

Inculcating Values through Education

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Abstract— Today the society has become materialistic and there is an urgent and dire need of shifting our emphasis from career centered education to value centered education. This paper begins with meaning and types of values like higher and lower values, positive and negative values, intrinsic and instrumental values. Later it attempts to discuss inter-relationship between culture, values and education. Attempt has also been made to point some of the major objectives of value based education. The role of teacher, curriculum and various co-curricular activities has been also dealt to inculcate desirable positive values in students through education.

Index Terms—value based education, value clarification, intrinsic and instrumental values

INTRODUCTION

The ultimate aim of education is to bring about positive desirable changes in all the domains of human behavior. However the present education system fails to achieve this aim. The instances of degrading standards of conduct, increasing rate of violence, destructions and crime especially juvenile, loosening family bonds etc reflects the crisis of positive values in an individual. The present crisis of good moral character in individuals has led us to rethink and reorganize present education system.

MEANING AND TYPES OF VALUES

The term value is a verb which means to like or to appraise or something which one likes to keep. But it seems very difficult to define value as it can be felt but not foreseen. Some philosophers believe that values are 'ought' and not 'is', some

regard it as essence and not existent. In fact it is quite impossible to give any universal definition of value. According to Rokeach "values are beliefs about how one ought or ought not to behave, or about some state of existence worth or not worth attaining. Values are abstract ideals, positive or negative, that represent a person's belief about ideal modes of conduct and ideal terminal goals." But one thing is quite clear that values occupy the most important position in our lives, they are the one which guide us in difficulties, conflicts and which help us choose and determine our line of action and aims of life. Values are the standards through which we measure ourselves as well as others. Values are of manifold types. They can be categorized as higher and lower values, positive and negative values and also intrinsic and instrumental values. In common usage intellectual, social, moral, aesthetic, and religious values are treated as higher values while economic, recreational, political and bodily values are treated as lower ones. Positive values are one we want to experience, we want to keep while negative values are the one which we don't want to experience and we want to avoid them. Some values are instrumental in the sense they lead us to other value experience while intrinsic values are one which do not depend on other values for their own development and realization.

VALUES AND EDUCATION

Every society is unique, and has its own culture and there exists a very close and strong relationship between values and

culture. Our values originate majorly from our culture. Since culture differs from nation to nation, place to place and time to time consequently values and morals also differ. However some values like truth, goodness and beauty are eternal and are the major desirable values of every culture. They are considered as intrinsic values and are linked with intellect, will and feeling respectively. Every individual of every society ought to have them. The foremost aim of any education system is inculcation of right values in its students. The present education system is failing miserably in this. India has been a land of diverse culture yet there has been a unity in diversity. Today we are losing our identity and the reason is degradation in our value system. In ancient India all the activities of society had a base of strong positive values and education system was not an exception to this. The ancient education system aimed at character building and cultivation of high spiritual values in the minds of the pupils. Teachers were morally strong and took their duty as a moral obligation. They were the living embodiment of strong character and thus through teacher pupil interaction values were not taught but caught. Today society itself has become materialistic, education system emphasizes transfer of knowledge and has become career oriented than value oriented and this had lead to the alarming situation where we need to stop, rethink and reorganize our education system from career oriented to value oriented education because life without right moral values can never take one to the right path.

OBJECTIVES OF VALUE BASED EDUCATION

The need for value based education needs no emphasis in the present era suffering from value crisis. According to Dr. J.E.Adamson, we have the educated treated in relation to three worlds that make up his complete environment- the natural world, social world and the moral world. In our curriculum all the science subjects deal with the first, humanities subjects with the second and moral subjects to the third. Out of the three worlds, moral world has been taken the least care of, in fact many a times it has been neglected. Though we have awakened now yet not substantial efforts has been taken. The

education commission 1964-1966 headed by Prof. Kothari has rightly observed:

“A serious defect in the school curriculum is the absence of provision for education in social, moral and spiritual values. In the life of the majority of Indians, religion is a great motivation force and is intimately bund up with the formation of character and inculcation of ethical values. A national system of education that is related to the life needs and aspirations of the people cannot afford to ignore this purposeful force. We recommend, therefore that conscious and organized attempts be made for imparting education in social, moral and spiritual values with the help, wherever possible, of the ethical teachings of great religions.”

In May 1981, a seminar on moral education was held at Shimla. On the recommendations made, there is a move to form syllabus for value oriented education, yet due to political, religious, economic and social constraints nothing has been finalized yet. The main aims of value based education are:

- To inculcate eternal values of truth, goodness and beauty in child.
- To enable students to chose, incorporate and cherish right values in life.
- To inculcate positive instrumental values like honesty, sincerity, justice, courage, equality, dignity etc in child.
- To make pupil a good human being and a responsible citizen.
- To make pupil an agent of positive social change and develop true leaders.
- To make pupil self sufficient, self constraint, self responsible and selfless beings.
- To enable pupil to participate and contribute towards national and global integration.
- To enable the pupil to move on the right path towards self actualization.

Now the question arises as to how to do this difficult task. Inculcation of values is a slow and life long process which never stops. As the world changes, situation changes a value system of a person changes and one needs to reorganize one's value system in order to live harmoniously with oneself and others in the world. Though inculcation of right values is a lifelong process, the early years are very crucial because they form the base for the further development. Thus it becomes very important to foster right values in students during their school life. As values are caught and not taught, the role of teacher becomes primary. There is no need to teach values as a separate subject, values can be inculcated through various formal and informal activities. However principle of Individual differences needs to be followed while doing so because no two individuals are same, neither is their nature and nor the need. In this context value clarification becomes very important. The responsibility of value clarification lies in the shoulders of teachers. Teachers need to provide necessary guidance and training to the students to make them able to decide in what to believe. All our curricular and co curricular activities should aim at value clarification and help students to choose right values for them. No value is to be imposed. Students should be exposed to variety of activities and real life experiences and must be led free to choose the right value amongst other alternative values after long reflection, which they really want to incorporate in actual behavior and cherish throughout their lives. Students can be helped to choose and acquire right values through manifold formal and informal activities like dialogues, discussions, sports, games, cultural activities, team tasks, literary activities etc. Teacher can do so by using creativity and putting efforts. Even subjects like history, civics, languages, etc can be used efficiently to inculcate desirable values in students.

CONCLUSION

Present Education system is failing miserably in inculcating desirable positive values in students. The increasing instances of violence, destruction and crime especially juvenile crime has led us to a situation where we need to shift our focus from

career and knowledge oriented education to value based education. Among the manifold types of values, eternal values of truth, goodness and beauty needs to be developed universally while other positive instrumental values should be clarified to the students and they should be given freedom and opportunity to choose the most appropriate value among other choices, which they really want to incorporate in their actual behavior and cherish throughout their lives. As values are caught and not taught the role of teacher becomes very important. Through his personality, behavior and using curricular and co-curricular activities creatively and by putting some extra effort teachers can very responsibly and efficiently fulfill this big responsibility of inculcating positive desirable values in students. There seems no need to teach values as separate subjects, all the subjects and activities can lead to value inculcation. It just requires sincere effort from all the members of the society, and especially from those associated with the system of education.

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Integral Education and Sustainable Development: A Step towards Globalization

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Abstract: Integrally-informed educational approaches have much in common with progressive (including reform, alternative, holistic and transformative) approaches, and share many of the same values. One function of the integral approach is to provide an overarching model within which to coordinate different progressive methods. Though integral adds much more than that, description of integral education sometimes sound like progressive educational principles recast with new terminology. Integral as a type of consciousness or developmental level is elaborated upon as consisting of construct-awareness, relational-awareness, and system awareness, all important to the educational process. Finally, challenges and support systems for realizing integral education are discussed.

Sustainable development is the development that lasts-i.e., a path along which the maximisation of human well-being for today's generation does not lead to declines in future well-being. Human well-being includes not only the satisfaction of economic needs, but also aspirations for clean and healthy environment, and preferences in terms of social development. Sustainable development therefore has three main component: environmental, social and economic.

KEYWORDS – Integral education and sustainable development towards globalization.

INTRODUCTION

Education is everything. We don't need little changes, we need gigantic revolutionary changes. Competition for the best teachers should be fierce. Education is a private matter between the person and the world of knowledge and experience, and has little to do with school or college.

"Integral" means many things to many people, and the same is true for "Integral Education". In one sense, integral has become a generic attractor for progressive (or reform or alternative) educational theories of all flavours. For educational practitioners and scholars, any particular School of educational thought may feel constraining and bound to a particular model or founder. The integral approach, on the other hand embraces (and support a critical evaluation of) most of the values and deep principles embodied in progressive thought, and is thus not only compatible with them but offers a generous and welcoming meta-container. The integral model situates progressive educational ideas within a larger trans disciplinary web of ideas about culture, psychology, philosophy, science, etc., and also cleans up some shortcomings.

Integral education attempts to discover how the many partial truths of educational philosophies and methods inform and complement each other in a coherent way, while acknowledging that the whole truth is still evolving and can never be completely captured. It includes approaches to education from biological, neurological, societal, cultural, psychological and spiritual fields of study.

INTEGRAL EDUCATION

"Integral" can be seen as pointing to four things: a (meta-) model or framework (a system of concepts for interpreting the world), a methodology (a set of injunctions or principles for

inquiring about the world), a community (the embodied group or groups of people using integral models and methods), and/or a set of skills or capacities (a developmental stage that points past modern and post-modern cultural perspectives, and past formal operational modes of thinking). In this article I will address each of these perspectives on what being integral means, in the context of education.

The term integral is often combined with others such as approach consciousness, culture paradigm, philosophy, society, theory and worldwide. The following four quadrants are as follows-

Interior individual accounts (upper-left quadrant) include Freudian psychoanalysis, which interprets people's interior experiences and focuses on "I"

- **Interior plural accounts (lower-left)** include Gadamer's philosophical hermeneutics which seeks to interpret the collective consciousness of a society, or plurality of people and focuses on "We"
- **Exterior individual accounts (upper-right)** include B. F. Skinner's behaviourism, which limits itself to the observation of the behaviour of organisms and treats the internal experience, decision making or volition of the subject as a black box, and which with the fourth perspective emphasizes the subject as a specimen to examine, or "It".
- **Exterior plural accounts (lower-right)** include Marxist economic theory which focuses upon the behaviour of a society (i.e. a plurality of people) as functional entities seen from outside.

GLOBALIZATION AND SUSTAINABLE DEVELOPMENT

Globalization implies a wide range of underlying structural reforms (e.g., business organization, the public-private

interface, and altered consumption patterns). Technology change is also important. Globalization is a broader concept than economic growth - globalisation contributes to economic growth, but is only one of the contributors. Globalization also has both endogenous and exogenous. Globalization is also fuelled by exogenous policy decisions of government, such as trade and investment liberalisation.

