

**1. Do you think it is important to look back in our own history and implement the lessons of the traditional 'gurukula' system of education to inculcate values in students? Critically comment.**

### **Introduction**

Education system in India has evolved with time and has seen many ups and downs. Education has been a mode of expressing oneself while promoting the spirit of thought and moral conscience. Yet present day education seems to have a lacking which is serious if not alarming.

### **Body**

#### **The importance of the Gurukul system in present times**

The main focus of Gurukuls was on imparting learning to the students in a natural surrounding where the shishyas lived with each other with brotherhood, humanity, love, and discipline. The essential teachings were in subjects like language, science, mathematics through group discussions, self-learning etc. Not only this, but the focus was also given on arts, sports, crafts, singing that developed their intelligence and critical thinking. Activities such as yoga, meditation, mantra chanting etc generated positivity and peace of mind and made them fit. It was also mandatory to do daily chores on own with a motive to impart practical skills in them. All these helped in the personality development and increased their confidence, sense of discipline, intellect and mindfulness which is necessary even today to face the world that lay ahead.

#### **Flaws in the present education system**

Unfortunately, the above concept has disappeared and the modern system of education brought to India in the year 1835 by Lord Macaulay is all about rat race to be ahead of others. There is a total absence of personality development, creation of moral conscience and ethical training. One of the biggest flaws about this education is that it is more commercial in nature rather than an institutional concept that should impart holistic learning to the students. It devotes very less time for physical activity and the development of other skill sets that can assist a student to become a better human being.

#### **We need a Gurukul system back to Inculcate Values in Student**

Many people may consider the gurukul system to be quite unstructured and a bizarre concept. The thought of living with a teacher, absence of a curriculum or a set routine can make people wonder how exactly a child will learn anything. However, the modern-day educationalist has taken a backward look and realized that there are many teaching approaches from the Gurukul system that can be inculcated in the present-day educational system. Here is a list to it that will also help us realize why the gurukul system is important.

- **Modern infrastructure:** Gurukul system is an important part of Indian history. Today, age-old concepts have merged with modern culture to facilitate a robust learning environment for students. Robust learning of the students can only take place when focus is given on practical knowledge. But alas our present-day education just believes in bookish knowledge and cramming which is not sufficient. The Gurukul system focused on applied knowledge that prepared the students in all fields of life. In present times it can be done by creating a perfect combination of academics and extracurricular activities along with teaching in the area of mindfulness and spiritual awareness to make the students better individuals.
- **Holistic education for holistic growth:** The present day education mainly focuses on a rank based system which is driven by animosity towards their peers. More fuel is added by the over-ambitious parents who judge the knowledge of students only by academic performance. The application of the Gurukul system instead can work on a value-based system where focus can be given on the uniqueness of child so that they can excel in their area of interest. This will also build a good character which is far away from fierce competition and increased stress levels that usually leads to depression.
- **The relation between teacher and student:** The need of present times is to ensure that teachers and students share a friendly relation and respect. This is as when the children feel secure and have trust in the caregiver then they are most likely to emulate the same. This was present in the Gurukul system which can be inculcated today through use of activities, training workshops to bond with the students.

### Conclusion

The Gurukul system combines modern concept of education with traditional Indian values and the liberal methods to achieve it. We should progress with this vision to educate young minds and foster ethical, social, moral and spiritual values through holistic learning.

**2. Family is the first school for an individual. An individual learns from the conduct of the family members. In the long run, her values are shaped by the examples set by the family members. Can you recall some of the incidents, which you feel, have shaped your morality?**

### Introduction

We are not born knowing how to behave in society, we have to learn many of the behaviors from the environment around us growing up. For most of us, this learning starts with the family at home. Learning comes in many forms. Sometimes children learn by being told something directly. However, the most common way children learn is by observation of everyday life. A child's learning and socialization are most influenced by their family since the family is the child's primary social group.

**Body****An individual learns from the conduct of the family members.**

An individual's personality is formed by looking at the behavior of others. Since a kid spends most of her time with family members, her personality is influenced to a large extent by family members. Being ethical is nothing but a part of personality and thus, family plays a critical role in determining ethics in human action. To illustrate, suppose a father has taken a leave from his office giving reason of going to pilgrimage. Someone from the office calls on the landline to discuss something urgent regarding office work, the kid picks up the call, the father gestures to kid to lie that he has gone to another town, even though he is at home. Then kid thinks that it is alright to lie.

