

Human Value and Professional Ethics

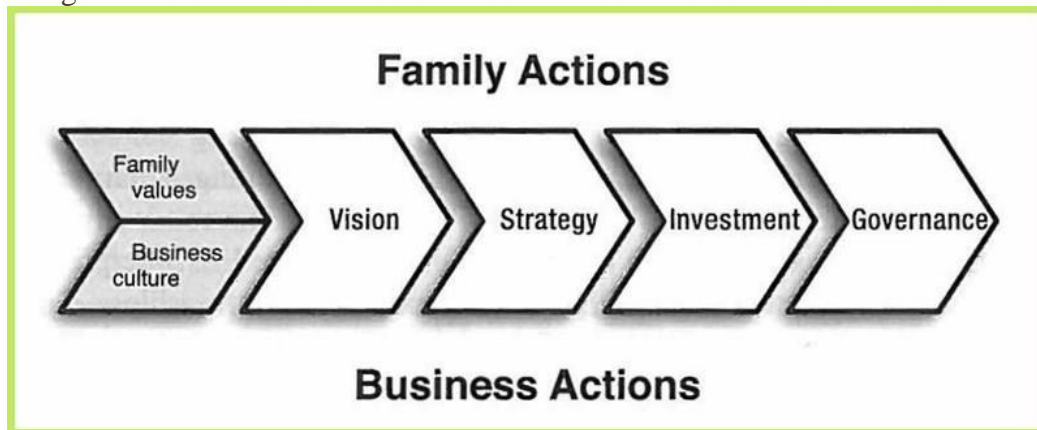
UNIT-2

Harmony in Family

It means the ability to trust and support, communicate differences in a constructive manner and look beyond the self (and immediate family) at a broader picture. It means continuous work and constant reflection on actions that keep a healthy connection with the family as a larger unit. Family harmony does not mean there are no arguments. It does not mean sacrificing the self to be subsumed by the larger whole, without voice or choice. As Randel Carlock and John Ward state in their book *When Family Businesses Are Best: The Parallel Planning Process for Family Harmony and Business Success*: “Business interactions are professional and temporal, meaning that plans require clarity and a relatively short time frame; family relationships, in contrast, are emotional and last forever.”

Structuring Values

Family harmony can be aided by focusing on a simple structure to identify and clarify family values and using those values as guideposts in family and business vision, strategy, investment and governance.



The five steps of the parallel planning process from *When Family Businesses Are Best: The Parallel Planning Process for Family Harmony and Business Success*.

But identifying and clarifying family values isn't enough. It takes real courage and tenacity to make sure future family decisions and actions are based on values. Just as empty business values can create cynical and disheartened employees, so too can empty family values create cynical and mean-spirited family members. Adhering to common family values can steer the family towards productive behavior and appropriate business decision making.

Patrick Lencioni argues in “Make Your Values Mean Something” (Harvard Business Review, July 2002) that businesses need to identify their core values. He suggests that there are four different types of values: core values, aspirational values, permission-to-play values and accidental values. Lencioni asserts that companies which identify, cultivate and adhere to their core values achieve a distinct competitive advantage; so, too, can a family. When business owning families cultivate and adhere to their core values, they give the company and their family an advantage in prospering over the generations to come.

Values in Action

As consultants to family business, we often begin our work with families by helping them identify their core values in action terms. Many times, when we ask about their values, we get answers like

“respect, integrity, honesty.” Sometimes families identify these values, but then don’t live by them on a day-to-day basis. One family had spent considerable time on a values exercise coming up with the following list:

- Honesty
- Integrity
- Caring
- Supportive
- Togetherness
- Generosity
- Respect

The family truly believed in these values but their everyday experiences with each other were in conflict with this vision. This family’s sibling group was mired in competitiveness, hurt feelings and mistrust. In-laws were perceived as out-laws and the parents had positioned themselves as arbitrators and communication conduits for their children. At one point, the siblings hadn’t talked to each other in quite some time. Many of the values they had listed were aspirational values. The values of “caring, supportive, togetherness, and respect” simply were not their values in action. It was what they wanted their values to be – what they aspired their values to be – but it wasn’t supported by their behavior. Unfortunately, the group did not have enough trust built up between them to develop the tenacity needed to achieve their aspirational values.

[Achieving Actionable Values](#)

We spent time honing their list of values and breaking them into three of the four components described by Lencioni: core, aspirational and permission-to play. Core values consisted of honesty and generosity. The values of integrity and respect were identified as permission-to-play values – simply those values that were deemed necessary in each of us as a human being to belong to a group. Finally, the aspirational values were identified and honed to work towards as a common goal for the family.

At each meeting, the values were reviewed and each individual was asked to reflect on how they did or didn’t live those values since we had last met. Each family member did a lot of soul-searching, reparation and subtle changing to help the larger family work through their challenges. By naming the value and the behavior associated with that value, the family was able to identify how they could modify their actions to start living the values they deemed important. Unfortunately, many families have an expectation that their family has certain values, but the mismatch between values and actions leads to disappointment, ill will and hard feelings. Ultimately, the family mentioned here reached “caring and supportive” as core values in their actions. Through courage and tenacity, the family was able to identify, clarify and ultimately live their core values. As a result, some of their other aspirational values turned to core. Today, the resulting harmony in their family has given their business a competitive advantage over others in their industry because of the time, courage and adherence given to their core values.

[Aligning Values for Future Generations](#)

Another family that had gained considerable wealth from their family enterprise was concerned about the next generation coming of age. The first-generation parents had created the wealth and were anxious about the potential for entitlement, division and squandering among their children and their families. Some of the siblings were employed in the business, and some were not. Their parents had done considerable estate planning but had not communicated any details to their

children. Soon, the siblings (and their families) would receive some of the benefits of ownership due to the estate planning.

To help the family deal with their concerns about carrying the values forward, we worked in distinct groups: the wealth-generating parents as one group, and each sibling and their spouse as the other groups. Each person had to choose 10 values (out of a provided list of 50) that they believed identified their family. Then they were asked to rank the top five in order of importance. When the entire group met again, each subgroup identified their values and the family then worked to find a common thread among all the values presented. The next step was to associate the values with behaviors in the family. What they discovered was considerable agreement with each other over their core values and the associated behaviors of those values. The first generation parents were pleased to see their children and spouses were grounded in the same values that they were, and that it showed in the way they treated each other. As with many families, the siblings couldn't be more different in their personalities, but when it came to their values, they were remarkably similar and aligned. Developing this understanding about the values of the second generation created a bright spot for the future of the enterprise, as well as for the family. The siblings trusted each other because of their alignment and were poised to make intelligent decisions regarding the future of the family enterprise and the wealth they were going to receive.