Sustainable development contains four key elements -----

- 1) Make wider use of markets - There is significant scope for expanded use of market based approaches to provide signals to internalise environmental and social externalities in an efficient manner.
- 2) Strengthen decision-making process - Better policy co-ordination at all levels of government could improve the efficiency and effectiveness of policy interventions.
- 3) Harness science and technology – Scientific progress and technological development are major forces underlying rising productivity and living standards.
- 4) Manage links to the global economy – Global economy embodies two policy areas of particular concerns for sustainable development. a) international trade and investment flows b) particulars needs of developing countries as participants in global economic activity.

VALUE BASED EDUCATION

Value based education is an approach to teaching that works with values. It creates a strong learning environment that enhances academic achievement, and develop students social and relationship skills that lasts throughout their lives. This system inculcates among young students values that they need to imbibe and embalm within them. **Value based education** imparts social, moral, integrity, character, spirituality and many more. It builds the qualities of humility, strength and honesty in a person. They become better citizens of a country. People with high ethical values will never cheat

others. People are taught to co-operate with each other. They make their life happier and work hard to make others happy.

Value Based Education is the only means which can give to our young the right direction. There is need for Value based Education System in India.

There is need for imparting proper values among the children. A child learns a lot from the people around him. If the social environment is not good, then it becomes very difficult for him to display ethics and values in his behaviour. We hear it all around, that children in India are going astray. Newspapers report how a fifteen year old boy has been the leader of a gang of auto-thieves. And all these auto-thieves belong to the so- called high families. To get rich quick has been their ambition—not hard work, not sustained pursuits of high order but just anything that can get them quick returns in the form of good money—that has led them to these nefarious ways. Ethics and values need to be imbibed among students.

Values Education need to be taught through mutual interaction and inter-communion. There need not be any special classroom lectures on Moral Values Based Education. It is never needed to identify any particular religion or faith. God is one and we are all children of the same God. That is the basic lesson that needs to be given.

Our country very much needs a value-oriented educational system. It is only at the level of the primary education that such lessons need to begin. If the impressionable mind once gets set to noble goals difficult would it is to lead him astray. It is not merely talking about great men that the child would get oriented to values; the teacher has to play a major and a decisive role in giving this lesson by precept as well as by example. It is the intellectual, the physical, the emotional, the psychological parts of the child's personality which would need to be moulded and modelled.

Mother is the first teacher for her child. Value based teachings and education are the fields, the first teacher in which is the mother. It is the mother who tends to lend the first lessons and it is on her that rests the foundation-laying responsibility. What is right, what is wrong, what is true, what is false, what is respectable and noble and what is not – it is the mother who imparts these lessons.

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Value Based Education, therefore, is a part of the Educational programme which cannot be shelved or done away with. It has to be a part of life and life is a constant education and the process of living is a process of learning.

LEADERSHIP SKILLS

In every good school, there are teachers whose vision extends beyond their own classrooms—even beyond their own teams or departments. Such teachers recognize that students' school experiences depend not only on interaction with individual teachers, but also on the complex systems in place throughout the school and district. This awareness prompts these teachers to want to influence change. They experience professional restlessness—what some have called the “leadership itch.” Sometimes on their own initiative and sometimes within a more formal structure, these professionals find a variety of ways to exercise teacher leadership.

Today more than ever, a number of interconnected factors argue for the necessity of teacher leadership in schools. Teaching is a flat profession. In most professions, as the practitioner gains experience, he or she has the opportunity to

exercise greater responsibility and assume more significant challenges. This is not true of teaching. The 20-year veteran's responsibilities are essentially the same as those of the newly licensed novice. In many settings, the only way for a teacher to extend his or her influence is to become an administrator. Many teachers recognize that this is not the right avenue for them. The job of an administrator entails work that does not interest them, but they still have the urge to exercise wider influence in their schools and in the profession. This desire for greater responsibility, if left unfulfilled, can lead to frustration and even cynicism.

What do teacher leaders do?

Three main areas of school life benefit from the involvement of teacher leaders (see "Where Teacher Leaders Extend Their Reach"). In each area, this involvement may take place within the teacher leader's own department or team, across the school, or beyond the school. No setting is more "advanced" than another; each has its own requirements and calls on its own particular skills and inclinations.

INDIGENOUS, ETHNIC AND CULTURAL PERSPECTIVES

The Primary Connections Indigenous perspective framework is based on national research findings and collaboration with Aboriginal and Torres Strait Islander groups, cultural consultants, Indigenous education and linguistic experts and other stakeholders. The term 'Indigenous' refers to the Aboriginal and Torres Strait Islander people of Australia.

The framework includes: a teaching and learning guide; curriculum unit links to relevant Indigenous perspectives and a professional learning module to support teachers' development and implementation of relevant, contextualised curriculum with embedded Indigenous perspectives. The professional learning module is included in the Making Connections –a guide for facilitators professional learning resource and available on the Primary Connections website.

The Indigenous curriculum links are designed to assist teachers to create a context that will generate interest, discussion and exploration of Indigenous perspectives that enhance the learning outcomes in Primary Connections units. Linking with local Indigenous people to establish contextualised, relevant Indigenous perspectives is important and recommended in the Indigenous perspective framework. Six key concept areas underpin the Primary Connections framework – information and resources for each are available on the Primary Connections website.

Establish genuine and effective relationships based on mutual respect and trust between teachers, students, their families and communities. Be fair, consistent and supportive. Genuine partnerships based on intercultural respect between individuals, schools and communities provide greater opportunities to improve the educational outcomes of Indigenous students.

Cultural perspective is two words combined. The first word is defined roughly as the beliefs, practices, artifacts of a cohesive group. The second word is about your angle of viewing. So cultural perspective can be about how a group perceives information coming or leaving their boundary.

Cultural perspective refers to the way in which individuals are shaped from their surroundings. Whenever I think about this word "culture", a lot of chaos come into mind.

A cultural perspective is also the point of view from which each individual person sees the same situation - when culture is layered on top of point of view it means that someone is seeing a situation based upon their beliefs, values, experiences that are commonly found in their own culture.

CONCLUSION

In the domain of education, the integral approach is not just a new set of beliefs about teaching and learning, it also indicates

new ways of being in the classroom and making meaning of the educational process. In this sense, it is not a theory to be taught but a pointer to a naturally occurring next wave of human capacities. These capacities are desperately needed to meet the complex and urgent problems of the times. For many educators then, what is of ultimate concern is helping learners, global citizens and future citizens, move vibrantly toward developing these capacities.

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Building Life Skills through Swami Vivekanand's Education

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Abstract: The educational philosophy of Swami Vivekananda is the philosophy of man-making and character building. In his own words, education is the manifestation of perfection already in man. In the process of achieving this perfection man has to use many skills to develop his innate powers. These skills are the tools by which a person can develop 'the self'. It is a journey within.

INTRODUCTION

According to Swami Vivekananda, education does not mean the mass of information which is inserted by force into the mind of a child. In his own words, education is the manifestation of perfection already reached man. Indian nationalism and spiritualism were the basic foundations for his philosophy of education and the philosophy of Vedant and Upanishads. He was against the system of contemporary educational system; it turned men into slaves, capable of slavery and nothing else. He emphasized that the aim of education to be life-building, man-making and character-making and also he said that knowledge without culture was only skin-deep. The mind is crammed with facts before it knows how to think. Self-development, fulfilment of Swadharma, freedom of growth and character formation are the aims of education according to him. For him education means the process by which character is formed, strength of mind is increased and intellect is sharpened, as a result of which one can stand on one's own feet. Real education is that which prepares a man for struggle of existence. It prepares

man for social service and develops his character. He has emphasized that an education which develops character, mental powers, and intelligence gives self-confidence and self-reliance among the individuals. Swami Vivekananda stressed education for democracy and national development. Education was a powerful instrument to achieve these developmental qualities in the people. He wants to make the individual by giving recognising of his cultural heritage and to struggle throughout his life, so that he emphasised education is the right choice to upcoming of human beings.

The philosophy of Swamiji is relevant in all ages. The concept of life skills are presented in his teachings hundred years ago. Let's try to find out the elements of life skills in his teaching.

According to WHO Life skills are abilities for adaptive and positive behavior that enable individuals to deal effectively with the demands and challenges of everyday life. Life skills are abilities that facilitate the physical, mental and emotional well being of an individual.

The following are some life skills:

- **Self Awareness:**
Self awareness includes recognition of 'self'. Our character, our strengths and weaknesses, desires and dislikes. Developing self-awareness can help us to recognize when we are stressed or feel under

pressure. It is often a prerequisite to effective communication and interpersonal relations as well as for developing empathy with others.

Mental Skills :-

- **Critical Thinking:**

Critical thinking is an ability to analyze information and experiences in an objective manner. Critical thinking can contribute to health by helping us to recognize and assess the factors that influence attitudes and behavior, such as values, peer pressure and the media.

- **Problem Solving:**

Problem solving helps us to deal constructively with problems in our lives. Significant problems that are left unresolved can cause mental stress and give rise to accompanying physical strain.

- **Creative Thinking:**

Creative thinking contributes to both decision making and problem solving by enabling us to explore the available alternatives and various consequences of our actions or non-action. It helps us to look beyond our direct experience and even if no problem is defined or no decision is to be made, creative thinking can help us to respond adaptively and with flexibility to the situations of our daily lives.

- **Decision Making:**

Decision making helps us to deal constructively with decisions about our lives. This can have consequences for health. It can teach people how to actively make decisions about their actions in relation to healthy assessment of different options and what effects these different decisions are likely to have.

Handling Emotions :-

Empathy

Empathy is the ability to understand what life is like for another person even in a situation that we may not be familiar with. Empathy can help us to accept others, who may be very different from ourselves. This can improve social interactions, especially, in situations of ethnic or cultural diversity. Empathy can also help to encourage nurturing behaviour towards people in need of care and assistance or tolerance as is the case with AIDS sufferers or people with mental disorders who may be stigmatized and ostracized by the very people they depend upon for support.

- **Coping with stress:**

Coping with stress means recognizing the sources of stress in our lives recognizing how this affects us and acting in ways that help us control our levels of stress by changing our environment or lifestyle and learning how to relax.

- **Coping with emotions:**

Coping with emotions means involving recognizing emotions within us and others being aware of how emotions influence being able to respond to emotions appropriately. Intense emotions like anger or sadness can have negative effects on our health if we do not respond appropriately.

