind, water, wood and geothermics --- that either can't be used up or can be replenished naturally. Using renewable energy cuts down on fossil fuels, preventing greenhouse gases from entering the atmosphere. It also promotes sustainable energy use, helping ward off potential energy crises. If you can afford the investment, consider installing solar panels on your home. Otherwise, contact your energy company and ask about purchasing "green" energy from renewable sources.

To meet the needs of the growing global population, agricultural production must double by 2050. This challenge is made even more daunting by the combined effect of climate change and increasing competition for land, water and energy sources.

There is a new global consensus that a more systemic approach to sustainable agricultural intensification is required that better preserves or restores the natural resource base and increases the resilience of farming systems to climatic variation and change. Systems embracing a number of sustainable intensification practices, often building on traditional techniques, are being promoted and increasingly adopted by farmers. However, environmental sustainability is often compromised in order to address the urgent need to reduce hunger and rural poverty, and to respond to increasingly demanding, competitive and homogeneous markets.

Lesson - XI

PERSONAL COMPETENCE

Definition

The combination of observable and measurable knowledge, skills, abilities and personal attributes that enable a person to act effectively in a job or situation.

Examples of personal competencies

- ability to communicate effectively
- ability to write clearly
- ability to play an instrument
- ability to solve problems

Why is it required?

Competence indicates sufficiency of knowledge and skills that enable someone to act in a wide variety of situations. Because each level of responsibility has its own requirements, competence can occur in any period of a person's life or at any stage of his or her career.

Each individual in this planet is unique in skill, talent and competency. Thus to make something different in your life, it is better to cultivate this uniqueness. Once you realize your core competencies, it becomes easier for you to nurture this hidden talent. Developing personal competency also includes the commitment to accept change.

Components of personal competence

The two major components of personal competence are **self-awareness and self-management**.



Figure 1: Pictorial representation of components of personal competences

Self-awareness

This is your ability to recognize your own emotions and their effects on you self and other people.

It represents the foundation of emotional intelligence (EQ) because without being aware of and understanding your own emotions it is impossible to move into the other EQ competencies like self-management and social awareness.

Self-awareness means that you understand how you feel and can accurately assess your own emotional state. To do this you need the following competencies:

- Emotional self-awareness
- Accurate self-assessment
- Self-confidence



Figure 2: Pictorial representation of components of self-awareness

Emotional Self-awareness

In order for a person to become emotionally self-aware they may need to accept that they have an inbuilt reluctance to admit to certain negative feelings. This can be overcome by being aware of the behaviors that result from these negative emotions, rather than necessarily having to admit to the underlying negative emotions.

You can recognize an individual who has a high level of emotional self-awareness because they will:

- Know which emotions they are feeling and why
- Realize the links between their feelings and what they think, do, and say
- Recognize how their feelings affect their performance
- Have a guiding awareness of their values and goals
- Adopt behaviors that minimize the effects of their own emotions on a situation.

Once you are able to identify your own emotions and how they can impact situations you are able to accurately assess yourself. This enables you to understand and explore your own strengths and weaknesses, as well as being willing to explore them with others.

Self-Assessment

Self-assessment involves honestly investigating and acknowledging your emotional strengths and weaknesses.

Reflecting on your experiences and defining key actions required to address any shortfall could help you achieve this.

Developing a strong capability for self-assessment will help you to learn from new experiences because it will highlight those areas that offer opportunities for self-improvement and development.

Daniel Goleman describes accurate self-assessment in terms of people who are:

- Aware of their strengths and weaknesses
- Reflective and capable of learning from experience
- Open to candid feedback and new perspectives
- Interested in continuous learning and self-development
- Able to show a sense of humor and perspective about themselves.

Self-confidence

The final competency of self-awareness is that of self-confidence.

This is your ability to ground yourself so that you are secure and self-assured in whatever situation you may find yourself.

Daniel Goleman describes self-confidence as:

‘A strong sense of one’s self-worth and capabilities’

You will recognize individuals with a high level of self-confidence because their behavior and communications show that they have a:

Certainty about their own value and capabilities Strong presence

- High level of self-assurance
- Willingness to express an unpopular opinion or stand up for something that is right if it is what they truly believe
- Ability to make quick decisions even in uncertain and pressurized circumstances
- Belief that they can control the direction of their lives - and they do.

People who are self-confident understand that they have a great deal of control over what happens in their lives. This means that the more self-confident you can become, the more you will find that you are able to influence your future.