As a family grows through generations, it is even more important to identify and clarify the family values in order to maintain the harmony needed in a family enterprise. Additions to the family through marriage bring in new values which can be beneficial to the nuclear family, but may pull at the core values once identified by the initial enterprising family. Each generational group should review the core values of the previous generation (along with the associated behaviors) to ensure the alignment of family values to drive vision, strategy, investment and governance. This can be true for an operating company, a foundation or possibly a family office.

Values alignment helps to clarify why the family should remain together as shareholders, and helps the enterprise gain an advantage – because of family harmony.

Family is the Basic Unit of all Interaction: Each of us is born into a family which includes a number of relationships. These relationships are the reality of our life. We recognize and identify these individuals. We share our feelings, tastes, interests and understanding with these people and have an affinity for them.

Beginning with our family as the basic unit of interaction, we extend our interactions to the immediate neighbourhood such as the shopkeepers, servants, classmates, teachers, colleagues etc. Thus we extend our interactions from beginning from our family to a bigger social order and then move further to a still bigger web of interdependency.

Set of proposals to verify Harmony in the Family:

1. **Relationship IS and it exists between the Self ('I') and the other Self ('I'):** In a family, we do not create relationships. Instead we are embedded into relationships that are already there and all that we need to do is to recognize them and understand them.
2. **The Self ('I') has feelings in a relationship. These feelings are between ('I') and ('I'):** In any relationship, it is the person's Self (I) that is related to the other person's Self (I). The body is only a means to express our relationship. For example, in a mother and a child, it is the Self of the mother and the Self of the child who feel connected. Their bodies are incapable of understanding or having feelings.
3. **These feelings in the ('I') are definite. i.e. they can be identified with definiteness:** The feelings in a relationship between "I" and "I" such as Trust, Respect, Affection etc., can be identified with clarity. These feelings are the values which characterize any relationship.
4. **Recognizing and Fulfilling these feelings lead to Mutual Happiness in a relationship:** Once we recognize the values essential for any relationship, we start working and behaving according to these feelings. We begin evaluating ours' and others' feelings in the relationship. Thus living with these values leads to mutual fulfillment and happiness in all our relationships.

Justice (Nyaya): Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness. Justice concerns itself with the proper ordering of things and people within a society. There are four elements: Recognition of values, fulfilment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured. Mutual fulfilment is the hallmark of justice. And justice is essential in all relationships. Justice starts from family and slowly expands to the world family. The child gets the understanding of justice in the family. With this understanding, he goes out in the society and interacts with people.

If the understanding of justice is ensured in the family, there will be justice in all the interactions we have in the world at large. If we do not understand the values in relationships, we are governed by our petty prejudices and conditionings. We may treat people as high or low based on their body (particular caste, or sex or race or tribe), on the basis of wealth one possesses or the belief systems that one follows. All this is source of injustice and leads to fragmented society while our natural acceptance is for an undivided society and universal human order. Having explored the harmony in the human beings, we are able to explore the harmony in the family. This enables us to understand the harmony at the level of society and nature/existence. And this is the way, the

harmony in our living grows. We slowly get the competence to live in harmony with all human beings.

Present Scenario: Differentiation (Disrespect) in relationships on the basis of body, physical facilities, or beliefs –

Respect means accepting individuality and doing right evaluation (to be evaluated as I am). Our basis for respect today is largely quite contrary to our discussion above. Instead of respect being a basis of similarity or one of right evaluation, we have made it into something on the basis of which we differentiate i.e. by respecting you mean you are doing something special, because you are special or have something special or are in some special position. Thus, all of us are running around seeking respect from one another by trying to become something special.

Today, we are differentiating in the name of respect. We either differentiate people on the basis of their body, on the basis of their wealth and possessions or on the basis of their beliefs. There is no notion of respect in terms of right evaluation. Thus, there is no real feeling of relationship, only one of differentiation.

On the basis of body

- **Sex/gender:** We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'I'. And differentiate in giving respect on the basis of gender called male and females. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round.
- **Race:** If the person is of the same race as oneself, then we treat them differently. For example, we differentiate on the basis of skin colour – white, brown, black etc. or on the basis of whether the person is of Aryan race, Mongolian race etc. or on the basis of caste. Again here, we don't do the evaluation on the basis of 'I', but on the basis of the body
- **Age:** We have notions such as 'one must respect elders'. There is no such notion as respect youngsters. Here, we see that we are again evaluating at the level of the body – age is related to the body, and not to 'I'.
- **Physical strength:** If someone is stronger, we again treat him/her differently. This is again at the level of the body. In fact, we think that we are respecting the other while it is fear; the fear that if we do not treat them like this, we will be harmed.

On the basis of physical facilities

- **Wealth:** We differentiate people because some have wealth than others. What we term as a "rich person" gets idolized. We don't even bother to find out whether such people are feeling prosperous, or if they just have wealth. This way, we are over-evaluating physical facilities first, which are just meant to fulfil the needs of the body, and then on this basis, we are wrongly identifying our relationship.
- **Post:** We try to respect on the basis of a person's position. The post is wrongly evaluated as the mark of a person's excellence and differentiation sets in. The post is considered important either on the basis that it gives more physical facilities or on the basis that certain positions are assumed to be important. In our education, we are trained directly or indirectly to earn posts for us to fetch respect.

On the basis of beliefs

- **'Isms':** 'Ism' means any belief in terms of a 'thought-system' that we have, or that we have adopted. There are also many modern 'isms' such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists, and so on. The people that have adopted them or are following them have been exposed to them since childhood. Believing theirs to be the right belief. However, all beliefs, as we have seen are at the level of desires, thoughts and expectations (selections) in 'I'. There is no definiteness at this level, and hence, this becomes a cause for differentiation.
- **Sects:** People of one sect only consider those with a similar belief system to be their 'own' and worthy of respect. Following a particular tradition, or what we call as religion, becomes the basis of respect and disrespect in relationship.

The Problems Faced Due To Differentiation In Relationships:

Differentiation based on sex/gender: Issue of women's rights, and women protesting and demanding for equality in education, in jobs, and in peoples' representation. People are insecure and afraid of one another based on their gender.

Differentiation based on race: there are many movements and protect against racial discrimination and demands for equality, racial attacks, movements against caste discrimination has people living in fear of such racism, racist attacks, casteism and discrimination.

Differentiation based on age: Protests and movements demanding for equal rights for children on the one hand and for rights for elderly people on the other, generation gap

Differentiation based on wealth: Class struggle and movements to do away with class-differentiation. Many people suffering from a lack of self-esteem and some even committing suicide,

Differentiation based on post: Protests against high handed government officials. At the level of the individual, leads to depression, etc.

Differentiation based on 'isms: Fights, turmoil, terrorism and war, people converting from one Ism to another in order to be able to get more respect.

Differentiation based on sects: Countless religions and sects and each sect has its own movement to ensure that there is no discrimination against people of their belief and demands for special provisions in jobs and in education.