Intrapersonal & Interpersonal Skills :-

- **Planning and goal setting skills:**

These skills require visioning and assessment of own resources and opportunities for achieving goals.

Interpersonal Relationship:

Interpersonal relationship skills help us to relate in positive ways with the people we interact with. This may mean being able to make and keep friendly relationships which can be of great importance to our mental and social well-being. It may mean

keeping good relations with family members which are an important source of social support. It may also mean being able to end relationships constructively.

- **Co-operation and team work:**

Co-operation and team work include expressing respect for other's contribution and different styles assessing one's own abilities and contributing to the group.

- **Effective Communication:**

Effective communication means that we are able to express ourselves both verbally and non-verbally in ways that are appropriate to our cultures and situations. This means being able to express opinions and desires and also needs and fears. And it may mean being able to ask for advice and help in a time of need.

- **Refusal Skills:**

Refusal skills include saying 'no' to family and peer pressure based on rational thinking and effective communication.

- **Advocacy:**

Advocacy skills include influencing skills, persuasion and networking.

These skills work in combination and help us to handle the various situations of our life.

Swamiji's education and life skills :

Self Awareness

Self Awareness :- Knowing The Self

The real education according to Swami Vivekananda is that which prepares the individual for struggle for existence. Education prepares a man for social service, to develop his character and finally imbues him with the spirit and courage

of a lion. For getting degree is not an education, the proper education must be viewed on the basis of character, mental powers, intelligence and inculcates. Self-confidence and self-reliance in the individuals. Swamiji has emphasized that all the knowledge which we get from worldly or spiritual lies embedded in the human mind. It was covered with a veil of darkness and ignorance. Education is a tool to open from the darkness and ignorance, after getting of education, the knowledge will shine out dazzlingly. The teaching and learning are the one way of process. The teacher only guides, suggests, points out and helps the student. Self learning and self getting knowledge is the real education. The teacher only motivates and encourages the students to find out the hidden treasure of knowledge that lies dormant within him. He condemned and refused the bookish learning and rote memory education. Condemning the theoretical and academic education, he spoke emphatically for practical and experimental education. He warned his countrymen saying "you will have to be practical in all spheres of work. The whole country has been ruined by mass theories."

Mental Skills :-

(Critical Thinking, Problem Solving, Creative Thinking, Decision Making)

Developing scientific attitude & problem solving:-

Swamiji said "We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet. What we need is to study, independent of foreign control, different branches of the knowledge that is our own and with it the English language and Western science; we need technical education and all else that will develop industries. The end of all education, all training, should be man-making. The end and aim of all training is to make the man grow. The training, by which the current and expression of will are brought under control and become fruitful, is called education. What our country now wants are muscles of iron and a nerve of steel,

gigantic wills which nothing can resist, which can penetrate into the mysteries and secrets of the universe and will accomplish their purpose in any fashion, even if it means going down to the bottom of the ocean, meeting death face to face. It is a man-making religion that we want. It is man-making theories that we want. It is man-making education all round that we want.”

Unfolding the power within:-

According to Vivekananda, education is a process in which the young minds, will receive strength, energy and vigorous character. By the way of getting this process, the individual will mould themselves of their life. “All knowledge and all powers are within. What we call power; secrets of nature and force are all within. All knowledge comes from the human soul. Man manifests knowledge, discovers it with himself, which is pre-existing through eternity.” Education is a man-making and nation-making process. It is the process which awakens the sleeping soul to self-conscious activity. It will become a powerful instrument to achieve the developmental qualities among the people. The prime aim of education is to achieve the full perfection already present in a child.

Offering opportunities for mental development

The ideal of all education or training is to make the mind grow. Knowledge exists in the mind, like fire in a piece of flint. Friction brings it out. Swami Vivekananda believed that “Education is the manifestation of the perfection already in man”, therefore, a teacher’s job is only to remove obstruction from the pupil’s path. What we call learning is actually ‘unfolding’ or ‘unveiling’. Each of us is naturally growing and developing according to our own nature. The children teach themselves. They grow by themselves like plants from within. Our duty is to offer them opportunity and remove obstacles; that is, if we provide conducive environment the rest will happen by itself.

Controlling mental powers for achieving success

According to Swamiji, the mind of the students has to be controlled and trained through meditation, concentration and practice of ethical purity. All success in any line of work, he emphasizes, is the result of the power of concentration. Concentration, which necessarily implies detachment from other things, constitutes a part of Brahmacharya, which is one of the guiding mottoes of his scheme of education. Brahmacharya, in a nutshell, stands for the practice of self-control for securing harmony of the impulses. By his philosophy of education, Swamiji thus brings it home that education is not a mere accumulation of information but a comprehensive training for life.

Concentration:- The tool to develop mental powers

Concentration, according to ancient Indian thought, is the key to true knowledge. Therefore, Vivekananda has placed much emphasis upon focusing of attention. The educands should be distinguished according to their abilities; every one of them has to develop concentration. Hence the education must organize his teaching in such a way that it must be helpful to each educand separately. He should attend to every one’s difficulties and try to solve them as much as possible. Thus, Vivekananda supported the ancient Indian means of achieving concentration.

Handling Emotions :-

(Empathy, Coping with stress, Coping with emotions)

Developing universal brotherhood & Empathy

Swamiji always tried to promote universal brotherhood. He believed that an ideal system of education is one which imparts universal brotherhood. Students should inculcate a spirit of self-surrender, sacrifice and renunciation of material pleasures for the good of others. Swamiji believes that without shraddha, spirit of renunciation and faith in God, an individual can not proceed further. So the aim of education must be

develop shraddha and spirit of renunciation among the students.

Serving mankind

Another important aim of education is serving the God in man. It is the God in the sick, the poor, the miserable, the ignorant and the down trodden, what we should worship.

Means of education:- Love

The best means of education, according to Vivekananda is love. Education should be based upon love. Love is best inspiration in character building. The child should be thought through love. The only motive in imparting education should be love for educand, for the man in him. That is why Vivekananda's philosophy of education is known as education for man making. The teacher's aim should be neither money making nor attainment of fame but only bestowing human love. Love is this which makes the educator to take the educand from untruth to truth, darkness to light, and death to immortality.

Strengthening character to withstand all situations

Love and character building are the best means for education. Love is the best inspiration in character building. Love in the minds of the educator is the real source of his influence upon the educated. The true education, gives the growth and expansion of personality. He wanted that the education for total human development was the main vision. "Character, efficiency and humanism should be the aim of all education. Vivekananda strongly pleaded that development of character through the service of his fellowmen, the utilization of his talents for ensuring the happiness and welfare of the millions of his less fortunate fellow-citizens should be the aim of the education." ³ The child should be taught through by love, it makes fellow feelings and love for human beings. Education must help the individual to recognise his cultural heritage and to use it in his struggle of life. Education is a life-long process towards the fullest development of human personality, self-

discovery, self-perfection, self-awareness and self-manifestation.

Upliftment of common people

To Swami, education has no meaning if it did not uplift the common mans of people. "So long as the millions, live in hunger & ignorance I hold every man a trailer who, having been educated at the expenses. Ray not the leant head to them. I consider that the great national sin in the neglect of the masses & that is me the courses of our downfall.

Intrapersonal & Interpersonal Skills :-

(Planning and goal setting skills, Interpersonal Relationship, Co-operation and team work, Effective Communication, Refusal Skills, Advocacy)

Be Practical & Self Dependent

Education is a tool to open from the darkness and ignorance, after getting of education, the knowledge will shines out dazzlingly. The teaching and learning are the one way of process. The teacher only guides, suggests, points out and helps the student. Self learning and self getting knowledge is the real education. The teacher only motivates and encourages the students to find out the hidden treasure of knowledge that lies dormant within him. He condemned and refused the bookish learning and rote memory education. Condemning the theoretical and academic education, he spoke emphatically for practical and experimental education. He warned his countrymen saying "you will have to be practical in all spheres of work. The whole country has been ruined by mass theories."

Perfection:- The Goal of Life

Swamiji attempts to establish, through his words and deeds, that the end of all education is man making. He prepares the scheme of this man-making education in the light of his over-all philosophy of Vedanta. According to Vedanta, the essence of man lies in his soul, which he possesses in addition to his

body and mind. In true with this philosophy, Swamiji defines education as 'the manifestation of the perfection already in man.' The aim of education is to manifest in our lives the perfection, which is the very nature of our inner self. This perfection is the realization of the infinite power which resides in everything and every-where-existence, consciousness and bliss (satchidananda). After understanding the essential nature of this perfection, we should identify it with our inner self. For achieving this, one will have to eliminate one's ego, ignorance and all other false identification, which stand in the way. Meditation, fortified by moral purity and passion for truth, helps man to leave behind the body, the senses, the ego and all other non-self elements, which are perishable. He thus realizes his immortal divine self, which is of the nature of infinite existence, infinite knowledge and infinite bliss.

Identifying Self with the Universal Self

When man becomes aware of his self as identical with all other selves of the universe, he discovered that different selves are manifestations of the same self. Hence education, in Vivekananda's sense, enables one to comprehend one's self within as the self everywhere. The essential unity of the entire universe is realized through education. Accordingly, man making for Swamiji stands for rousing mans to the awareness of his true self. However, education thus signified does not point towards the development of the soul in isolation from body and mind. We have to remember that basis of Swamiji's philosophy is Advaita which preaches unity in diversity. Therefor, man making for him means a harmonious development of the body, mind and soul.

Affect of environment

Swamiji lays a lot of emphasis on the environment at home and school for the proper growth of the child. The parents as well as the teachers should inspire the child by the way they live their lives. Swamiji recommends the old institution of gurukula (living with the preceptor) and similar systems for

the purpose. In such systems, the students can have the ideal character of the teacher constantly before them, which serves as the role model to follow. "Swami showed how important was it to select the right type of environment for the child. 'If good impression prevail the character becomes good, if bad, it becomes bad, If a man continuously hears bad words, thinks bad, thoughts, does not actions, his mind will be full of bad impressions, & then will influence his thought & work without his being conscious of the fact. He becomes helpless like an impoverished that lay him & good him to bad actions. But when a man is under the instant influence of good work & good thoughts, there goes in him an irresistible tendency to be good, 'in spite of himself'."

Practicing theory:- The most important thing

'Do not teach too many subjects & what you teach, teach toughly'. It was almost similar to what swami said, "If you have assimilated five ideas & make them your life & character, you have more education than anyman who has not got by heart library.'

Swamiji's education is a true embodiment of all the life skills we want to inculcate in our students. Each and every human being is getting inspired by the blazing thoughts of the Swami. His highly positive thoughts will always guide us through the darkest alleys of our lives. He paid equal importance to physical and mental health. He believed that for the development of 'the self' all round development is required. Perfection can only be achieved by unfolding the powers within.