Once you are aware of how your emotions affect your behavior and attitude towards situations you will be able to self-manage. To achieve this you use your self-control to manage your emotions whatever your circumstances and motivate yourself to succeed.

By understanding and being able to control your emotions you are able to manage them in such a way as to generate positive interactions with those you come into contact with. The competency of self-management has six different skill attributes:

Self-Management

Builds on your self-awareness, using your own self-control to ensure your emotions don't control you regardless of the situation. It involves using what you know about your emotions to both manage these emotions and motivate yourself.

The competency of self-management has six different skill attributes:



Figure 3: Pictorial representation of components of self-management

Self-control - the ability to remain composed whatever state your emotions are in. People with this competence:

- Manage their impulsive feelings and distressing emotions well
- Stay composed, positive, and unflappable even in trying moments
- Think clearly and stay focused under pressure

Trustworthiness - means that you will do what you say, when you say you'll do it. People with this competence:

- Act ethically and are above reproach
- Build trust through their reliability and authenticity
- Admit their own mistakes and confront unethical actions in others
- Take tough, principled stands even if they are unpopular

Conscientiousness - involves an individual being thorough, careful or vigilant and implies a desire to perform a task well. People with this competence:

- Meet commitments and keep promises
- Hold themselves accountable for meeting their objectives
- Are organized and careful in their work

Adaptability - the ability to change something, or oneself, to fit occurring changes. People with this competence:

- Smoothly handle multiple demands, shifting priorities, and rapid change
- Adapt their responses and tactics to fit fluid circumstances
- Are flexible in how they see events

Achievement orientation - requires an individual to show concern for working toward a self-imposed and defined standard of excellence. People with this competence:

- Set themselves challenging goals
- Measure their own performance against those goals
- Actively seek out information to get the job done
- Use their time efficiently

Initiative - means taking the lead in problem-solving and conflict resolution as well as taking action to prevent problems from occurring in the first place. People with this competence:

- Seek out fresh ideas from a wide variety of sources
- Entertain original solutions to problems
- Generate new ideas
- Take fresh perspectives and risks in their thinking

Self-management is critical for a manager because no one wants to work for someone who is not in control of themselves and whose reactions depend on their prevailing mood.

Quick and Easy ideas for growing personal competence

1. Consider every circumstance an opportunity

Napolean Hill, foremost success authority, said, “Every adversity brings with it the seed of an equivalent advantage.” If you’re willing to see every conflict, every delay, and every frustration in this light — your whole life becomes a learning opportunity.

2. Join a mastermind group

The power of a group is hard to argue. For years we’ve seen powerful leaders and thinkers emerge, not as individuals, but as groups. Surround yourself with people who are more successful, more competent, and more qualified than you — you’re guaranteed to grow your competence.

3. Find a mentor

Nearly every leader can point to a mentor who has played a key role in their success. If you don’t have a mentor, and you would like one, generally it’s just as easy as asking the question.

4. Use time wisely

So much time in our day is wasted doing mindless things: TV or YouTube videos, sitting in traffic, waiting for a meeting to start. Set yourself up to take advantage of those moments by listening to podcasts in the car, loading books onto your computer or phone for those down moments, and not allowing yourself to mindlessly watch garbage on TV.

5. Take advantage of technology

I heard of someone recently who listens to books on tape at two-times speed so he can finish them faster. Technology is constantly improving. Take advantage of the opportunities it provides to learn.

6. Read

Mark Twain famously says, “The man who doesn’t read good books has no advantage over the man who can’t read them.” Become a consumer of good books. Read books that challenge you.

What is a Career?

A career includes all the roles you undertake throughout your life - education, training, paid and unpaid work, family, volunteer work, leisure activities and more.

‘Career’ was traditionally associated with paid employment and referred to a single occupation. In today’s world the term career is seen as a continuous process of learning and development. Activities that contribute to a career can include:

- training
- education
- employment
- work experience
- community activities
- enterprise activities
- employment
- different life roles
- volunteer work
- leisure activities

Career Choices

Making the best career choices involves:

- knowing yourself - what you like (your interests), what you are good at (your skills and abilities), what is important to you (values)
- getting to understand the world of work - what's out there
- learning how to make informed decisions
- finding out how to achieve objectives



Figure 4: Pictorial representation of components career choices

Savings Meaning

In deposit terminology, the term savings refers to money set aside for the purpose of future use. Savings generally represent only one part of an individual's asset and, unlike investments; they usually have a minimal exposure to risk.