Foundation Value and Complete Value in Human Relationship:

There are certain basic and important values in maintaining relationship. These values, we all know, are the backbone of health and happy family relations. The feelings, emotions, sentiments and respect all are of real importance. These values lead to elimination of friction and establishment of total harmony in relationship on long term basis. Values that are important in any relationship are:

Feelings / Values in Relationships	
S.No.	Feeling

1	Trust / Visvasa
2	Respect / Sammana
3	Affection / Sneha
4	Care / Mamata
5	Guidance / Vatsalya
6	Reverence / Shraddha
7	Glory / Gaurava
8	Gratitude / Kritagyata
9	Love / Prema

1. Trust: Trust or vishwas is the foundational value in relationship. **“To be assured that each human being inherently wants oneself and the other to be happy and prosperous.”** If we have trust in the other, we are able to see the other as a relative and not as an adversary.

There are two aspects in trust:

- i. Intention (wanting to – our natural acceptance)
- ii. Competence (being able to do)

Both intention and competence are the aspects of trust. Intention is what one aspires for (our natural acceptance) and competence is the ability to fulfil the aspiration. In intention every human being wants to do what is right, only the competence may be lacking which needs to be developed through proper understanding and practice. But what we are doing today is that when we are judging ourself we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence.

“If you trust everybody, people will take undue advantage of you”. What is the basic error in this statement?

The basic error is that if we trust everybody people will not take undue advantage of me. On the contrary, it gives us inner strength and we become far more effective in interacting with and “dealing with different people”. This is simply because, we already are sitting with the knowledge of what the person truly wants, truly intends, even though the person may not know this himself/herself! Hence, our ability to interact with people becomes far more effective and in the process, we don’t get hurt, we don’t get disturbed, we end up becoming an aid to the other. In other words, becoming aware, having the right understanding, living with the assurance in relationship does not mean becoming “stupid”! It only makes us, more competent. Further, what is being said here is that we have trust on the intention of everyone, but, when it comes to making a program

with someone, I evaluate my competence, I evaluate his competence and make the program accordingly. This makes me more effective.

2. Respect: Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (sammāna). Once we realized that we are individual then only we can see our self different from others. In other words, **respect means right evaluation, to be evaluated as I am.**

Difference between Respect and Differentiation / Disrespect:

Respect

1. Respect is right evaluation.
2. Respect for others is generated by the right evaluation and understanding which leads to fulfilment in relationships. This further creates a sense of respect among people

Differentiation

1. Differentiation is lack of understanding of respect.
2. This differentiation can take the form of:
 - o Gender bias
 - o Generation gap
 - o Caste struggle
 - o Power play and domination
 - o Communal violence
 - o Clash of race, religion, etc.
 - o class struggle,
3. This leads to the escalation in the problems of society which further lowers the respect shown to others in society.

3. Affection: Affection is the feeling of being related to the other. Affection comes when I recognize that we both want to make each other happy and both of us are similar.

4. Care: The feeling of care is the feeling to nurture and protect the body of our relative. Or in other words a state of mind in which one is troubled; worry, anxiety, or concern is called care.

5. Guidance: The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance. We understand the need of self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels.

6. Reverence: The feeling of acceptance of excellence in the other is called reverence. When we see that the other has achieved this excellence- which means to understand and to live in harmony at all the levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her.

7. Glory: Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the

same potential to realize this. **Glory is the feeling for someone who has made efforts for excellence.**

8. Gratitude: Gratitude is the feeling of acceptance for those who have made efforts for my excellence. Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation.

9. Love: Love is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend. This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

The word *love* can refer to a variety of different feelings, states, and attitudes, ranging from generic pleasure ("I loved that meal") to intense interpersonal attraction ("I love my wife"). "Love" can also refer specifically to the passionate desire and intimacy of romantic love, to the sexual love of Eros (cf. Greek words for love), to the emotional closeness of familial love, or to the platonic love that defines friendship, to the profound oneness or devotion of religious love. This diversity of uses and meanings, combined with the complexity of the feelings involved, makes love unusually difficult to consistently define, even compared to other emotional states.

The above mentioned values are the core of all relations. One has to follow all to gain on the day to day problems. These values are intrinsic and available in every person. We need to find out in ourselves and implement. Without implementation, one cannot think of a strong family relation.

The Basis of Undivided Society (Akhandā Samaja) – The World Family:

The feelings of being related to every human being leads to our participation in an undivided society. By living in relationship in the family, we get the occasion to gain the assurance that the other person is an aid to me and not a hindrance. The family is a laboratory of sorts, in which we live our understanding and relationship. With the understanding of values in human relationship, we are able to recognize the connectedness with every individual correctly and fulfil it. On getting assured, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being- thus laying the foundation for an undivided society- from family to world family.

Harmony in Society

Right Understanding at the individual level leads to harmony in the family. This leads to harmony in the society.

Understanding relationships in family, recognizing the feelings in these relationships and living according to these feelings leads to mutual happiness and fulfillment.

(leads to Right Understanding, Right Feelings and an all encompassing solution, Samadhana)

Education = To understand Harmony at all four levels of living)

Right Living = Commitment and Preparedness to live in harmony at all four levels of living

The goal and objective of education is to ensure Right Understanding, Right Feelings and An-encompassing Solution (Samadhana) in every individual through Right Living.

2. Health – Self Regulation (Svasthya – Sanyama)

(leads to Prosperity)

Health = Harmony among the parts of the body and having a fit body which acts according to the needs of the Self “I”

Self-Regulation = A feeling of responsibility for nurturing, protecting and rightly utilizing the body.

Self-regulation is the basis of Health.

3. Justice – Preservation (Nyaya – Suraksha)

(leads to Fearlessness and Co-existence)

Justice = Human-Human Relation (relationship between human beings) – its recognition, fulfilment, evaluation – leading to mutual happiness

Preservation = Human – Rest of the Nature Relation – its recognition, fulfilment, evaluation – leading to mutual Prosperity

Preservation involves ensuring the following three aspects:

1. **Enrichment** – (I cultivate wheat; this enriches wheat as the quantity grows)

2. **Protection** – (I protect it so that it is fit to eat)

3. **Right Utilization** – (I use it for the nurturing of the body and do not let it get wasted)

4. Production – Work (Utpadana – Karya)

(leads to Prosperity and Co-existence)

Production = Things obtained out of work

Work = Labour that a human being does on the rest of the Nature

Two important questions come to our mind when we talk of Production – Work :

1. **What to produce?**

2. **How to produce?**

We should decide **what to produce** depending on the right identification of needs for the right utilization of the body.

How to produce refers to the technology or systems we use for production.

In Nature,

1. The systems are cyclic and not open ended. For eg. Water cycle, Nitrogen cycle, Food chain etc.

2. The systems are mutually fulfilling and mutually enriching. For eg. When birds, animals or humans eat guavas which come from nature, finally they go back to nature (soil) itself through excreta.