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C

Role of Higher Education in Sustainable Development

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Abstract: Sustainable development is the main topic of discussion among almost all national and international forums and organizations at present. Higher Education is being looked upon as the main tool to ensure sustainable development. In this paper, ways, role of universities, programmes, barriers and suggestions for sustainable development through higher education have been discussed.

Keywords: Sustainable Development, Higher Education.

INTRODUCTION

Humans are biopsychosocial beings characterised by culture, communities and societies, economy and politics. Education, and especially education for sustainable development, is an essential part of human development. According to the much quoted definition of sustainable development given in the Brundtland Report (WCED 1987), sustainable development is development that will satisfy the needs of the present and future generations. After over two decades of working in this field, Mauri Åhlberg has come up with the following conclusion: From biological viewpoint all organisms have real needs. If they are optimally satisfied, then the organisms flourish, they have good environment and good life.

The definition contains two pivotal concepts: real needs and their optimal satisfaction. This is the core of sustainable development. The traditional pillars of sustainable development are ecologically sustainable development,

economically sustainable development and socially sustainable development. Three new pillars

have been added by Åhlberg (2005 and 2006): culturally, health related and politically sustainable development. From viewpoint of biology there is the following difference between biological development and cultural development. Biological (genetic) development is based on changes in genes and in DNA. Cultural development is based on learning. In this sense, culturally sustainable development is the most pivotal aspect of sustainable development. All of the pillars have their roots in ethical and moral thinking related to values and other knowledge of the world.

Sustainable Development;

Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs.(Brundtland,1987)

Education for Sustainable Development :

Intellectuals worldwide firmly believe that education is the only way to promote sustainable development hence ,it becomes the responsibility of the institutions providing higher education to promote sustainable development through their curriculum, research and training.

As per UNESCO, Education for sustainable development means enabling students to develop the knowledge and understanding, skills and attributes needed to work and live in a way that safeguards environmental, social and economic wellbeing, both in the present and for future generations.

The goal of education for sustainable development is to make students more ethical and responsible. This is expected to make learners proactive and to develop among them skills to plan for and find solutions to *challenges for* sustainable development.

According to UNESCO (2005), ESD is a new vision of education that seeks to empower people of all ages to assume responsibility for creating and enjoying a sustainable future. ESD is thus a lifelong learning process geared towards ensuring a conscious acceptance of the interconnectedness of human beings and ecosystem.

The Role of University in Education for Sustainable Development:

Universities can play a vital role in promoting sustainable development in the following ways:

- **Moral obligation:** universities should be morally bound to create change through preparing graduates to deal with environmental problems.
- **Public outreach:** universities should apply their knowledge in solving the problems of society in the communities in which they reside.
- **Sustainable physical operations:** greening the campus is considered a key component in becoming more sustainable.
- **Ecological literacy:** there is need for universities to aid the development of an environmentally literate people to help in understanding the functions of world, human impacts on the

biosphere and translation of understanding to action.

- **Develop interdisciplinary curricula:** subjects studied should show a link to the environment to help students become more environmentally literate.
- **Encourage sustainable research:** encourage research that contributes to local, regional and global sustainability.
- **Partnership with government, non-governmental organisations (NGOs) and industry:** this is an encouragement for coordination of efforts since the university cannot create social change on its own (at various levels).
- **Inter university cooperation:** this will facilitate sharing of information and cooperation in pursuit of practical solutions to the sustainability problem. In order to perform their role in promoting sustainable development effectively, universities should carry out following activities:

Introduction of various Courses:

Master of Science in Sustainability Management, International Master in Sustainable Development and Corporate Responsibility, Master of Arts in Sustainability Studies, Masters Programme in Environmental Management and Sustainable Development, Joint International Masters Programme in Sustainable Development, Master of Sustainability Science, Master of Sustainability Science: the Graduate Program in Sustainability Science, Masters in Sustainable Enterprising.

Staff Development programmes :

Professional Training, Work Teams, Mobility Programme, other Staff Development opportunities.

Monitoring Research Programmes :

Guiding ,publication ,presentation and documentation(of research journal)

Non-formal/informal Sustainable Development Programmes/Activities and the target Audience :

Pedagogical Resource/Materials, Advocacy/Training, Workshops, Advertising, Best Practices, Event Campaign Media, print, radio, film, etc.), Policy Research, Assessment/Evaluation

BARRIERS :

There are certain barriers which may prevent universities from playing their role effectively in promoting sustainable development. They are:

- National policies
- University policies
- Lack of human resources
- Lack of funding
- Lack of awareness and information
- Lack of infrastructure
- Logistics
- No interest
- No market demand
- Competition with other universities
- Others

SUGGESTIONS

One of the aims of this study is to come up with suggestions to inform the future of sustainability practices in universities. Some suggestions can be made to inform future sustainability practices.

Higher Authorities of universities

- Sustainable development in universities should start by targeting higher authorities of universities as they have the authority to positively influence policies and the adoption of sustainability

initiatives by staff members.. The AIU can include this in its Leadership Development Workshops.

Staff orientation/awareness

- Staff orientation, awareness, and exchange programmes in sustainable development can help equip university employees in sustainability issues. Not all university employees have the knowledge and understanding of sustainable development. There is need for initiatives that develop sustainability awareness among employees, for example, orientation programmes for new staff members, staff awareness campaigns and establishing staff exchange programmes in sustainable development, among others. This may perhaps be one of the areas the UGC can focus on.

Policies, vision and mission strategies

- Mainstreaming the goal of sustainable development in university formal written statements like policies, vision and mission strategies help to show institutional commitment to sustainable practices. It may be necessary to develop sustainable development policies or to re-orient the existing ones so that the objective of sustainable development becomes more explicit. Policies like that do encourage members of the university to be involved in sustainability initiatives.

Establishment of sustainable development structures

- Not all HEIs have stand-alone sustainable developments strategies and structures/positions/committees to support ESD. As universities have the primary goal of producing graduates in various disciplines, the goals of sustainability may be treated as marginal if there are no positions which are specifically established to promote ESD. Therefore, establishment of sustainable development structures (e.g. a

coordinating unit or task force) is suggested. The unit/task force will be responsible for coordinating all sustainable development concerns at the university including communication strategies on sustainable development, developing research agendas on sustainable development for the university, drafting annual budgets for sustainable development activities, coordinating curriculum integration workshops, promoting outreach programmes, organising seminars, debates, lectures, environment days, and clean up campaigns, and other activities on sustainability.

Sustainability assessments

- A database/Portal that documents higher education experiences with ESD needs to be created for sharing with other institutions and organizations interested in ESD worldwide.

Training programmes

- Training programmes can be run for faculty on how to mainstream sustainability in their work contexts. The focus of such programmes can be on different work environments, for example campus environmental management, teaching, research, community engagement etc.

Learning methods

- Pedagogical reforms are necessary in higher education so as to re-orient current knowledge systems towards multi- and interdisciplinary programmes. This will guarantee the quality and relevance of programmes. This process needs to be supported by exposing students to holistic and systems thinking approaches which may help them to recognise the connections that exist between various disciplines and the environment.

Staff development and incentives for sustainability research

- Encouraging and supporting staff (financially or in other ways) who undertake to train in the sustainable development field and supporting student researches in sustainable development through incentives like research grants can encourage involvement of members of the university in sustainability initiatives. This will also help to improve research outputs in sustainable development. Grants for masters and doctoral studies can end up encouraging students to undertake studies in sustainable development and therefore influence a career path in the sustainable development field.

Outreach programmes in sustainable development

- Staff and students need to be encouraged to participate in outreach programmes in sustainable development. They can also undertake applied sustainable development research intended to solve local community challenges as part of outreach and community programmes. This goes a long way in promoting the relevance of the university in the local community in which it is situated.

Encouraging private for-profit institutions to get involved in sustainable development initiatives

- There is also need to reach out to private universities, especially for-profit institutions, to encourage them to be involved in sustainable development. These institutions may neglect ESD in favour of programmes which generate higher financial returns.

Conferences and awards

- Conferences and awards are one way of encouraging staff and students in engaging in

sustainable development. UGC,AIU and NACC should continue to organise annual conferences for university and other higher education institutions

where good practices on sustainable development can be shared. To make these conferences relevant, award schemes can be instituted for best practices in environmental management or campus greening, for instance. Institutions that excel in promoting sustainable development can be assisted with financial and material resources to become Centres of Excellence in their countries or sub-region.

CONCLUSION

Higher education can serve as the best way to ensure sustainable development. It should be the common responsibility of the stakeholders, teaching professionals as well as the government to impart knowledge and awareness concerning sustainable development among students pursuing higher education.

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Value Based Education -A Remedy for Decreasing Crime Rate

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Abstract–“The increase in the crime rate amongst the educated folk is due to the lack of Value education in curriculum. Value education which is so important for developing our young children into ideal citizens finds no place in our system of education. If we want to decrease the crime rate amongst the Educated folk, we should impart them value-based education in schools and colleges .Our academicians and educationists to frame such type of syllabus that should be based on both moral building and money-making .”

INTRODUCTION

Criminalization is a social phenomenon, which has shaped and continues to be shaped by the society. Emergence of a society divided on the basis of class, caste and education has made crime an acceptable way of getting pelf and power by a growing number of individuals.

This has made our democratic and constitutionally bound society, into an increasingly crime-prone zone. Nefarious activities like rape, robbery kidnapping, and dacoity have become means to make quick money, display of power or revolt against the system. Worse still are the crimes committed without fear of conviction under the auspices of money and power, merely for the sake of experience, or perhaps, as an impulsive action.

There is a new genre of crime with the focus shifting from the poor to the rich, from the common man to people with power, from grown-ups to the young and from the oppressed to those possessing apparently everything in life. Equally frightening is the change in the earlier notion that crime never pays.

However, money and corruption are two factors, which breed crime. **Today's society characterized by the 'money could buy anything' attitude has washed away the ethical or moral value system. Values, which have gradually diluted through the generations, are now irrelevant. While old values have become obsolete, new values have not even been shaped.**The National Crime Records Bureau in one of its-reports has stated that people under the age group of 16-25 have been responsible for 56 per cent of crimes committed in the country.

What then is the solution? The solution lies in changing the fabric of the society and the government. The government needs to step up the battle against Criminalization. More money needs to be poured into education and towards creating more opportunities for the poor and the young. And most of all, education and

responsibility need to be drilled into the new generation by the parent.

Everyone need to discover all over again values like kindness, respect for another and tolerance. These may repetitive, even mundane in today's context. But these are the only ingredients of peace and survival.