Importance of Saving Money

Saving money can help you become financially secure and provide a safety net in case of an emergency. Here are a

few reasons why we save: Emergency cushion - This could be any number of things: a new roof for your house, out-of-pocket medical expenses, or sudden loss of income.

Essential reasons why you should save money:

Save money for an emergency. An emergency fund is arguably the most important reason to save money. ...

- Save money for bad times. ...
- Save money for College. ...
- Save money for a house. ...
- Save money for travel. ...
- Save money for financial freedom. ...
- Save money for retirement.
- Frugality

It is the quality of being frugal, sparing, thrifty, prudent or economical in the consumption of consumable resources such as food, time or money, and avoiding waste, lavishness or extravagance.

In behavioral science, frugality has been defined as the tendency to acquire goods and services in a restrained manner, and resourceful use of already owned economic goods and services, to achieve a longer term goal.

Lesson -XII

INDIVIDUAL RESPONSIBILITY IN THE SOCIETY

The concept of a right relates to the freedom from interference by other individuals or the government. Individual rights refer to the liberties of each individual to pursue life and goals without interference from other individuals or the government. Examples of individual rights include the right to life, liberty and the pursuit of happiness as stated in the United States Declaration of Independence.

A community is a group of people with common interests and values. Community is characterized by “wholeness incorporating diversity” and may include people of different ages, ethnicities, educational backgrounds and incomes (Gardner 2003). Individuals may be members of two or more communities; for example, one of geographic residence and another of employment.

Community responsibilities are an individual’s duties or obligations to the community and include cooperation, respect and participation. The concept goes beyond thinking and acting as individuals to common beliefs about shared interests and life. A basic community responsibility is voting in elections.

Each individual is part of a larger community. Family, neighbours, tribe, village, city, county, state, region, country and the world form a larger community in the life of every human being. At the same time, full human potential cannot be reached if individuality is suppressed by society.

In all free societies there is a constant and unavoidable tension between rights and responsibilities. Every right has a corresponding duty (U.S. Department of State).

It is the responsibility of the individual to watch over a community to make sure that standards are objective and beneficial to human life (Machan 2001).

HISTORIC ROOTS

In 1787, Thomas Jefferson, the chief architect of the Declaration of Independence, urged the drafters of the Constitution to clearly identify the rights of the people. Jefferson believed past governments had been harsh and restrictive to the populace, governed questionable areas with no just power to act no jurisdictional authority and the result had been a reduction or loss of individual rights (U.S. Department of State). Like Jefferson, many of the founding fathers' generation feared the encompassing and absolute power of a federal government and demanded a Bill of Rights to protect the people and limit the powers of a federal government.

The Bill of Rights contains the first ten amendments to the United States Constitution and includes the basic privileges of all United States citizens. Many of the rights written in the amendments resulted from the shared experience of both the British and the American colonists under British rule. All the amendments reflect the close ties between personal freedom and democracy as versioned by the founding fathers' generation (U.S. Department of State). Over the years, the definition of some rights has changed and new concepts, such as privacy, were added to the Constitution. But the rights of the people are the core of American democracy. In this way, the United States is unique in the world; its tradition of individual rights strongly reflects the American experience.

Good definitions of "rights" are often lacking and subject to interpretation. However, the Constitution provides a mechanism for interpretation by the Supreme Court. People may disagree with the Supreme Court regarding the meaning of a specific right, but adherence to the rules of law requires

obedience to the interpretation by the Court. The justices of the Supreme Court are sworn to uphold constitutional law; their duty is to reflect and decide evolving notions or conflicts of rights. The Supreme Court is recognized as the chief agent for safeguarding constitutional rights and making decisions current with the needs of the time and society.

For more than two centuries, American democracy has fostered a wealth of creativity and ideas by people. Since its birth as a nation, America has been an abundant and reliable source of ideas that have empowered both individuals and communities. This characteristic was observed by Alex de Tocqueville when he visited America in 1831:

“These Americans are the most peculiar people in the world. You’ll not believe it when I tell you how they behave. In a local community in their country, a citizen may conceive of some need [that] is not being met. What does he do? He goes across the street and discusses it with his neighbor. Then what happens? A committee begins functioning on behalf of that need. All of this is done by private citizens on their own initiative. The health of a democratic society may be measured by the quality of functions performed by private citizens” (Tocqueville 1956, 201).