**In the long run, her values are shaped by the examples set by the family members.**

- **Acceptance:** welcoming others whose ideas and practices differ from your own
- **Compassion:** understanding the suffering of others or self and wanting to do something about it
- **Cooperation:** helping your family and friends, returning favors
- **Courage:** willingness to do difficult things
- **Equality:** believing everyone deserves equal rights and to be treated with respect
- **Fairness:** acting in a just way, sharing appropriately
- **Generosity:** willingness to give resources, help or time to others
- **Gratitude:** showing appreciation to others
- **Honesty:** being truthful and sincere
- **Integrity:** sticking to your moral and ethical principles and values
- **Kindness:** being considerate and treating others well
- **Perseverance:** persisting in a course of action, belief or purpose
- **Politeness:** using good manners, acting in socially acceptable ways
- **Respect:** showing consideration for the worth of someone or something
- **Responsibility:** being reliable in your obligations
- **Tolerance:** having a fair and objective attitude towards different opinions, beliefs or practices
- **Trustworthy:** reliably doing what is right even when it is difficult, being true to your word

**Some of the incidents, which I feel, have shaped my morality**

- **The patience I learnt from my mother when I was kid:** once we were going somewhere on the train and I was eating some snacks, when I finished with eating I threw plastic cover in the coach itself. Looking at this act my mother instead of yelling at me, with her kind gesture she took the cover and she put that cover into dustbin. Then my mother with smile explained me importance cleanliness.

- **Love for other living beings:** My mom love animals. She would feed cows, cats, dogs, birds and what not. Her love was even reflected in the animals who would always come to her without any fear. She encouraged me to also be friendly with the animals. I let go of any fear I had for them, and also started feeding them.

**Conclusion:**

In the formation of individual's morals no outside influence is greater than that of the family. Through punishment, reinforcement and both direct and indirect teaching, families instill morals in children, and help them to develop beliefs that reflect the values of their culture. Although families' contributions to children's moral development is broad, there are particular ways in which morals are most effectively conveyed and learned.

**3. With the help of suitable examples, examine the ways in which social influence alters one's moral compass.****Introduction:**

Social influence is described as the change in the person's behaviour, feelings thoughts, attitude that results from the influence of another individual in the society. It can be intentionally or unintentionally, direct or indirect with the help of mere communication or without.

**Body:**

There are some principles which play important role in social influence like reciprocity, consistency, social proof, liking, authority and scarcity.

Social influence reflected in normative influence or informational influence. Normative influence is based on the process of socialization and imbibed values, norms in order to express group solidarity. It helps to build the attitude and moral compass of a person. Whereas informational influence nudges person to take decisions based acquired knowledge.

Social influence is key to bring behavioural changes to solve the huge crisis faced by humanity like climate change, Solid waste management. Use of various campaigns for changing human behaviour with the help of popular personalities like UN messenger of peace for climate change Leonardo Decaprio, Emma Watson for gender equality. In India, Amitabh Bachchan was made ambassador for various social schemes.

It utilizes the popular liking of these personalities in bringing desired change in the behavior, belief of masses, to drive public opinion against various social taboo and

social issues like caste consciousness, racism. Even news of any celebrity quitting smoking can bring social change.

Authority is another principle which brings social influence; personal participation from Prime Minister in Swachh Bharat Mission nudged common masses to participate in health and sanitation mission. People responded with reciprocity in surrendering the gas subsidy. These are few examples of social influence altering the moral compass of individuals.

Various stories of people showing exemplary actions in difficult times like floods, war, earthquakes create moral strength in masses acts as social proof.

### **Conclusion:**

Social influence is the way in which external factors produce change in an individual. It guides the way person form his/her thoughts and organize overt behavior and actions. Along with persuasion it can bring drastic results in altering the moral compass of individuals.

**4. Few colleges and educational institutions in India have banned its students from wearing certain types of clothes and interacting with opposite gender students. What are your views on this? Should such moral policing be allowed in educational institutions? Substantiate your views.**

### **Introduction**

The Aligarh university recently ordered its female students to wear only salwar Kameez with dupatta inside and outside the hostel. Unfortunately, a DGP told that it is not in the control of the police to prevent rapes if the college girls don't dress properly. These instances of moral policing are everything against our constitutional principles of equality, secularism and so on as well as the Ramrajya envisaged by Gandhiji.

### **Body**

Educational institutions are places where there cannot be any discrimination or restrictions based on race, religion, caste or sex. In a recent judgement, madras high court observed that, "In a civilized and developed society, free movement and interaction of students irrespective of the sex they belong to cannot be faulted by the institution".