Reason Behind Increase Crime Rate: To begin with, there are so many reasons behind the increased crime rate. To tackle the ever-increasing crime rate, it is essential to identify the root cause and treat it. First and foremost reason is unemployment and poverty. Everyone of us should have a job to reach our goals and fulfill our life. Population explosion also made difficulties to find jobs for each individual. Jobless person may find hard to make both ends meet and develop frustration among themselves. This at last end up in to antisocial or criminal activities where they get easy money.

Another main reason is broken families or single parenthood. Here children will not get any attention neither from the family nor from the society; feels alone and makes them engage in crimes. For instance, Children those have unpleasant past experiences would be rebellious to society. Medias like internet, porn movies and detective novels also plays a tangible role in making them worse.

How to Reduce Crime Rate: To reduce the surging crime rates, moral education is pivotal. Education through curriculum and media are encouraged. A society, which is based on values will respect the rights of others and help to reduce the crime rates. Children should be learned to live with contentment, without crazy for costly unwanted items from their early childhood itself. Undoubtedly, strict rules and regulations will decrease the anti-social activities and mafias. Police force should be increased, empowered and their continuous patrolling will help to trim down offences.

Additionally, strict hard punishments oblige the offenders to think about the punishments before committing a crime.

Value Based Education Decrease the Crime Rate: Education without values, as useful as it is, seems rather to make man a more clever devil.” — C.S. Lewis

In most countries, prison is the most common solution when people commit a crime. However, if they were to receive better education, it could prevent them from becoming criminals. Prisons are places where offenders are treated. The increasing number of criminals behind the bars raises the question whether we can reduce the number of them by proper education or not. Value education is rooted in Indian philosophy and culture and ingrained in every tradition of Indian culture. Educational institutions play a significant role in the promotion of value. The Vedas and Upanishads form the source of inspiration for value education. In the Vedic period, In Ashram education, the Guru insists his sishya to follow certain values throughout his life. Socialist, Secular, Democratic, Justice, Liberty Equality, Fraternity, Dignity of the individuals and integrity of the nation are the ideal conditions in the Constitution. Our values in life must draw their inspiration from these ideals. University education commission 1948-49 mentioned the various aspects of morality as: loyalty, courage, discipline, self-sacrifice and spirituality. The Secondary Education Commission 1952-53 laid special emphasis on the following values in the formation of character of the students:

Efficiency Good Temper Cooperation Integrity Discipline
Need for Value Education Moral awareness should be endorsed to orient the progress in science & technology towards the welfare of mankind. Common values should be re-discovered to unite human beings with the general decline of traditional values.

Teachers pass values to the students both consciously and unconsciously through their conduct in and out of class rooms. Therefore the need for a consciously planned value education program is obvious to establish a formal learning. The students might face more complicated decision making situations about issues involving values. They should be helped in developing the ability to make proper choices in such situations through value education. Increase in Juvenile delinquency is a crisis to youth who under goes the process of personal growth. In such situation value education assumes a special significance. Value Education awakens curiosity, development of proper interests, attitudes, values and capacity to think and judge about oneself. Value Education helps in Promoting Social and Natural Integration. Aims and Objectives of Value Education Value education should aim at the development of values of the following type. Scientific temper of mind. Large heartedness. Co-operation. Tolerance Respect for the culture of other groups.

Other Causes of Crime and Solutions

(a) Apparently, poverty and unemployment are other important causes of crimes. Proper practical education, vocational training centers and supports to initiate more industries will helps to originate more job opportunities and reduce unemployment.

(b) As peoples' living standard improves, they will move away from involving crimes. Apart from this, poor people who are living below poverty line should be given considerations by various governmental policies to uplift their lives.

(C) Furthermore, drug addiction is a cancer, which affects today's society. These people to be treated in de-addiction centers and family supports and psychiatric counselling should be ensured.

(d) Parents must know the friends of their children, how they are behaving outside home and must give affection and attention. They should guide their children and bring them up with good moral values. Parents should be good role models for their children, as 'deeds speak louder than words.

SUGGESTIONS

The interrelationship of values and crime is complex. However, in an initial way, the following three suggestions may prove helpful.

- More research is needed on the long-term preventative effects of values education. While there is some evidence that it can help young offenders (the curative effect) we do not know if values education in schools prevents youngsters becoming involved in crime after they leave school.
- Even though evidence is sparse, educators in schools, community centres, youth organisations and churches, for example, should be assisted to undertake values education. Since absolute answers about being human will never be found, the need for further research is not an excuse for not doing values education. There are very sound theoretical reasons from psychology and philosophy why values education should work. In addition, there is evidence from the USA that values education can help with other social problems such as truancy, substance abuse, carrying of weapons, violence in schools, vandalism and racism, which might lead to crime.
- Values education requires teachers to be skilled facilitators (not instructors). This means that educators will need support and encouragement to implement it, especially under conditions of financial hardship and curriculum overload. It is important that

committed educators and educationists throughout the UK begin to document and share, even more actively, their excellent work in values education.

CONCLUSION

To conclude, though crime rates are increasing, day by day, we can reduce it by strong rules, and moral education, parental guidance, and so on. We should use all possible measures to minimize the increasing crime rates. It strongly believe that, through proper education and guidance from childhood itself we can mold the mindset of an individual. This may helps to block the shooting crime rates.

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Need of Value Based Education in 21st Century

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Abstract- Education is modern India's greatest leveller. It is the tide that lifts every boat. We are all prisoners of birth, but education has the power to snap the meanest bonds of economic and social enslavement. It is the route out of the caste ghetto, the path out of the slum, the road to the high table. There is no doubt that education has been made compulsory up to secondary level but value based education still remains a distant dream. What is Value Based Education? Character oriented education that instills basic values and ethnic values in ones psyche is called Value based Education. But the prevalent system of education is not character-oriented but information-oriented. India is badly in need of **Value Based Education and Teaching System** which inculcates among the young students values that they need to imbibe and embalm within them.

INTRODUCTION

Education is the vehicle of knowledge, self-preservation and success. Education not only gives us a platform to succeed, but also the knowledge of social conduct, strength, character and self respect. The greatest gift education gives us is the knowledge of unconditional love and a set of values.

These values include the simple difference between right and wrong, a belief in God, the importance of hard work and self respect. Education is a continuous learning experience, learning from people, learning from success and failures, learning from leaders and followers and then growing up to be the person we are meant to be.

Value based education is a threefold development of any individual of any gender and age, but most importantly of a

child. Education tries to develop three aspects: physique, mentality and character. Even though physique and mentality are important, they are menaces without the third because character is the greatest of these. Education plays a huge role in precisely this area.

Value based education is a tool which not only provides us a profession which we can pursue but also a purpose in life. The purpose of our life is undoubtedly to know oneself and be ourselves. We cannot do it unless we learn to identify ourselves with all that lives.

It is very aptly said that:

“Know thyself” was written over the portals of the antique world. Over the portal of the new world, ‘Be thyself’ shall be written”.

Education gives us this very knowledge, the most supreme knowledge of knowing oneself, which helps us to make our life better and purposeful.

Value based education imparts social, moral, integrity, character, spirituality and many more. It builds the qualities of humility, strength and honesty in a person. They become better citizens of a country. People with high ethical values will never cheat others. People are taught to co-operate with each other. They make their life happier and works hard to make others happy.

Our history and mythology taught us of excellent values education. We, the Indians, talk loud of our cultural

heritage, we talk a lot of the characters of Ram, Krishna, Raja Harish Chandra, Sita, Savitri and for that matter many more, Buddha, Mahavir, Kabir, Raidas, Chaitanya, Ramakrishna, Vivekananda, Ramanujan. Good that India have these great men—god heads and godly as a part of our heritage. We have not to go out anywhere to seek for ideals. We have them all in our mythology and history. But what is needed is that they be not decorations on our walls but should be a source of enlightenment within. And how would that enlightenment come—from where and in what form?

Value Based Education is the only means which can give to our young the right direction. There is need for Value based Education System in India.

We all discuss about high values and integrity, but it is the time for value based action. Anyone who stands on a pulpit to speak to the audience is found to talk of high principles, or moral conduct, of spiritual and cultural heritage of our country. Good that they do it but in actuality we are coming across so many scams which smear the face of the nation black. And it is our leaders—those who were given or were invested with the charge of governing the nation have been found to be involved in these scams, are in and out of jail, released on bail and again sent back behind the bars. What ideal are they—the leaders—presenting to countries—coming-up generation the young minds—a very distressing a spectacle. What right has such people to govern us, what right has they to be leaders, when their own steps are going astray? In such a grim and graceless situation we are obliged to give a deep thought how and in what manner the nascent are and growing generation of the nation to be guided and oriented.

There is need for imparting proper values among the children. A child learns a lot from the people around him. If the social environment is not good, then it becomes very

difficult for him to display ethics and values in his behaviour. We hear it all around, that children in India are going astray. Newspapers report how a fifteen year old boy has been the leader of a gang of auto-thieves. And all these auto-thieves belong to the so-called high families. To get rich quick has been their ambition—not hard work, not sustained pursuits of high order but just anything that can get them quick returns in the form of good money—that has led them to these nefarious ways. Ethics and values need to be imbibed among students.

Our country very much needs a value-oriented educational system. It is only at the level of the primary education that such lessons need to begin. If the impressionable mind once gets set to noble goals difficult would it is to lead him astray. It is not merely talking about great men that the child would get oriented to values; the teacher has to play a major and a decisive role in giving this lesson by precept as well as by example. It is the intellectual, the physical, the emotional, the psychological parts of the child's personality which would need to be moulded and modelled.

There have been efforts to define the role of education in national life. The Radha Krishnan Commission; the Kothari Commission; National Policy on Education; Ramamurthy Committee; Central Advisory Board of Education Committee on Policy; Planning Commission Core Group on Value Orientation of Education, all have gone deep into the role that education plays and can play in designing and developing the national characters.

The programmes and policies have remained just on paper, just due to lack of coordination between the different implementing agencies.

The values inculcated among young generation would remain with them permanently. It may just be that the young boy or girl of today is better informed than what their parents had been at their age. He or she may sound smarter with new knowledge but this is due to the modern techniques to which he/she stands exposed and of which he or she has the advantage. T.V., internet, computer, etc. These were not available to the parents. Computers and the information received from them or the data fed by them may become outdated but values once inculcated would remain a permanent acquisition for all life. Swami Vivekananda once said, **“If education is identical with information, libraries are the greatest sages of the world and encyclopedias are ‘Rishis’.”** There is something very much more than mere information that has to be imparted to the young mind.