IMPORTANCE

Citizenship today requires individuals be knowledgeable of public problems but, more important, have the capacity to act together toward their solutions (Morse 1989). Voluntary actions by private citizens working together to right injustices, change directions and pursue benefits for the common good are noted throughout American history. This list includes the abolition of slavery, women’s suffrage, public education, community hospitals, the civil rights movement, the

women's movement, the environmental movement, the gay rights movement and the organization of migrant workers. In some cases, the movements' leaders achieved great fame and the respect of the nation and the world, such as Martin Luther King, Jr. and Cesar Chavez. (Aviv 2003)

In every case, people voluntarily came together with a shared sense of purpose for the common good and with the intent of righting a wrong in the community. They also found like-minded people of goodwill. Groups formed alliances and multiplied their strength (Aviv 2003). In 1996, Robert Kennedy observed:

“Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope, and crossing each other from a million different centres of energy and daring, those ripples build a current which can sweep down the mightiest walls of oppression and resistance” (Robert F. Kennedy, former U.S. Attorney General (1925-1968), from a speech at the Day of Affirmation at the University of Cape Town, South Africa, June 1966).

TIES TO THE PHILANTHROPIC SECTOR

Philanthropic people and organizations such as foundations, corporate grantmakers, individual donors and workplace-giving programs generously donate time, talent and money to support the efforts and fund the success of individuals and groups struggling to resolve community problems and promote human rights.

Non-profit charitable organizations work to identify underlying causes of social problems and effect change to benefit the public. Many significant social ideas of the past century in this country have been nurtured in the non-profit sector (Gardner 2003). Non-profit organizations fill gaps in areas such as social services, human rights and environmental protection. They may provide youth

activities, feed the hungry, and shelter for homeless people. Non-profit organizations reinforce both individualism and community responsibility by establishing an arena of action through which individuals can take the initiative to promote their own well-being and to advance the well-being of others in the community.

Individuals, as responsible members of their communities, may give their time and volunteer their services to help obtain needed improvements. Active participation on local school boards and parent-teacher associations improves educational services. Citizens can take an active part in the community by offering their knowledge and talents to different local organizations or committees. Participation in town meetings, public hearings and community projects is important for community improvement and identifying and solving problems (Ben's Guide to U.S. Government for Kids 2003).

The Bill of Rights is collectively the first 10 amendments to the Constitution, ratified on December 15, 1791, and guarantees certain freedoms and rights. The first eight amendments are the substantive and procedural individual rights. The 9th and 10th amendments are general rules of the relationships between the people, the state governments, and the federal government (Ben's Guide to U.S. Government for Kids 2003).

Civic Responsibility means giving to the community in the pursuit of one's interest or task (Drucker 1999).

Common Good is a system in which people can - within the law - pursue their various respective visions of the common good and concurrently accomplish the kinds of mutual accommodation that make a social system livable and workable for all (Gardner 2003).

Individualism is the principle of people having the freedom to act on matters concerning them (Salamon 2002).

Social Capital refers to social networks of trust and reciprocity affecting the productivity of individuals and groups. By establishing connections among individuals, involvement in associations teaches norms of cooperation that transfer to political and economic life. The core idea of social capital theory is that social networks have value (Putnam 2000).

Social Responsibility requires doing no harm to others in the pursuit of one's own interest or task (Drucker, 1999).

Solidarity is the principle of people having responsibilities not only to themselves, but also to their fellow human beings and to their communities (Salamon 1999).

IMPORTANT PEOPLE RELATED TO THE TOPIC

President Thomas Jefferson: President Jefferson drafted the Declaration of Independence in 1776, which proved to be the defining event in his life and legacy to the nation. Drawing on documents, such as the Virginia Declaration of Rights, state and local calls for independence and his own draft of a Virginia constitution, Jefferson wrote a stunning and eloquent statement of the colonists' right to rebel against the British government. It decreed the colonists' independence and right to self-government, based on the premise all men are created equal and have the unalienable rights to life, liberty and the pursuit of happiness (Library of Congress 2002).

President Abraham Lincoln: President Lincoln issued the Emancipation Proclamation on September 22, 1862, as the United States was embattled and divided by the start of the third year of the Civil War. The proclamation became effective on January 1, 1863. The historic document freed all slaves in the country, including slaves in rebelling confederate states that endorsed secession from the Union.

Lincoln mandated enforcement of the proclamation by the Union military . Issuance and enforcement of the Emancipation Proclamation nearly cost President Lincoln his presidency; it may have cost his life. His courage and wisdom paved the way for the passage of the 13th Amendment to the Constitution (December 1865), which ended slavery in the United States.