Hence we should design our production systems in such a way that the mutual fulfilment in nature is ensured and not disturbed.

5. Exchange – Storage (Vinimaya – Kosa/ Kosh)

(leads to Prosperity and Fearlessness)

Exchange = Exchanging of produce for mutual fulfilment and not for madness of profit

Storage = Storing of produce after the fulfilment of needs with a view of right utilization in future

and not for hoarding.
What is our state today?

· Our programs of education are based on literacy, training and information transfer and do not have anything to do with the study of Self

· We are looking for new sources of sensual pleasures and losing control over self-regulation. We are producing new diseases through irresponsible living.

· Today, we have the court of law to get justice. Yet in spite of thousands of courts and lawyers, the judgements passed and punishments given are unable to ensure real justice. Family values are deteriorating, communal violence and conflicts between people and communities are on the rise and nations have rising fears of destructive wars. Misusing the growth in Science and Technology has adversely affected the three aspects of Preservation namely Enrichment, Protection and Right Utilization.

· Although Nature is cyclic and enriching, human production processes are largely Acyclic or Open-ended. For eg. We are carelessly using the fossil fuels like coal, petrol, diesel etc. which not only pollutes the atmosphere but also results in their depletion over a period of time. Several things produced by man are acyclic in nature and cannot be decomposed by Nature such as plastics, foams etc. These are very harmful to the atmosphere and are leading to the extinction of many species of plant and animal life.

· Today man has developed from the early barter system to using currency for the sale and purchase of goods. With the greed to increase his income and profits, man is hoarding currency and other things, exploiting mankind and nature as well.

Harmony from Family Order to World Family Order: Universal Human Order

· Once we understand the Comprehensive Human Goal and the five dimensions of Human Endeavour, in the light of Right Understanding, our Natural Acceptance extends from the level of Individual to the levels of Family and then Society and finally into a feeling of World Family. This forms the basis of an undivided society (Akhand Samaj) a feeling of relatedness for all (we are all one family).

Thus, when we expand into a world family, we realize our responsibility in the society and participate in it.

Undivided Society (Akhand Samaja) – feeling of being related to every human being
Universal Human Order (Sarvabhauma Vyavastha) – feeling of being related to every unit including human beings and other entities of nature.

Harmony in Nature

Inner discord is the root of all disharmony. It disturbs harmony in the family, in society, and the harmony in our relationship with nature.

Harmony exists at four levels. The first is harmony within the self – between our intellect, conscience, and our actions. When these are not aligned with one another, there is conflict within, which leads to stress and friction in relationships.

The human body is composed of the five elements — earth, water, fire, air and ether. When harmony between these elements is upset, disease develops. About 80 per cent of all diseases are psychosomatic – they are caused or aggravated by a mental factor such as stress.

Our disharmony affects nature too. Nature is a manifestation of human nature, so growing violence in humans is reflected in the increasingly frequent extreme weather events and natural disasters.

The first step to achieving harmony within the self is to know one's true identity. When we realise that we are spiritual beings or souls expressing ourselves through the physical body, our perspective changes. The imperishable soul, a sentient point of light, is the master of the sense organs, but we can exercise this mastery only when we are aware of who we are. This awareness is developed by reminding oneself again and again, 'I am a soul', and experiencing the self as a spiritual light, separate from the body.

To gain supremacy over the body and mind, the soul needs to draw power from the Supreme, the ultimate source of spiritual power, by remembering that being. Just as a battery is charged by connecting it to a power source, the soul needs a link with that Source to fill itself with power. This power, which is discernible in the form of one's judgment, tolerance and fortitude, enables one to achieve inner harmony by aligning one's thoughts, speech and actions.

For harmony with nature, we need to have the qualities of the five elements. Water is fluid and takes the shape of any container; we need to be flexible likewise. The earth provides food and many other things, similarly, we should sustain others by offering love and cooperation. The air teaches us to be light at all times. Fire transforms anything that is put in it, and our state of mind and personality should be so powerful that whoever comes to us goes back a changed person. When we live like nature, it will exist in harmony with us.

Interconnections between the elements and life forms make us all a part of one family. Plants and trees can be called the youngest members of this family, as they are always connected to earth, like babies who cling to their mother. A little 'elder' to them are the animals, which move on all fours, like slightly older babies. Humans, who walk upright, are the eldest members of this family, and it is our responsibility to take care of our younger 'siblings'.

Values leading to Harmony

Trust- 'To be assured that each human being inherently wants oneself and the other to be happy and prosperous, is called Trust. Having faith in others and believing them. Trust is the belief and confidence in the integrity, reliability and fairness of a person or organization; an essential human value that quantifies and defines our inter-dependence in relationships with others. Trust is a choice we make toward someone when we are inspired that they have either earned our confidence or are by some other means worthy of it. It is difficult to acquire, and when fractured even harder to redeem, so perhaps the lessons of trust are not how to earn it, but what it takes to keep it. And perhaps the greatest value of trust is not the accomplishments we make with it, but rather what trust accomplishes in us on our quest to become people who are worthy of receiving it.

Respect- Personal space, individuality for others. In an article by Harvard Business Review, Rogers warns that lack of respect or an imbalance in the way employees are treated can create

dysfunction in the job site. However, when employees report feeling respected, they tend to be more loyal to their companies and grateful for their jobs.

Affection- Connection, being related to each other. Affection is usually identified with emotion, but actually these are very different phenomena although closely related. Whereas the emotion is an internal individual response which informs of the survival probabilities that every concrete situation off, affection is a process of social interaction between two or more organisms. Social species need, at least in some periods of their lives, the collaboration of other members of the same species to survive. A social individual cannot obtain by itself all the resources that it needs to survive. Sociability is, then, the result of needing the others to survive. We define social interaction as any kind of interaction which shows a certain degree of help or cooperation. Help and cooperation is a requirement in all social species. Without help, without cooperation of the others, an individual of a social species cannot survive.

Care- Nurture; The ethics of care mainly analysis three aspects:1-The role that emotions play in life, and how they affect our perception and projection of reality,2-The sensitive (being empathic) approach to the specific context or situation we are experiencing, and 3- The world of relationships with oneself, others and the environment. The ethics of care improves our humanity. It is a positive message, a message of Peace, Love, Understanding, Joy, Protection, and Kindness.

Guidance- Right understanding and feelings; The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance. We understand the need of self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels. The other is also similar to me in the potential of desire, thoughts and expectation.

Reverence- Acceptance of excellence; The feeling of acceptance of excellence in the other is called reverence. We understand that we aspire for continuous happiness and to realize it, we have to understand harmony at all the levels of our living, and live accordingly. When we see that the other has achieved this excellence- which means to understand and to live in harmony at all the levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her. This feeling of accepting the excellence in the other is called reverence.