Mother is the first teacher for her child. Value based teachings and education are the fields, the first teacher in which is the mother. It is the mother who tends to lend the first lessons and it is on her that rests the foundation-laying responsibility. What is right, what is wrong, what is true, what is false, what is respectable and noble and what is not – it is the mother who imparts these lessons. It is the mother who taught her child remain honest. She encourages her child to always speak up the truth. She should ensure that her children never tell a lie. The mother should make the child learn that she would never scold him if her child tells the truth even if the child had done some wrong. ‘Admit the wrong done and you would be a nice child’ – let the child develop this faith and he would never fall a victim to falsehood. This is how slowly and gradually, step by step the lessons in morality can be taught.

The role of schools and teachers are very important. Then, when the child enters the school at the age now of four or five, the schools and the teachers there have to give him lessons in universal brotherhood, respect for all religions, and feeling of honour for our great man, a

sense of pride in our national flag. Students learn moral values at school. Along with these the child shall be given lessons in dignity of labour. No work is mean or low. Self-dependence, respect for the elders, concern for those who are handicapped or under-privileged.

The feeling of unity and communal harmony helps build values in a student. In a vast nation like India with so many sections in the society, so many sects, so many religions, so many regions, and so many languages the child has to be taught the lesson in ‘unity in diversity’. The daily morning prayer of the school should contain this lesson of national oneness. This should not only be repeated every morning but its import and meaning to be explained by the Principal or a teacher. Students be asked to come prepared with a short-speech on this oneness of the nation. They should be allowed to speak on any of its aspects and speak out to the whole congregation after the prayer. Similar speeches everyday on different moral values should be the first lesson given, not by any teacher but by students themselves, one each day. Community lunch, when all would sit together and eat even sharing one another’s lunch packet would give to them a sense of oneness, irrespective of class, caste or religion.

Values Education need to be taught through mutual interaction and inter-communion. There need not be any special classroom lectures on Moral Values Based Education. It is never needed to identify any particular religion or faith. God is one and we are all children of the same God. That is the basic lesson that needs to be given.

Discipline is still a great lesson that has to be imparted. It is the teacher who himself or herself should be an example of discipline and children would be the automatic learners. These are values which do not need to be the part of any curriculum—they have to be the part of the behaviour.

Being any part of the curriculum can give rise to controversies; but general behaviours showing respect to all religions, celebrating all festivals together, would by itself be a lesson in national integrity.

Proper training of teachers should be arranged, so that the teachers acknowledged of their responsibilities. It is necessary that in the Teacher's Training Programme, Value Oriented Education Programme, need to be highlighted so that the teachers are trained up to know their mission and method.

Attempts should be made to eliminate Language issues. Language controversies are also a great point of conflict.

Television can become an important medium for values based education. Television, which is a craze for the young of today, should also be used to present value-based programmes through skits, cartoon scripts and such other means.

Value education should be included in higher education levels. NCC, boy scouts and guides programmes are also a helpful means of creating a consciousness in discipline and co-working. The Indian Education System should adopt value based education at all levels. The value-oriented educational programme should not be led only during the school level, but should be carried on further up to the level of higher education too, as it is from there that the nation's political leaders, bureaucrats and army personnel would emerge.

The young should learn what is moral and what is immoral. It has yet not been finally thought off how and in what manner sex-education is imparted to the young. But at least let them be made aware about AIDs/HIV etc, and why and how people catch these fatal diseases would automatically be explained. That is also a part of morality in society. That is a necessary part of value based education. It need not be any part of the curriculum but it is a lesson that they must learn through discussions and discourses.

CONCLUSION

Value Based Education, therefore, is a part of the Educational programme which cannot be shelved or done away with. It has to be a part of life and life is a constant education and the process of living is a process of learning.

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Cultural Consideration In School Teaching – A Quality Education

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Abstract:- Cultural consideration in teachers' perception of student class room behaviour and achievement. The study examines teachers' perceptions of class room motivation and achievement among students displaying culture based class room behaviours. Teachers' then relent towards student motivations and achievement as if they are in their class room. Motivation and achievement are significant role for students displaying competitive and individualistic class room behaviours. Teachers should teach the students with the considering their cultural point of view.

Keywords:- Culture, behaviour, quality teaching, values, ethnic, traditional norms, formal education curriculum and community.

INTRODUCTION

Non-biological behaviour of man is call culture. The anthropologists and ethnographers who describes and explains the life ways of divers group of people, culture includes all of the rules for appropriate behaviour, which are learned by people as a result of being member of same group or community and also the values and beliefs which underlie over behaviours of themselves share products of group membership. The need of culture which belive must be understood, accepted and accounted of quality teaching.

IMPORTANCE / NEEDS

Culture has play a massive role in education any society. It also influences on education of ethnic groups. Culture includes the values, beliefs, conventions and traditional norms, etc. which have been passed down from generation to

generation in a particular society. The education maintance the primary function of culture and also transmute from generation to the next generation. The role of formal education in this process has been significant throughout the course of man's history. The educational process of every country is based on the foundation of cultures. So the culture is bound to influence the education with the result that grade of correlationship is established between culture and educational process.

In the pre-independent period our education has been influenced by foreign culture. India has been under foreign rule for hundreds of years. With result that our present western education has denationalized us and we are starving culturally. By birth we are Indian but thought in English, dress, dance, music, behaviour and culture. We are intend to accept the western culture and avoided our indigenous culture. The education much more practical in nature having connection with day to day needs of life. We should have to look present education should be completely Indianised with considering our cultures.

CULTURES INFLUENCES ON LEARNING AND TEACHING

Teachers should have to know the areas of the curriculum and how to relates to what has already been learned. The learning of culture like the learning of language, begins with a child's first experiences with the family into which he is born, the community to which he/she belongs and

environment in which he/she lives. The children learn formal educations at pre primary stage, they have already internalized many of the basic values and beliefs of their native culture. They learn rules of behaviour which are considered appropriate for their role in the community. So teachers look into the matter of cultural background of students for betterment of learning process.

CONCLUSION

As we know that the students from various ethnic and culture backgrounds, prospective teaching must recognized the facts. Teachers must accept the valuable aspect of cultures while teaching in class room. Academic achievement and school can be made more meaningful when teachers understand and appreciate the richness of the culture and heritage their students bring to schools. Quality of teaching depends on through the investigations of cultural backgrounds of students.

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Integral Education: A Tool of Self Development

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Abstract: Integral education regards the child as a growing soul and helps him to bring out all that is best, most powerful, most innate and living in this nature. Integral education is the one of the part of education for hold the student in different manner. Integral education is the vision of Shri. Aurobindo who first put his views on this topic in various newspaper and magazines in between 1904-08. In the most profound way, integral education is the sibling of integral medicine. Both are founded on a holistic conception of life (David 2015). In this Article, the broad definition of integral education implies that such programs specially develop and integrate the physical, emotional, mental and spiritual intelligence throughout the curriculum from preschool to high school. Integral education is guided by the insight that humans are born with a unique biological, social and spiritual identity that humans both unfold from the dynamic an on-going interaction between nature and nurture. So integral education begins with the root meaning of the latter word-educere, to draw forth from within.

Keyword: Integral education, Tool, Self development

INTRODUCTION

“Integral education is emerging in response to growing desire for learning that integrates cognitive, emotional, social, creative spiritual aspect of the person”. Integral education also called as a holistic or whole-child education. The focus and emphasis in integral education is not just in formation and skills acquisition but also self-development, triggered from within the child and supported and nourished by teacher and parents.

Today, students are actively seeking real need for meaning, wholeness, fulfilment and purpose. Integral education is about meeting these needs of the whole person-In

both student and teachers. It is about engaging the mind to explore the leading edge in science, art and philosophy, opening the heart to compassion for the spirit in and between humans and aspiring to greater embodiment of spirit in ourselves. Integral education is an approach to education that provides a powerful foundation for living life and preparing people to live in a complex and ever changing world. From a very early age, young people learn to relate to the world with an integral worldviews. Provide a simple, quick and effectively way to understand how well you currently perform against the education standards. Regarding education, research to date arising from the trans-disciplinary field of futures studies includes three majors' areas:

- Research with young people (mostly in school setting) which explores their views and visions of the future.
- The teaching of future concept, tools and processes in school setting.
- Speculative research into transformative educational models and approaches, thinking's fascinated by futures.

Self-development: Self growth is as much about actual improvement and developments. Self-development it is a one of the most important aspect of each person. There are some keen tool for self-development and growth. Self-development is a literacy process. It is a way for people to assess their aims

in life and set goals in order to realise and maximise their potential.

1] Through Self-assessment

Need to take a thorough and honest self-assessment, with a focus on identifying your flaws and working out how to solve them.

2] A simple plan for achieving your goals.

It is easy to make a simple journey too complicated, but it's very simple difficult to simplify a crowded and difficult journey. In self-development, need to make sure you take the direct, simple approaches.

3] Honest outlook needed.

Need to be 100% honest with our to see any real growth in self. Trust in your own judgment and make sure you are 100% honest with yourself on your improvement, flaws and strengths.

Some steps can be taken to enhance self-development (keen tool).

- Organizing your time
- Undertaking a skill appraisal
- Looking at your transferable skills.
- Overcoming barriers to learning new skills.
- Enhance the qualities.
- Using innovative techniques.
- Keen tool for development.
- Upgrade profile.
- Paradigm shift in education. (learning style)
- Built the skill according to situation.

SUGGESTION

1. Develop everyone own judgement of what work and does not work in our teaching.
2. Deep and critically informed knowledge and understanding in theory and practice.
3. Maintain and develop expertise and skills to ensure the best outcomes for learners.

4. Promote the benefits of technologies and support learner in their use of new technology.
5. Evaluate and challenge your own practice values and benefits.
6. Build positive and collaborative relationships with colleagues and learners.
7. Equity and capacity building for student learning.
8. Focus on developing local capacity through incentives and support.
9. Evaluate our practice with others and assess its impact on learning.
10. Construct comprehensive and coherent systems of state and local assessment of student learning that work together to support instruction educational improvement and accountability.
11. Provide tools for states and districts to self-evaluate and improve the coherence and effectiveness of their local comprehensiveness assessment system.
12. Each and every teacher educator need to design, construction and assessment system use to self-development.
13. Collaborating learning is most important tool for enhancement.

CONCLUSION

The education thought of Shri Aurobindo Ghosh exhibits a positive impact on the relevance of the contemporary education system as Shri Aurobindo supported a nationalist scheme of education. A learner educated under the principles of integral education would be found to be useful not only to himself but also to the society. Each and every person should use the keen tool for self-development. Self-development means the person enter the work place you will probably need to take more personal responsibility for managing the on-going development than we have done to date.