Elizabeth Cady Stanton met Susan B. Anthony in 1851 and for the next fifty years worked in close collaboration; Stanton articulated arguments for the improvement of women’s legal and traditional rights ; Anthony organized and campaigned to achieve these goals (The Anthony Center 2002).

Andrew Carnegie: Carnegie was perhaps the first wealthy man to state publicly the rich have a moral obligation to give away their fortunes. In 1889 he wrote *The Gospel of Wealth* , in which he asserted all personal wealth beyond that required to supply the needs of one’s family should be regarded as a trust fund to be administered for the benefit of the community (Carnegie Corporation of New York).

Rosa Parks: Parks refused to give up her seat to a white man on a bus in Montgomery, Alabama in 1955, an action regarded as the beginning of the U.S. Civil Rights Movement. “When I declined to give up my seat, it was not that day or bus in particular,” Parks later told a biographer. “I just wanted to be free, like everybody else” (Hamilton 2003).

Dr. Martin Luther King, Jr.: King led a mass struggle for racial equality that changed America . King’s address “I Have a Dream” delivered on the occasion of the March on Washington for Civil Rights on August 28, 1963, is one of the best-known American speeches of the twentieth century. In 1983,

President Ronald Reagan signed legislation naming a federal holiday honoring King's birthday on the third Monday of every January.

Cesar Chavez: Chavez successfully represented the labor rights of farm workers, particularly Latino and Filipino, who suffered substandard wages and working conditions. In the 1960s and 1970s, his grassroots organization ballooned into a national movement; several campaigns, including a grape boycott, were observed by more than 17 million Americans (Cauldron 2002). Mr. Chavez had a powerful impact on the plight of hired and migrant agricultural workers and on public awareness of the workers. In the years following the boycotts, federal legislation and laws in many states were enacted to provide better wages, working conditions, education and housing.

CORE LIVING VALUES

Values are the principles and beliefs that influence the behaviour and way of life of a group of people or community.

The things, ideas beliefs and principles that are of worth to a person shapes his or her values. A person's values help to define who he/she is and help determine the choices he/she makes. Living values provide principles and tools for development of the whole person recognising that the individual is comprised of the physical, intellectual, social emotional and spiritual dimension. Life Skills Education is best enhanced by living values. Therefore, it is important for the teacher to understand and apply Living values so as to enhance acquisition of life skills.

The Core Living Values • Cooperation • Freedom
• Happiness • Honesty • Tolerance • Unity • Peace • Respect
• Responsibility • Simplicity • Humility • Love

LOVE

Where there is love, there is a world. Love looks on all with a vision of equality. Love is all giving without any thought of a return. A heart that has love is able to accommodate the whole universe and still has space for more. Selfless love is truly unlimited; It forgets and forgives the weakness and sees only beauty and specialities in everyone.

HONESTY

Speak with honesty and you will get a chance to learn. The one who is honest will speak about themselves first, not about others. Others won't get impressed by your words. Or even by your face... But by your honesty and truth to speak that which you think and to do that which you speak is honesty.

TOLERANCE

Where there is tolerance, You are able to remain quiet and happy inside. One who has tolerance has the power to Accept and accommodate all situations. Only when you are contented internally can there be tolerance. When you are contented, then just like a mother who has love for her child, There is no limit to tolerance.

SIMPLICITY

Simplicity is identifying and being comfortable with those elaborate circumstances which shape our lives without worrying or making matters complicated. It requires facing any complexity with a plain and simple mind. Simplicity starts with the self and overflows to everything else around us. A life lived in simplicity is a satisfying life which inspires everyone yet possessed by one.

PEACE

Peace is the original quality of the self. In its purest form, peace is inner silence. It consists of positive thoughts, pure

feelings and good wishes To have peace you need patience
 When you are peaceful, you create an atmosphere of peace,
 Peace in the world can only be realized When there is peace
 in the minds of man.

HAPPINESS

There is happiness when each moment is used in a worthwhile way. Happiness is such nourishment that it can transform a person, from weak to powerful, it makes difficult things easy heavy things light To remain happy and share happiness with others is the greatest act of charity No matter what happens, your happiness should not be lost.