Further, the perception that contact between male and female students leads to promiscuity or is a distraction is outdated. It is a patriarchal viewpoint reinforcing gender stereotypes that imposes unnatural barriers to interactions that would allow boys and girls to view one another as human beings, exchange ideas and views.

In the name of moral policing, a person's liberty and privacy is infringed upon. Institutions are places where young minds are let to explore, be open-minded and creative. So, imposing rules which one thinks is right isn't justifiable.

A free and open environment is required for minds to grow. A liberal environment is important for the growth of an individual and society. Oppressing free thoughts in the name of moral policing doesn't just restrict this growth, but also puts a person in awkward and unmanageable situations when placed in an open working environment.

Schools and universities are places where every student has the freedom to study, live and explore. Rules and regulations should aim to free the students from discrimination and moral policing, not endow them with it.

The fundamental rights provided under the constitution is not exclusive off students. Any imposition or restriction, let it be freedom of interaction or dressing freedom is an infringement of these rights and hence this kind of moral policing is not only unethical but also illegal.

### **Conclusion**

As Rabindranath Tagore said" Educational institutions are places where individual identity is explored and formed over years. Tampering too much with the student choices will hinder them from forming a personality organically". Thus, unnecessary moral policing that would hinder the development, interaction of students should not be allowed in educational institutions.

### **5. What are your views on public display of affection by couples? Substantiate your views.**

#### **Introduction**

Public display of affection is an act that displays a person's affection for another person which could be either verbally or physically irrespective of gender.

#### **Body**

- Public display of affection depends on the decision of the couple. Individual and societal views on Public display of Affection vary significantly. Such display may sometime be considered to be in bad taste, while in some jurisdictions such display may even be criminal.
- Many places in Europe like France and Spain, PDA is considered to be part of their everyday culture and being demonstrative in public is considered perfectly normal: people kiss and hug when they meet in the street, friends walk around arm-in-arm or holding hands, couples kiss — and it's nothing out of the ordinary.

- However, if the same happened in India, they would be fed to the wrath of Moral Policing, who are informal neighborhood groups that enforce fundamentalist Religious views. For example, beating up couples engaging in public displays of affection.

### Legal provision in India

Majority of the suits in India against PDA are filed under Section 294 of the Indian Penal Code(IPC) which gives the following ingredients to bring an offense within its purview

- An obscene must have been done in public place; or
- The act or song or ballad or words were obscene; and
- Their acts were done by the accused causing annoyance to others.

The guilty is punished with an imprisonment of three months which may extend, or with fine or with both.

- The landmark case of “Zafar Ahmad Khan v The State” the Allahabad High Court held that the element of causing annoyance to others must be established. An act of uttering the obscene words in public places which can cause annoyance to the general public will bring the conviction against the accused.

One may argue that every Indian has the right to freedom of speech and expression. Then they can jolly good engage in Public display of affection without any problem.

- However, things get tricky here. Though all citizens of India have been granted the right of freedom and expression in Part III of the Constitution, yet this right is not an absolute right. The right to freedom of speech and expression of the people engaged in public display of affection can be restricted on grounds of decency under Article 19(2) of the Constitution.
- Having said that, part of the difficulty arises from the fact that notions of public decency and morality in our society have been rapidly changing. Western culture is getting infused within Indians on a rapid basis. The observations on people made today would not be apt if we compare it with the 1940's.
- Moreover, it is true that ‘Community Standards’ are often taken by the judiciary as the measure to decide if an act is indecent.
- For example, in 2007, when actor Richard Gere kissed Shilpa Shetty in an AIDS awareness event in New Delhi, a warrant for his arrest was issued by an Indian court. People burnt effigies of Gere and Shetty for publicly embracing in a "sexually provocative" way.
- Example against moral policing is the “Kiss of Love” protests: Demonstrators have gathered to openly kiss, caress, hug, and otherwise show affection from the city of Kochi in the south to New Delhi in the north, with the explicit aim of challenging the “moral police.

**Conclusion**

Moral policing is mostly about defending traditional control over women and not so much about public decency, whose limits change over time. Kissing could be both a blessing and a curse for India's women: Some have used the Kiss of Love protests to demand gender equality, but the demonstrations have also reportedly elicited online rape threats. The problem is that the law doesn't talk explicitly about PDA instead, in vague terms leaving behind enough scope for it to be misused. Therefore, an exhibitionist and persons hugging in public fall in the same category. There is an urgent need to clarify and define what is obscene and what is not. India is a conservative country and anything new that creeps up is bound to startle our systems.