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Translation of Speech from Speech: A Review

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Abstract: This paper reviews the technology used in Speech-to-Speech Translation that is the phrases spoken in one language are immediately spoken in another language by the device. Speech-to-Speech Translation is a three step software process which includes Automatic speech Recognition, Machine Translation and voice synthesis. This paper includes the major speech translation projects using different approaches for speech recognition, translation and text to speech synthesis highlighting the major pros and cons for the approach being used.

Keywords : Automatic Speech Recognition (ASR), Machine Translations (MT), Text-To-Speech synthesis (TTS).

INTRODUCTION

Speech translation is a process that takes the conversational speech phrase in one language as an input and translated speech phrases in another language as the output. The three components of Speech-to-Speech Translation are connected in a sequential order. ASR is responsible for converting the spoken phrases of source language to the text in the same language followed by machine translation which translates the source language next to target language text and finally the speech synthesizer is responsible for text to speech conversion of target language.

The following sections include the tools and methodologies of two projects: IBM's MASTOR and Verbmobil.

(a) Basic model for Speech-to-Speech Translation

The high-tech in Speech-to-Speech Translation system that enable such multi-lingual communications is supporting a pipelined architecture of automatic speech recognition, machine translation system and speech synthesis or text-to-speech which primarily relies on lexical information and ignoring the other rich information which is present in speech and spoken discourse such as noise and human utterances. There is negligible interaction between the basic components ahead of the pipeline and also there is no involvement of humans in the loop for automatic learning, adapting and collectively managing the interaction. To overcome these elemental precincts requires mounting robustness at all the stages of the pipeline.

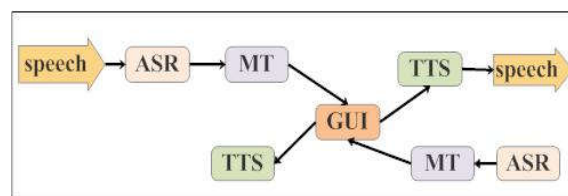


Fig 1: Overall Speech –Speech translation system

The basis for the system is that it should utilize the rich context that is away from the dictated words, while being aware of and working with the different cultured humans for improving information transfer, communication efficiency and social co-presence for enabling successful multi-lingual interactions. In this paper different projects are capturing that

model and transferring highly related information that is conveyed for the speech prosody, discourse and the user state behaviour to support robust translation and significant synthesis of the target language [6].

IBM's MASTOR

The IBM MASTOR shorthand for Multilingual Automatic Speech-to-Speech Translator is developed for the DARPA CAST and its mission is to develop technologies that facilitate rapid deployment of real-time Speech-to-Speech Translation of low-resource languages on mobile devices [1].

The general structure of MASTOR system has the components of ASR, MT and TTS. This pipelining approach allows system for the deployment of the existing speech and language handing out techniques, while taking care of unique problems in Speech-to-Speech Translation.

(a) Methodology used for automatic speech recognition

Grapheme based acoustic models are used to overcome the problem of absence of short vowels [7]. Grapheme based acoustic model lead to unambiguous pronunciation of lexicons and hence facilitates the model training and decoding. Also, depending on its context the same grapheme may yield different phonetic sound and lead to less accurate acoustic models. For this reason two different approaches come into existence. The first one is to use short vowels known as full phonetic approach and the second one uses the context-sensitive graphemes in which two different phonemes are generated for the letter "A" (Alif) depending on its position in the word. The IBM ViaVoice product engine is a highly robust and efficient framework which is used for acoustic modelling by using rank based acoustic scores that are derived from tree-clustered context reliant Gaussian Models for both the desktop systems and hand-held systems.

Another concept for high performance ASR for open ended communication system is Language Modelling (LM) which is

the probability of various word sequences. A huge amount of corpus data is needed for N-gram LM's for the representation of domain word usage distribution. Three approaches are used for generating LM's, first one is to obtain additional training material automatically second is to interpolate domain-specific LM's with other LMs and the third approach is to improve the distribution estimation for the robustness and accuracy with limited resources.

(b) Translation methodology used

In NLU/NLG-based Speech Translation for statistical machine translation methods a sentence T in one language that is translated into a sentence A which is in the another language by using statistical model which is estimating the conditional probability of A when T is given, i.e. $P(A|T)$. Typically, $P(A|T)$ is optimized on a set of two sentences that are translations of each another. Let C denotes the source language concepts and S denotes the target language concepts, then the statistical concept-based algorithm is going to select a word sequence A' as

$$A' = \arg \max P(A|T) \\ = \arg \max \{ \sum \sum P(C|T) P(S|C,T) P(A|S,C,T) \}$$

Where the conditional probabilities $P(C|W)$ is estimated by Natural Language Understanding (NLU), $P(S|C,T)$ is estimated by Natural Concept Generation (NCG) and $P(A|S,C,T)$ is estimated by the Natural Word Generation (NWG) procedures, A decision-tree based statistical semantic parser is estimating $P(C|T)$ and $P(S|C,T)$ and $P(A|S,C,T)$ are estimated by the maximization function for conditional entropy [5].

(c)Text-to-Speech Synthesizer

A text-to-speech engine synthesizes the translated utterance generated from the NLG module. As there are limited resources available for a mobile device such as memory space battery backup etc., the IBM's TTS system is based on IBM's formant TTS technology. An unlimited number of voice can

be synthesized using the formant based TTS system which allows elastic customizations by modifying choral characteristics of a speech such as gender, pitch, volume and speed. Unlimited vocabularies are supported by this system. Also, the TTS software can pronounce any text which is given to it. More importantly, formant based TTS system has a small footprint that requires less memory (only about 3 MB for every language), which is appropriate for deployment of the software in embedded applications.

VERBMOBIL

Verbmobil is a two way Speech-to-Speech Translation system which does not depend on the speaker. It is used for translation of spontaneous dialogs in mobile situations. It firstly identifies the input and further analyses and translates it, and finally delivers the final translation. This is a multilingual system which handles dialogs delivery in three-business-oriented domains where the translation depends on the context between three languages (German, English and Japanese) [2].

This system deals with the spontaneous dialogs. In this case it doesn't mean just continuous speech like in the current dictation systems, but here rational disfluencies and repairing phenomena such as changing mid word, ums and arr, and some short words that are accidentally left out in rapid speech are also included in the speech. For example, Verbmobil corpus has the chance that 20% of all dialog turns having at least one auto-correction and 3% also include false starts. A combined approach for deep and shallow analysis methods is used by this system to find out the slips in the speech and then translate it in accordance to what the person tried to say rather than what was actually said by him.

(a) Methodology Used For Speech Recognition

The format used for the Verbmobil speech corpora writes out fifteen strata of interpretation: these are two transliteration variants, lexical orthography, canonical form of pronunciation, manual phonological segmentation, phonological based

automatic segmentation, segmentation of word, prosodic segmentation, dialog acts, noise, superimposed speech, syntactic grouping, word type, syntactic function, and the prosodic boundaries [2]. For the monolingual data, the multi-language Verbmobil corpus incorporates two way dialogs delivery for in person dialogs with human interpreters, or the dialogs are interpreted by the various versions of Verbmobil that are aligned to bilingual transliterations. Three tree-banks for German, English and Japanese have been developed with interpretation on three stratum: phrase structure, morpho-syntax and predicate-argument structure, 3 tree-banks are created for English, Japanese and German to train neural nets, Hidden Markov Models, parsers, probabilistic automata, translation methods, rule-based systems, and plan recognizers different machine learning methods were used. The continuous evaluation for coverage, accuracy and robustness of a speech translation system for dialogs which aren't structures correctly majorly depends on the quality and quantity of the training corpora.

(b) Methodology used for speech translation

The Verbmobil is using a multiengine approach in its translation module. Five synchronized translation engines are used by it: case-based translation approach, substring-based translation approach, dialog-act based translation approach, semantic transfer approach and statistical translation approach [3].

The statistical translation module starts with the hypothesis of the single best sentence of speech recognizer and other prosodic information about phrase margins and sentence form are utilized by its statistical translation module. This module yields a string of words in the target language along with a confidence measure used by the selection module for the final choices of the translation output. It includes two components for translation based on the case.

(1) This method of substring-based translation is used for incremental synchronous interpretation. This method is

primarily based on machine learning methods that are applied to a sentence-aligned bilingual corpus. The basic processing units of the system are those substrings whose contiguous piece of translation can be found in the text corpus. In the incremental translation algorithm for the speech sequence of input segments, we use the methods of combining the pairs of substring with patterns for word order switching and word cluster information. (2) Sentence-aligned corpus is another component for case-based translation which is based on 30000 translation templates. In a dialog-act based translation, the main propositional content of an utterance has been extracted by 19 dialog acts and a cascade of around 300 finite-state transducers. The statistical dialog classifier is dependent on N-grams and the process is self-learning that takes previous dialogs into account. The topic, propositional content and recognized dialog act are represented by a simple frame register including 49 nested objects with 95 possible attributes for covering the appointment scheduling and planning travel tasks. To transform the inter-lingual terms

into the analogous target language a template based approach is used. The shallow inter-lingual representations of an utterance is stored along with a deep semantic representation encoded in the dialog memory as well as focus information and topic for further processing by the context and dialog evaluation component.

(c) Methodology Used For Speech Synthesizer

The speech synthesizer for German and American English follows a parallel approach based on large corpus of annotate speech data. The basic unit of concatenation is a Word, so that if a word is not found in the database then only sub-word units are used [2]. A graph based unit selection procedure is applied to the synthesizer and the best existing synthesis segments matching the prosodic and segmental constraints of the input and the synthesizer exploit the syntactic, discourse and prosodic information

that are provided by the previous processing stages. It provides concept-to-speech synthesis and for the deep processing stream, whereas it operates more likely to traditional text-to-speech system that results in a lower quality of the output for the shallow translation threads.

CONCLUSION

In this paper methods and technologies used in building two independent software; one is IBM MASTOR and the other Verbmobil has been studied. Both have one common thing that these are the Speech-to-Speech Translation systems but different in many aspects such as languages, robustness of the system and technologies used for the pipeline structure of Speech-to-Speech Translation system. Through this paper we tried to check the insights of two systems and for the future aspect we can study some more software to design an efficient, accurate and robust translator using integrating approaches for translation system.