COOPERATION

It is based on faith, love, trust and understanding. It is not a bargaining game, in which one person's success is achieved at the expense of another's Real cooperation takes place when there are good wishes and pure feelings for each other. The highest cooperation is to partake of God's task; and in return He will cooperate with your forever

HUMILITY

Humility is dedication to the extent that no acknowledgement is sought for the self. Humility allows you to learn. There is great strength in humility It never holds on to anyone for support Everyone bows down to those who bow down first. Humility is not subservience but greatness. It is visible when there is love Have love for humility. It helps you to remain happy

RESPECT

True respect is valuing one's Own existence and the existence of others. It is not connected to a person's role, Social position, nor his capacities or talents, It is the awareness

that everyone has value; Everyone is unique When there is respect, there is understanding, Giving and taking on basis of love. Only when you give respect do you earn the respect of others.

RESPONSIBILITY

The world's a stage and we are all actors Each actor plays a unique part and He is responsible for his own actions. Responsibility means playing our part Accurately no matter what the task may be Each one of us has a huge part in creating a better world. Just respond to the abilities Within you and become responsible.

FREEDOM

Freedom starts in the mind. Understanding the self is the key to freedom The more one understand the self, the easier it is to be liberated from waste. Freedom means to be uninfluenced, Unaffected and to be at peace with the self. True freedom is to experience the true essence of one's being and that is peace.

UNITY

Unity is harmony within and amongst individuals. It is built from a shared vision For the common good. Unity is appreciating the values of each Individual and their unique contributions. When there is the willingness Within the self to accommodate others, unity blossoms When I take the first step to mend fences, others will also change.

BENEFITS OF CORE LIVING VALUES

1. Values bring happiness in life
2. Values are the treasure of life, making humans wealthy and rich
3. A life filled with values is a life of self-respect and dignity

4. Values bring independence and freedom
5. They expand the capacity to be self-sufficient
6. They liberate one from external influences
7. They offer protection and those who get it are able to share with others
8. Values bring empowerment and remove weaknesses and defects
9. They open the heart and transform human nature so that life is filled with compassion and humility
10. Students also thrive in a value-based atmosphere in a positive, safe environment of mutual respect and care. Where students are regarded as capable of learning to make socially conscious choices.

SOCIAL RESPONSIBILITY AND ETHICS

Social responsibility is an ethical theory, in which individuals are accountable for fulfilling their civic duty; the actions of an individual must benefit the whole of society. In this way, there must be a balance between economic growth and the welfare of society and the environment. If this equilibrium is maintained, then social responsibility is accomplished.

WHAT IT MEANS TO BE SOCIALLY RESPONSIBLE AND ETHICAL?

The theory of social responsibility is built on a system of ethics, in which decisions and actions must be ethically validated before proceeding. If the action or decision causes harm to society or the environment, then it would be considered to be socially irresponsible.

Moral values that are inherent in society create a distinction between right and wrong. In this way, social

fairness is believed (by most) to be in the “right”, but more frequently than not this “fairness” is absent. Every individual has a responsibility to act in manner that is beneficial to society and not solely to the individual.

WHEN DO SOCIAL RESPONSIBILITY AND ETHICS APPLY

The theory of social responsibility and ethics applies in both individual and group capacities. It should be incorporated into daily actions/decisions, particularly ones that will have an effect on other persons and/or the environment. In the larger, group capacity, a code of social responsibility and ethics is applied within said group as well as during interactions with another group or an individual.

Businesses have developed a system of social responsibility that is tailored to their company environment. If social responsibility is maintained within a company then the employees and the environment are held equal to the company’s economics. Maintaining social responsibility within a company ensures the integrity of society and the environment are protected.

Often, the ethical implications of a decision/action are overlooked for personal gain and the benefits are usually material. This frequently manifests itself in companies that attempt to cheat environmental regulations. When this happens, government interference is necessary.

OUR INDIVIDUAL SOCIAL RESPONSIBILITY

Individual Social Responsibility is a moral belief where we as individuals, have a responsibility toward society. Being “socially responsible” is about all individuals behaving ethically and sensitively towards social, economic, and environmental issues. It is about being accountable for our actions and being conscious of the impact your actions have on others, our communities, and the environment. By

taking an active participation in resolving some of the issues, we as individuals should all strive to set good examples by applying and adhering to socially responsible practices, such as improving the quality of lives for individuals and their families, volunteer energy and time towards improving and benefiting society.

CORPORATE SOCIAL RESPONSIBILITY

When we place our first step into the world of business, we have heard businessmen speak expressively about the aim of the company is to make profit and not to address social responsibilities. This is only certain truth to this statement as the world we live in now is evolving. People in the current era are more concern about social responsibility especially with corporations and their behaviours and plans. There is an increasing demand on businesses to have a “social conscience” and taking serious responsibility for providing employment, eliminating discrimination, ethical working environment and whatever else is related to having a “social conscience”.