Gratitude- Helping others and feeling of being helpful; Value of Thankfulness Gratitude is the feeling of acceptance for those who have made efforts for my excellence. Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation. Specifically, gratitude is experienced if people perceive the help they receive as (a) valuable to them, (b) costly to their benefactor, and (c) given by the benefactor with benevolent intentions.

Glory- Inspired by the past. Glory is the feeling for someone who has made efforts for excellence. We find that there have been people in the history, or even around us, who are investing their time, energy and their belongings to achieve excellence (to understand and to live in harmony at all levels of living ensuring continuity of happiness), to make others excellent. This gives us a feeling of glory for them.

Environment and Sustainable Development-

The term 'environment' is widely used and has a broad range of definitions, meanings and interpretations. What does the term 'environment' mean? In popular usage, for some people, the term 'environment' means, simply, 'nature': in other words, the natural landscape together with all of its non-human features, characteristics and processes. To those people, the environment is often closely related to notions of wilderness and of pristine landscapes that have not been influenced - or, at least, that have been imperceptibly influenced - by human activities. However, for other people, the term 'environment' includes human elements to some extent. Many people would regard agricultural and pastoral landscapes as being part of the environment, whilst others are yet more inclusive and regard all elements of the earth's surface - including urban areas - as constituting the environment. Thus, in popular usage, the notion of the 'environment' is associated with diverse images and is bound up with various assumptions and beliefs that are often unspoken - yet may be strongly held. All of these usages, however, have a central underlying assumption: that the 'environment' exists in some kind of relation to humans. Hence the environment is, variously, the 'backdrop' to the unfolding narrative of human history, the habitats and resources that humans exploit, the 'hinterland' that surrounds human settlements, or the 'wilderness' that humans have not yet domesticated or dominated.

In its most literal sense, 'environment' simply means 'surroundings' (environs); hence the environment of an individual, object, element or system includes all of the other entities with which it is surrounded. However, in reality, individuals, objects, elements and systems rarely exist in isolation; instead, they tend to interact to varying extents with their surrounding entities. Therefore, it is not particularly helpful to conceptualise the 'environment' without including in that conceptualisation some notion of relationship. Individuals, objects, elements and systems influence - and are in turn influenced by - their surroundings. Indeed, the networks of relationships that exist between different entities may, in some cases, be extensive and highly complex. Thus the 'environment' may be regarded as a 'space' or a 'field' in which networks of relationships, interconnections and interactions between entities occur. To those who have studied the science of ecology, such a conceptualisation will be familiar, since ecologists are concerned with both the biotic (living) and abiotic (non-living) components of environmental systems - and especially with the interactions of those components. In fact, the term 'environment' is often used interchangeably with an ecological term 'ecosystem', which may be defined as a community of interacting organisms together with their physical surroundings. The notion of interrelationship is a central one in environmental science and

management, since many environmental issues have occurred because one environmental system has been disturbed or degraded - either accidentally or deliberately - as a result of changes in another.

Sustainable development-

It is an [organizing principle](#) for meeting [human development](#) goals while also sustaining the ability of natural systems to provide the [natural resources](#) and [ecosystem services](#) on which the economy and society depend. The desired result is a state of society where living conditions and resources are used to continue to meet human needs without undermining the [integrity](#) and stability of the natural system. Sustainable development can be defined as development that meets the needs of the present without compromising the ability of future generations to meet their own needs.

[The 2030 Agenda for Sustainable Development](#), adopted by all United Nations Member States in 2015, provides a shared blueprint for peace and prosperity for people and the planet, now and into the future. At its heart are the 17 Sustainable Development Goals (SDGs), which are an urgent call for action by all countries - developed and developing - in a global partnership. They recognize that ending poverty and other deprivations must go hand-in-hand with strategies that improve health and education, reduce inequality, and spur economic growth – all while tackling climate change and working to preserve our oceans and forests.

Legal aspects of Environment

1) pollution control and remediation.

2) resource conservation and management.

Laws dealing with pollution are often media-limited – i.e., pertain only to a single environmental medium, such as air, water (whether surface water, groundwater or oceans), soil, etc. and control both emissions of pollutants into the medium, as well as liability for exceeding permitted emissions and responsibility for clean-up.

Laws regarding resource conservation and management generally focus on a single resource – e.g. natural resources such as forests, mineral deposits or animal species, or more intangible resources such as especially scenic areas or sites of high archaeological value – and provide guidelines for and limitations on the conservation, disturbance and use of those resources

These areas are not mutually exclusive – for example, laws governing water pollution in lakes and rivers may also conserve the recreational value of such water bodies. Furthermore, many laws that are not exclusively “environmental” nonetheless include significant environmental components and integrate environmental policy decisions.

Municipal, state and national laws regarding development, land use and infrastructure are examples. Environmental law draws from and is influenced by principles of environmentalism, including ecology, conservation, stewardship, responsibility and sustainability.

Pollution control laws generally are intended (often with varying degrees of emphasis) to protect and preserve both the natural environment and human health. Resource conservation and management laws generally balance (again, often with varying degrees of emphasis) the benefits of preservation and economic exploitation of resources.

From an economic perspective environmental laws may be understood as concerned with the prevention of present and future externalities, and preservation of common resources from individual exhaustion. The limitations and expenses that such laws may impose on commerce, and the often unquantifiable (non-monetized) benefit of environmental protection, have generated and continue to generate significant controversy.

1. Air (Prevention & Control of Pollution) Act, 1981

An Act to provide for the prevention, control and abatement of air pollution, for the establishment, with a view to carrying out the aforesaid purposes, of Boards, for conferring on and assigning to such Boards powers and functions relating thereto and for matters connected therewith.

i. Objectives:

The objective of this Act is to provide for the prevention, control and abatement of air pollution, for the establishment, with a view to carrying out the aforesaid purposes, of Boards, for conferring on and assigning to such Boards powers and functions relating thereto and for matters connected therewith.

Decisions were taken at the United Nations Conference on the Human Environment held in Stockholm in June 1972, in which India participated, to take appropriate steps for the preservation of the natural resources of the earth which, among other things, includes the preservation of the quality of air and control of air pollution. Therefore it is considered necessary to implement the decisions aforesaid insofar as they relate to the preservation of the quality of air and control of air pollution

According to this act:

- i. “Air pollutant” means any solid, liquid or gaseous substance [(including noise)] present in the atmosphere in such concentration as may be or tend to be injurious to human beings or other living creatures or plants or property or environment.
- ii. “Air pollution” means the presence in the atmosphere of any air
- iii. “Control equipment” means any apparatus, device, equipment or system to control the quality and manner of emission of any air pollutant and includes any device used for securing the efficient operation of any industrial plant;

ii. Functions of Central Board under the Air Act:

To improve the quality of air and to prevent, control or abate air pollution in the country; and in particular, and without prejudice to the generality of the foregoing functions, the Central Board, may

- i. Advise the Central Government on any matter concerning the improvement of the quality of air and the prevention, control or abatement of air pollution.
- ii. Plan and cause to be executed a nation-wide programme for the prevention, control or abatement of air pollution.
- iii. Coordinate the activities of the State Boards and resolve disputes among them.
- iv. Provide technical assistance and guidance to the State Boards, carry out and sponsor investigations and research relating to problems of air pollution and prevention, control or abatement of air pollution.
- v. Plan and organize the training of persons engaged or to be engaged in programmes for the prevention, control or abatement of air pollution on such terms and conditions as the Central Board may specify.
- vi. Organize through mass media a comprehensive programme regarding the prevention, control or abatement or air pollution.

vii. Collect, compile and publish technical and statistical data relating to air pollution and the measures devised for its effective prevention, control or abatement and prepare manuals, codes, or guides relating to prevention, control or abatement of air pollution.

viii. Lay down standards for the quality of air.