TABLE 1. Comparison for IBM's Mastor and Verbmobil

VARIOUS DOMAINS	IBM MASTOR	VERBMOBIL
LANGUAGES	ENGLISH-MANDARIN CHINESE AND ENGLISH-ARABIC	GERMAN-ENGLISH-JAPANESE
METHODOLOGY FOR SPEECH RECOGNITION	IBM'S VIAVOICE FOR ACOUSTIC MODELLING	TRANSCRIBES FIFTEEN STRATA OF ANNOTATIONS
METHODOLOGY FOR TRANSLATION	NLU/NLG BASED SPEECH TRANSLATION	USES FIVE SYNCHRONISED TRANSLATION ENGINE APPROACH

METHODOLOGY FOR SYNTHESIS	IBM'S FORMANT TTS TECHNOLOGY	CONCATENATIVE APPROACH WITH A GRAPH-BASED UNIT SELECTION PROCEDURE
ERROR RATE (FOR ENGLISH LANGUAGE RECOGNITION)	11.06%	7.3%
ADVANTAGES	SELF DESIGNED TOOLS SPEAKER INDEPENDENT LEAD TO RAPID DEVELOPMENT OF SYSTEMS	COMBINATIONAL APPROACHES USED HIGHLY ROBUST REAL TIME SYSTEM

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Study of Dengue Patient in Chhattisgarh

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Abstract: Dengue fever is the commonest arboviral infection in human. The global incidence of the DF dengue haemorrhagic fever (DHF) has increased dramatically in recent decades. In India, epidemics are becoming more frequent and are straining the limited resources of the public health system (WHO-1997). Though this test only dengue cases were confirmed in hospitals where the data has been collected for the present study. Laboratory diagnosis is based upon main methods is Detection of virus test for detection of IgM and IgG. In Chhattisgarh Self reported ethnicity was available for patients as per the obtained data i.e. total cases : 154 patients during 2014 and 2015 from Korea, Bilaspur, Korba, Raigarh, Balodabazar, Surajpur, Raipur, Sarguja. And Bemetara. Highest number of cases was reported is Korea area.

Keywords: Dengue, Dengue hemorrhagic fever, Area, Chhattisgarh, research

found mostly in Chhattisgarh (Figure 1). The list of patients suffer from dengue in Chhattisgarh is increasing rapidly.



Figure 1: Map of Chhattisgarh (State of India)

INTRODUCTION

Worldwide, 50 to 100 million cases of dengue infection occur each year. Many more cases likely go unreported because some health care providers do not recognize the disease. During the last part of the 20th century, many tropical regions of the world saw an increase in dengue cases. Epidemics also occurred more frequently and with more severity. In addition to typical dengue, dengue hemorrhagic fever (DHF) and dengue shock syndrome also have increased in many parts of the world. Globally, there are an estimated several hundred thousand cases of DHF per year. The dengue fever symptoms in Chhattisgarh are easily identified but for the confirmation people check their blood. The dengue viral is

Older children and adults may have either a mild febrile syndrome or the classic incapacitating disease with high fever of abrupt onset, sometimes with 2 peaks (saddle-backed), severe headache, pain behind the eyes, muscle and bone or joint pains, nausea and vomiting, and rash. Skin haematocytopenia are uncommon. Leukopenia is usually seen and thrombocytopenia may be observed.



Figure :2 *Aedes aegypti* Mosquito



Figure :3 *Aedes aegypti* Larva

Intensive care is required for severely ill patients, including intravenous fluids, blood or plasma transfusion and medicines, and adults can miss work in order to attend to their children's *Aedes aegypti* mosquito (= *Stegomyia aegypti*, = *Aedes (Stegomyia) aegypti*), is a [mosquito](#) (Figure:2) that can spread the [dengue fever](#). The mosquito larva (Figure :3) has a well-developed head with mouth brushes used for feeding, a large [thorax](#) with no legs, and a segmented [abdomen](#). **Favoured breeding places** Desert coolers, Drums, Jars, Pots, Buckets, Flower vases, Plant saucers, Tanks, Cisterns, Bottles, Tins, Tyres, Roof gutters, Refrigerator drip pans, Cement blocks, Cemetery urns, Bamboo stumps, Coconut shells, Tree holes and many more places where rainwater collects or is stored.

A temperature of 24°C or over is required for the multiplication of the virus in the mosquito. This represents one of the few comprehensive studies to analyze characteristics of

dengue in children, and adults in the same population and highlights age-related differences in dengue severity.

MATERIAL & METHODS

Case definition:

A doctor or other health care worker can diagnose dengue fever by doing a blood test. The test can show whether the blood sample contains dengue virus or antibodies to the virus. In epidemics, dengue is often clinically diagnosed by typical signs and symptoms. Identified confirmed cases of dengue infection in various hospitals mainly Apollo Hospitals Bilaspur during to study period and detailed area(State) of Chhattisgarh and clinical history, physical examination and laboratory values were recorded for presentation. These patient with stratified based on the presence or absence of complications like shock and haemorrhage. The frequency of various signs and symptoms and the value of laboratory tests were compared between the children with and without complication.

RESULTS

Retrospective data of dengue patients was collected from Hospitals. The collected data was analyzed to attribute demographic area. As per gender in year 2014 patients 64 out of 38 Male 26 Female patients (Table 1). Out of 32 patients 15 were males and 17 were Females from Korea area, out of 14 patients 10 Males and 11 Females from Bilaspur area. Out of 5 patients 3 Males and 2 Females from Raigarh area. Only 1 patient female from Janjgir Champa.

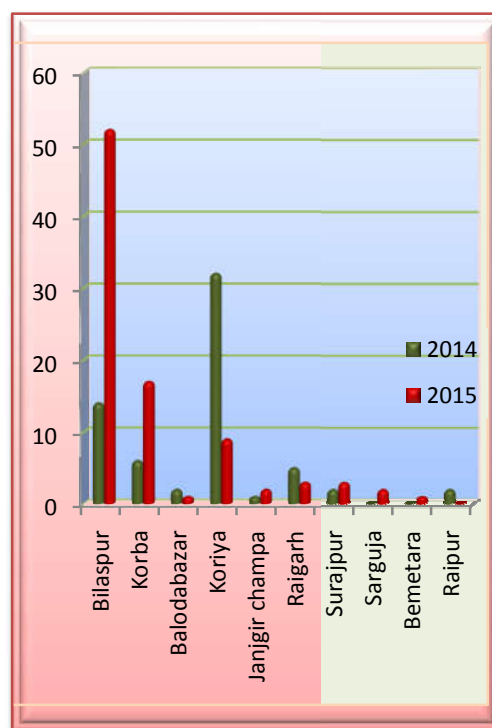
Similarly 2015, total number of patients 90

Table 1 : Data of Dengue Patients for year 2014

S/N o.	Area	Male	Female	Total	%	Mortality	%
1.	Korba	11	6	17	18.88	2	2.22
2.	Balodabazar	1	0	1	1.11	1	1.11
3.	Korea	6	3	9	10	0	0
4.	Bilaspur	33	19	52	57.77	2	2.22
5.	Janjgir-Champa	0	2	2	2.22	1	1.11
6.	Raigarh	3	0	3	3.33	0	0
7.	Raipur	0	0	0	0	0	0
8.	Surajpur	3	0	3	3.33	0	0
9.	Sarguja	2	0	2	2.22	0	0
10.	Bemetara	1	0	1	1.11	0	0

Table 2: Data of Dengue for the year 2015

Out of 60 Male 30 Female patients (Table 2). Out of 17 patients 11 were males and 6 were Females from Korba area, only 1 patient from Balodabazar, only 1 patient from Bemetara, out of 9 patients 6 Males and 3 Females from Korea area. Out of 52 patients 33 Males and 19 Females from Bilaspur area. 3 male patients from Surajpur. 2 male patients from Sarguja and 2 female patients from Janjgir- Champa.

**Graph 1: Comparative study of no. of Patients for the year 2014-15**

DISCUSSION

We reviewed the clinical and demographic features of 154 dengue-confirmed patients from a DEN-1 epidemic in Chhattisgarh during year 2014 and 2015. This epidemic followed the reintroduction of this serotype into the Chhattisgarh. Most cases occurred in the most densely populated area of Korea (32 patient) in 2014 and Bilaspur (52 patient) in 2015. There was a slight predominance of males and the infection occurred in all age groups. Gastrointestinal symptoms were the most common clinical manifestations at presentation. Hemorrhagic manifestations, when present, also commonly involved GIT. However, the 154 patient available records closely reflected the distribution of patients from hospitals.

Month	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Year
Average	23.5	26.9	32.9	36.9	39.5	35.5	29.7	29.3	28.8	29.4	26.5	23.7	30.2
High	7	8	-	9	11	9	8	8	8	8	7	7	-
°C	4	0	8	8	0	5	5	4	5	4	9	4	8
(°F)	3	4	6	4	1	9	5	7	6	9	7	7	4
Average low	8.7	11.4	5.7	0.9	4.7	2.8	3.2	2.9	2.1	1.1	2.2	8.5	7.7
°C	4	5	-	6	-	7	7	7	7	6	-	4	6
(°F)	7	2	0	9	6	6	3	3	1	4	5	3	9

Table:3 Climate data for Korea

The majority of cases in Korea (50%) in 2014 and Bilaspur (57.77%) in 2015. The sample lived in the most densely populated cities in Korea and Bilaspur. Dengue, as a mosquito-borne infection, would be expected to spread rapidly in populous areas, so the presence of a large proportion of patients. Interestingly, our estimates of area-specific dengue incidence (based on the sample of 154 patients) yielded rates that did not differ significantly between rural and urban cities in Korea and Bilaspur. This suggests that despite the variation in population density, dengue infection was fairly evenly spread.

Present studies reveals that necessary precautionary measures should be taken in general in all areas of Chhattisgarh with a special emphasis on Korea and Bilaspur areas state health department has to further strengthen its

efforts to combat with the total dengue diseases incidence in Chhattisgarh state. The population of fluctuates with rainfall and water storage. Its lifespan is influenced by temperature and humidity. It survives best between 16 C and 30 C and a relative humidity of 60–80%. Altitude is also a limiting factor for the distribution and is restricted to between sea level and 1000 ft above sea level. Is highly anthropophilic and rests in cool shady places.

CONCLUSION

The annual temperature profile for Chhattisgarh specially Korea, Korba and Bilaspur, based on an analysis of 20 years of daily temperature recordings, is presented in Figure 1. The mean temperature during the cool-dry season, November through February, ranged from 25.5 to 28.0°C, with a mean minimum of 23.0 to 25.0°C and a mean maximum of 26.5°C. The hot-dry and rainy season (March through October) mean temperature ranged from 26.0 to 30.0°C, and the mean minimum and mean maximum ranged from 26.0°C, and 30°C, respectively (Table:3). The environment and the temperature found very suitable from growth of dengue larva.

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