In today’s business world, corporate social responsibility (CSR) is an essential. Stakeholders have more power than organisations as they can disrupt their operations if the organisation is not able to meet their standard and may shut it down. There are basically primary and secondary stakeholders. Primary stakeholders consist of employees, customers, communities, financiers and suppliers. Secondary stakeholders consist of the government, competitors, media, special interest group and consumer advocate groups. By understanding the welfare of the various stakeholders, firms are able to run safely and continue operating. Due to many social influences, innovations, firms entering and exiting, stakeholders’ welfares and utility function are

interchangeable. Firms must have a clear understanding of the stakeholders' utility function and welfare. By doing so, firms can put themselves in to a better competitive advantage in the market because they know what each stakeholders' utility is. The term sustainability is often used in businesses today.

Despite the growing awareness and popularity of the term CSR, there is no general consensus as to what it actually means. In fact, CSR is often used interchangeably with various other terms, such as corporate philanthropy, corporate citizenship, business sustainability, business ethics, and corporate governance. Although these other terms do not all mean the same thing, there is one underlying thread that connects them all - the understanding that companies have a responsibility not just toward shareholders, but also toward other stakeholders, such as "customers, employees, executives, non-executive board members, investors, lenders, vendors, suppliers, governments, NGOs, local communities, environmentalists, charities, indigenous but a modern company has several types of equity in addition to financial equity. Investments in these other equities are made by a variety of stakeholders. For instance:

Intellectual Equity: Employees invest their ideas in improving technological processes, product quality, cost management, marketing techniques, and customer service. These initiatives usually go far beyond the call of normal duty for which they are compensated.

Goodwill equity : The community around a firm invests its goodwill; it continues to support operations in spite of inconveniences it suffers in the form of, for example, environmental pollution, and traffic congestion.

GROWTH EQUITY:The government's investment is in the form of law and order, infrastructure development, and economic policies conducive to business growth.

KNOWLEDGE EQUITY:Educational institutions invest their expertise through their research and their students.Given the latent discussion around the implications of having a regulated CSR scheme, as well as the scarce literature addressing the subject in the context of middle income and developing countries; the newly enacted policy on corporate social responsibility in Indian and its applicability through a PPP approach emerge as an interesting case for research.

OPEN QUESTIONS?

These are exciting times to be involved in philanthropy in India. Wealth creation is accelerating, and as the government steps back from being the sole provider of social services, globalization and modernization of society are bringing with them new attitudes to the role of wealth. Philanthropy is on the rise; however, its future trajectory in India is far from certain. In some ways, the achievements and the philanthropy we showcase are exceptional and highlight the substantial gap between the potential of India's third sector and the challenges it faces today. We hope to have provided an encouraging picture of the accomplishments, past and present, of India's wealthy philanthropists. However, the recent growth in philanthropy leaves open a number of questions as well.

ON THE ROLE OF BUSINESS

The most obvious open questions relate to the role of business. In India, business has always been an instrument

for supporting society, though mostly the local community. In the coming years corporate social responsibility (CSR) legislation, as detailed in this book, will increase the influence that business wields in social provisioning. As the flow of corporate funds to the non-profit sector increases, a number of issues will need to be addressed. First, can the sector handle the additional flow of funds? Not all businesses in India will have the capacity to set up their own operating foundations, and one can expect a lot of funds to make their way into Indian non-governmental organizations (NGOs). Yet, will these organizations be able to accept and manage this new influx of money?. Aside from some large organizations such as Naandi and Pratham, most NGOs in India are small or medium-sized organizations, often with limited resources and capacity to manage large donations. Therefore, funding will need to be directed not just at the end beneficiary but also at building capacity in the sector and in individual organizations. Another possible perverse effect of increased corporate funding is the potential for mission-drift among organizations in the sector. Keen to chase corporate capital, NGOs may alter their mission to achieve a better fit with the interests of corporate donors, with the risk of doing so to the detriment of critical needs. It is up to businesses to ensure that their money is well spent; they should also be ready to take on the responsibility of ensuring that they do not encourage mission-creep among NGOs.

Finally, one must ask if this trend – of outsourcing the responsibility for social welfare to business – is good for society. There are growing numbers of public-private partnerships set up to provide social services in India; it remains to be seen if this is the best way forward and if these partnerships will continue to expand.