Collect and disseminate information in respect of matters relating to air pollution.

ix. Perform such other functions as may be prescribed, under Rules or under an order.

In addition to the above functions, the Central Board may establish or recognize a laboratory or laboratories to enable the Central Board to perform its functions under the Section efficiently, and it may

a. Delegate any of its functions under the Act generally or specially to any of the Committees appointed by it; and

b. Do such other things and perform such other acts as it may think necessary for the proper discharge of its functions and generally for the purpose of carrying into effect the purpose of the Act.

iii. Functions of the State Boards under the Air Act 1981:

The functions of the State Board, as specified in Section 17, shall be:

a. To plan a comprehensive programme for the prevention, control or abatement of air pollution and to secure the execution thereof.

b. To advise the State Government on any matter concerning the prevention, control or abatement of air pollution.

c. To collect and disseminate information relating to air pollution.

To collaborate with the Central Board in organizing the training of persons engaged or to be engaged in programmes relating to prevention, control or abatement of air pollution and to organize mass-education programmer relating thereto.

d. To inspect, at all reasonable times, any control equipment, industrial plant or manufacturing process and to give by order, such directions to such persons as it may consider necessary to take steps for the prevention, control or abatement of air pollution.

e. To inspect air pollution control areas at such intervals as it may think necessary, assess the quality of air therein and take steps for the prevention, control or abatement of air pollution in such areas.

f. To lay down, in consultation with the Central Board and having regard to the standards for the quality of air laid down by the Central Board, standards for emission of air pollutants into the atmosphere from industrial plants and automobiles or for the discharge of any air pollutants into the atmosphere from any other source whatsoever not being a ship or an aircraft.

g. Provided that different standards for emission may be laid down under this clause for different industrial plants having regard to the quantity and composition of emission of air pollutants into the atmosphere from such industrial plants.

h. To advise the State Government with respect to the suitability of any premises or location for carrying on any industry this is likely to cause air pollution.

i. To perform such other functions as may be prescribed or as may, from time to time, be entrusted to it by the Central Board or the State Government.

j. To do such other things and to perform such other acts as it may think necessary for the proper discharge of its functions and generally for the purpose of carrying into effect the purpose of the Act.

In addition to the above functions, the State Board may establish or recognize a laboratory or laboratories to enable the State Board to perform its above functions efficiently.

iv. Prevention & Control of Air Pollution:

Section 19-:

Declaration of air pollution control area: 'The Act has provided for measures, which are

a. Preventive in nature, in the case of industries to be established.

b. In the case of industries already established they are remedial.

The primary responsibility of controlling air pollution is on the Board. The very first measure to be adopted in the respect is the declaration of any area or areas within the State as air pollution control area.

The sub-section thus provides that the State Government may, after consultation with the State Board, by notification in the Official Gazette, declare in such manner as may be prescribed, any area or areas within the State as air pollution control area or areas for the purposes of the Act.

As regards power to give instructions for ensuring standards for emission from automobiles, Section 20 of the Act lays down that with a view to ensuring that the standards for emission of air pollutants from automobiles laid down by the State Board under clause (g) of sub-section(1) of Section 17 are complied with the State Government shall, in consultation with the State Board, give such instructions as may be deemed necessary to the concerned authority in charge of registration of motor vehicles under the Motor Vehicles Act, 1988, and such authority shall notwithstanding anything contained in that Act or the rules made there under be bound to comply with such instructions.

v. Penalties for Violation of Various Provisions the Air Act 1981:

Section 37-:

Failure to comply with the provisions of section 21 or section 22 or with the directions issued under section 31-A:

1. Whoever fails to comply with the provisions of section 21 or section 22 or directions issued under section 31-A, shall, in respect of each such failure, be punishable with imprisonment for a term which shall not be less than one year and six months but which may extend to six years and with fine, and in case the failure continues, with an additional fine which may extend to five thousand rupees for every day during which such failure continues after the conviction for the first such failure.
2. If the failure referred to in sub-section(1) continues beyond a period of one year after the date of conviction, the offender shall be punishable with imprisonment with a term which shall not be less than two years but which may extend to seven years and with fine.

Section 38-:

Penalties for certain acts: Whoever:

- a. Destroys, pulls down, removes, injures or defaces any pillar, post or stake fixed in the ground or any notice or other matter put up, inscribed or placed, by or under the authority of the Board.
- b. Obstructs any person acting under the orders or directions of the Board from exercising his powers and performing his functions under this Act, or
- c. Damages any works or property belonging to the Board, or
- d. Fails to furnish to the Board or any officer or other employee of the Board any information required by the Board or such officer or other employee for the purpose of this Act, or
- e. Fails to intimate the occurrence of the emission of air pollutants into the atmosphere in excess of the standards laid down by the State Board or the apprehension of such occurrence, to the State Board and other prescribed authorities or agencies as required under Sub-Section(1) of Section 23, or
- f. In giving any information which he is required to give under this Act, makes a statement which is false in any material particular, or
- g. For the purpose of obtaining any consent under Section 21, makes a statement which is false in any material particular, shall be punishable with imprisonment for a term which may extend to three months or with fine which may extend to (ten thousand rupees) or with both.

Section 39:-

Penalty for contravention of certain provisions of the Act.

Whoever contravenes any of the provisions of this Act or any order or direction issued there under, for which no penalty has been elsewhere provided in this Act, shall be punishable with imprisonment for a term which may extend to three months or with fine which may extend to ten thousand rupees or with both, and in the case of continuing contravention, with an additional fine which may extend to five thousand rupees for every day during which such contravention after conviction for the first such contravention.

2. Environment Protection Act:

Important terms used in this act

(a) “Environment” includes water, air and land and the inter- relationship which exists among and between water, air and land, and human beings, other living creatures, plants, microorganism and property;

(b) “Environmental pollutant” means any solid, liquid or gaseous substance present in such concentration as may be, or tend to be, injurious to environment;

(c) “Environmental pollution” means the presence in the environment of any environmental pollutant;

i. General Powers of the Central Government:

(i) Co-ordination of actions by the State Governments, officers and other authorities—

(a) Under this Act, or the rules made there under, or

(b) Under any other law for the time being in force which is relatable to the objects of this Act

(ii) Planning and execution of a nation-wide programme for the prevention, control and abatement of environmental pollution.