UNDERSTANDING EMPATHY AND SYMPATHY

Empathy is the capacity to recognize and, to some extent, share feelings that are being experienced by another sentient being. To empathize is to respond to another's perceived emotional state by experiencing feelings of a similar sort.

Being empathetic (also called "empathic") means seeing things through someone else's eyes or putting yourself in another person's shoes and identifying with what the person is feeling (based on their statements, tone of voice, facial expression, body language, etc.).

Empathy is essential for effective understanding, communication and relationship-building in the workplace, and is therefore a core aspect of effective leadership.

- Empathy helps us build connections with workers and other colleagues.
- Empathy can allow us to establish trust in relationships.
- Empathy helps us understand and anticipate workers' behaviours.
- Empathy supports us in making better decisions.

Empathy can be positively related to job performance. Managers who are more empathetic may be considered better performers in their job. Empathy helps create the strong interpersonal bonds that are important to help ensure the success of the entire team. Empathetic managers can best support distressed workers. Managers low in empathy (especially in times of uncertainty or crisis) may be seen as indifferent, uncaring and inauthentic, which can make workers less cooperative and less communicative.

Sympathy(from the Greek words (*sun*) “together” and (*pathos*) “feeling” which means “fellow-feeling”) is a social affinity in which one person stands with another person, closely understanding his or her feelings. Sympathy not only includes empathizing, but also entails having a positive regard or a non-fleeting concern for the other person. Sympathy is usually making known one’s understanding of another’s unhappiness or suffering, especially in relation to grief. Sympathy can also refer to being aware of other people’s emotions.

Compassion (from Latin: “co-suffering”) is seen as a virtue - one in which the emotional capacities of empathy and sympathy (for the suffering of others) are regarded as a part of love itself (whatever that means here!) and a cornerstone of greater social interconnectedness and humanism - foundational to the highest principles in philosophy, society, and personhood.

WHAT SYMPATHY IS The definition of sympathy has two parts: first, a heightened awareness of the feelings of the other person and, second, an urge to take whatever actions are necessary to alleviate the other person’s plight. These are, respectively, the affective-cognitive and the conative components of sympathy. Taken together, they indicate that the suffering of the other person is immediately experienced as something to be alleviated. Thus sympathy is both a vivid awareness of the other person’s pain and the altruistic urge to end it. More briefly, sympathy is the increased sensibility of another person’s suffering as something to be alleviated. To say that sympathy makes one aware of the plight of another person does not say of what in the other it makes one aware.

Over and above the immediate sights and sounds of the other's predicament, the circumstances to which sympathy directs our attention are those that anyone, out of self-interest presumably, would want to change. However, sympathy does not provide license for unwarranted intervention in the lives of others. Although one may "change places in fancy with the sufferer," as Adam Smith wrote, the conative component of sympathy is constrained by whatever alert, intelligent, people would do for themselves were they able to do so. In this sense, reasonable self-interest is propaedeutic to an awareness of what in the other's predicament that person might reasonably want to change. Observing this caveat constrains one against perversions of sympathy that mask attempts at domination and control.

The terms "empathy" and "sympathy" are often used interchangeably, but there are important differences. Empathy involves sharing another person's emotional experience and is based on an unspoken understanding: we can co-experience and relate to the emotions of another person without necessarily having to directly communicate this to them. Sympathy, on the other hand, implies supportive feelings and offerings: we offer assistance and love, for example, by telling another person how sorry we feel for them. We may feel genuinely sorry, but this does not mean we necessarily understand what they are going through.

	Empathy	Sympathy
Brief Definition	Empathy is about feelings: we co-experience the emotions of a person with whom we connect.	Sympathy is about support/care: we feel sorry or feel pity for someone.

Example	“I can imagine you must be feeling so many things – sadness, frustration, anger – since you lost your mother.”	“I’m so sorry to hear about the loss of your mother. My thoughts are with you.”
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Sometimes when we think we are being empathetic, we are actually being sympathetic. Unfortunately, offers of sympathy do not always feel helpful to distressed workers (sympathy alone can sometimes seem shallow and lacking in emotional feeling). Simply expressing sympathetic sentiments doesn’t usually make a worker feel better in any way. To the contrary, it could make them feel worse.

Empathy, in contrast, more deeply acknowledges the existence of a worker’s suffering. We relate to the worker’s experience, which helps them feel emotionally connected and understood.

Notes