(iii) Laying down standards for the quality of environment in its various aspects.

(iv) Laying down standards for emission or discharge of environmental pollutants from various sources whatsoever:

Provided that different standards for emission or discharge may be laid down under this clause from different sources having regard to the quality or composition of the emission or discharge of environmental pollutants from such sources.

(v) Restriction of areas in which any industries, operations or processes or class of industries, operations or processes shall not be carried out or shall be carried out subject to certain safeguards.

(vi) Laying down procedures and safeguards for the prevention of accidents which may cause environmental pollution and remedial measures for such accidents.

(vii) Laying down procedures and safeguards for the handling of hazardous substances.

(viii) Examination of such manufacturing processes, materials and substances as are likely to cause environmental pollution.

(ix) Carrying out and sponsoring investigations and research relating to problems of environmental pollution.

(x) Inspection of any premises, plant, equipment, machinery, manufacturing or other processes, materials or substances and giving, by order, of such directions to such authorities, officers or persons as it may consider necessary to take steps for the prevention, control and abatement of environmental pollution;

(xi) Establishment or recognition of environmental laboratories and institutes to carry out the functions entrusted to such environmental laboratories and institutes under this Act;

(xii) Collection and dissemination of information in respect of matters relating to environmental pollution;

(xiii) Preparation of manuals, codes or guides relating to the prevention, control and abatement of environmental pollution;

(xiv) Such other matters as the Central Government deems necessary or expedient for the purpose of securing the effective implementation of the provisions of this Act.

ii. Preventions, Control & Abatement of Environmental Pollution:

Under section 7:-

No person carrying on any industry, operation or process shall discharge or emit or permit to be discharged or emitted any environmental pollutants in excess of such standards as may be prescribed.

Under section 8-No person shall handle or cause to be handled any hazardous substance except in accordance with such procedure and after complying with such safeguards as may be prescribed.

Under Section 9:

(1) Where the discharge of any environmental pollutant in excess of the prescribed standards occurs or is apprehended to occur due to any accident or other unforeseen act or event, the person responsible for such discharge and the person in charge of the place at which such discharge occurs or is apprehended to occur shall be bound to prevent or mitigate the environmental pollution caused as a result of such discharge and shall also forthwith—

- (a) Intimate the fact of such occurrence or apprehension of such occurrence; and
 - (b) Be bound, if called upon, to render all assistance, To such authorities or agencies as may be prescribed.
- (2) On receipt of information with respect to the fact or apprehension on any occurrence of the nature referred to in sub-section (1), whether through intimation under that subsection or otherwise, the authorities or agencies referred to in sub-section (2) shall, as early as practicable, cause such remedial measures to be taken as necessary to prevent or mitigate the environmental pollution.
- (3) The expenses, if any, incurred by any authority or agency with respect to the remedial measures referred to in sub-section (2), together with interest (at such reasonable rate as the Government may, by order, fix) from the date when a demand for the expenses is made until it is paid, may be recovered by such authority or agency from the person concerned as arrears of land revenue or of public demand.

Under section 10-:

The central Government & its officers have the power to enter & inspect any place for the purpose of performing any function entrusted under the legislation.

Under Section 11-:

The central Government & its officers have the power to take samples of air, water, soil or substances from factory or place, for analysis according to the laid down procedures in the act.

Under Section 12-:

The central Government has the power.

- (a) Establish one or more environmental laboratories;
- (b) Recognize one or more laboratories or institutes as environmental laboratories to carry out the functions entrusted to an environmental laboratory under this Act.

Under section 13-:

The central government may appoint or recognize Government Analysts for the purpose of analysis of samples of air, water, soil or other substance.

Under section 14-:

Report signed by a Government analyst may be used as evidence of the facts stated therein in any proceeding under the legislation.

iii. Penalties for Violating the Provisions in the Act:**Under section 15-:**

Any person violating any provisions in the act shall be punishable with imprisonment for a term which may extend to five years with fine which may extend to one lakh rupees, or with both.

Under section 16-:

The criminal liability is also fixed on the company's directors & principal officers in case of an offence committed by company.

Under section 17-:

Where an offence under this Act has been committed by a Department of Government and it is proved that the offence has been committed with the consent or connivance of, or is attributable to any neglect on the part of, any officer, other than the Head of the Department, such officer shall also be deemed to be guilty of that offence and shall be liable to be proceeded against and punished accordingly.

3. Water (Prevention & Control of Pollution) Act, 1974:

“Pollution” means such contamination of water or such alteration of the physical, chemical or biological properties of water or such discharge of any sewage or trade effluent or of any other liquid, gaseous or solid substance into water (whether directly or indirectly) as may, or is likely to, create a nuisance or render such water harmful or injurious to public health or safety, or to domestic, commercial, industrial, agricultural or other legitimate uses, or to the life and health of animals or plants or of aquatic organisms.

“Sewage effluent” means effluent from any sewerage system or sewage disposal works and includes sullage from open drains;

“Trade effluent” includes any liquid, gaseous or solid substance which is discharged from any premises used for carrying on any “Industry, operation or process, or treatment and disposal system” other than domestic sewage.

i. Constitution of Central Pollution Control Board:

i. A full-time chairman, have special knowledge or practical experience in respect of [matters relating to environmental protection] or a person having knowledge and experience in administering institutions dealing with the matters aforesaid, to be nominated by the Central Government.

ii. Not more than five officials nominated by the Central Government.

iii. Not more than five persons nominated by the Central Government from amongst the members of state pollution control boards.

iv. The Central Board shall be a body corporate with the name aforesaid having perpetual succession and a common seal with power, subject to the provisions of this Act, to acquire, hold and dispose of property and to contract, and may, by the aforesaid name, sue or be sued.

v. Not more than five persons nominated by the Central Government to represent the companies or corporations owned by the central government.

vi. Not more than three person’s non officials nominated by the Central Government to represent the interests of agriculture etc.

ii. Constitution of State Pollution Control Board:

According to section 4 the State Pollution Control Board may be constituted having same constitution as the Central Pollution Control Board

iii. Constitution of Joint Pollution Control Board:

According to section 14 of the act, under agreement between two or more contiguous states, Joint Pollution Control Board may be constituted for those states by central or state governments.

iv. Function of the Central Pollution Control Board:

(a) Advising the Central Government on any matter concerning the prevention and control of water pollution.

(b) Co-coordinating the activities of the State Boards and resolve disputes among them.

(c) Providing technical assistance and guidance to the State Boards carry out and sponsor investigations and research relating to problems of water pollution and prevention, control or abatement of water pollution.

(d) Planning and organizing the training of persons engaged or to be engaged in programmes for the prevention, control or abatement of water pollution on such terms and conditions as the Central Board may specify.

(e) Organizing through mass media a comprehensive programme regarding the prevention and control of water pollution.

(f) Collecting, compiling and publishing technical and statistical data relating to water pollution and the measures devised for its effective prevention and control and prepare manuals, codes or guides relating to treatment and disposal of sewage and trade effluents and disseminate information connected therewith.

v. Function of the State Pollution Control Board:

(a) To plan a comprehensive programme for the prevention, control or abatement of pollution of streams and wells.

(b) To advise the State Government on any matter concerning the prevention, control or location of industrial units.

(c) To collect and disseminate information relating to water pollution and the prevention, control or location of industrial units.

(d) To encourage, conduct and participate in investigations and research relating to problems of water pollution and prevention, control or abatement of water pollution.

(e) To collaborate with the Central Board in organizing the training of persons engaged or to be engaged in programmes relating to prevention, control or abatement of water pollution and to organize certain related mass education programmes.

(f) To inspect sewage or trade effluents, works and plants for the treatment of sewage and trade effluents and to review plans, specifications or other data relating to plants set up for the treatment

of water, works for the purification thereof and the system for the disposal of sewage or trade effluents or in connection with the grant of any consent as required by this Act.

(g) Lay down, modifying or annul effluent standards for the sewage and trade effluents and for the quality of receiving waters (not being water in an inter-State stream) resulting from the discharge of effluents and to classify waters of the State.

(h) To evolve economical and reliable methods of treatment of sewage and trade effluents, having regard to the peculiar conditions of soils, climate and water resources of different regions and more especially the prevailing flow characteristics of water in streams and wells which render it impossible to attain even the minimum degree of dilution.

(i) To evolve methods of utilization of sewage and suitable trade effluents in agriculture.

(j) To evolve efficient methods of disposal of sewage and trade effluents on land, as are necessary on account of the predominant conditions of scant stream flows that do not provide for major part of the year the minimum degree of dilution.

(k) To lay down standards of treatment of sewage and trade effluents to be discharged into any particular stream taking into account the minimum fair weather dilution available in that stream and the tolerance limits of pollution permissible in the water of the stream, after the discharge of such effluents.

vi. Power of the State Governments:

Under the section 21:

The state governments has the power to take for the purpose of analysis samples of water from any stream or well or samples of any sewage or trade effluent which is passing from any plant or vessel or from or over any place into any such stream or well.

Under the section 22:

The state government has the power to obtain a report of the results of the analysis by a recognized laboratory.

Under the section 23:

The State Pollution Control Board is empowered by the state government to enter any place for the purpose of performing any of the functions of the Board entrusted to it.

Under the section 24:

- i. No person shall knowingly cause or permit any poisonous, noxious or polluting matter directly or indirectly into any stream, well or sewer or on land.
- ii. No person shall knowingly cause or permit to enter into any stream any other matter which may impede the proper flow of the water of the stream in a manner leading or likely to lead to a substantial aggravation of water pollution

Under the section 25:

- i. No person shall establish or take any steps to establish any industry, operation or process, or any treatment and disposal system or an extension which is likely to discharge sewage or trade effluent into a stream or well or sewer or on land.
- ii. No person shall use begin to make any new discharge of sewage.
- iii. No person shall bring into use any new or altered outlets for the discharge of sewage

vii. Penalties for Violating the Provisions of the Act:

In case of failure to provide information by a person discharging effluents into streams or well or regarding construction or establishment of an effluent disposal system, the penalty is imprisonment up to three months or fine up to Rs. 10000 per day or both. If the omission continues, the offender is penalized with additional fine up to Rs.5000 per day.

4. Wild life Protection Act:

- i. “hunting”, with its grammatical variations and cognate expressions, includes,-
 - (a) Capturing, killing, poisoning, snaring and trapping of any wild animal and every attempt to do so.
 - (b) Driving any wild animal for any of the purposes specified in sub-clause (a).
 - (c) Injuring or destroying or taking any part of the body of any such animal or, in the case of wild birds or reptiles, damaging the eggs of such birds or reptiles or disturbing the eggs or nests of such birds or reptiles.

- ii. “Animal” includes amphibians, birds, mammals and reptiles and their young, and also includes, in the cases of birds and reptiles, their eggs;
- iii. “habitat” includes land, water or vegetation which is the natural home of any wild animal;
- iv. “Animal article” means an article made from any captive animal or wild animal;
- v. “Weapon” includes ammunition, bows and arrows, explosives, firearms, hooks, knives, nets, poison, snares and traps and any instrument or apparatus capable of anaesthetizing, decoying, destroying, injuring or killing an animal;
- vi. “Wild life” includes any animal, bees, butterflies, crustacea, fish and moths; and aquatic or land vegetation which form part of any habitat.

i. Authorities Appointed:

Appointment of Director and other officers:

- i. The Central Government may, for the purposes of this Act, appoint,-
 - (a) A Director of Wild Life Preservation.
 - (b) Assistant Directors of Wild Life Preservation.
 - (c) Such other officers and employees as may be necessary.
- ii. The Assistant Directors of Wild Life Preservation and other officers and employees appointed under this section shall be subordinate to the Director.
- iii. The Director shall be subject to such general or special directions providing by the Central Government.

Appointment of Life Warden and other Officers:

- i. The State Government may, for the purposes of this Act, appoint,-
 - (a) A Chief Wild Life Warden.
 - (b) Wild Life Wardens.
- ii. The Chief Wild Life Warden shall be subject to such general or special directions providing by State Government.

ii. Wild life Advisory Board:

Under section 6:

- i. The Minister in charge of forests in the State or Union territory as the Chairman of the board, if there is no such Minister, the Chairman will be represented by, the Chief Secretary to the Government or the Chief Secretary to the Government of the Union territory.
- ii. Two members of the State Legislature.
- iii. The Forest officer in charge of the State Forest Department as an ex officio.
- iv. An officer to be nominated by the Director.
- v. Chief Wild Life Warden as an ex officio.
- vi. Not more than five officers of the State Government

iii. Duties of Wild Life Advisory Board:

Under section 8:

- i. Selection of areas to be declared as sanctuaries, National Parks and closed areas.
- ii. Formulation of the policy for protection and conservation of the wild life and specified plants.
- iii. The measures to be taken for harmonizing the needs of the tribals and other dwellers of the forest with the protection and conservation of wild life.
- iv. Other matter connected with the protection of wild life which may be referred to it by the State Government.

iv. Declaration of Sanctuary:

Under section 18:

The State Government may, by notification, declare its intention to constitute any area comprised within any reserve forest or the territorial waters as a sanctuary if it considers that such area is of adequate ecological, faunal, floral, geomorphological, natural or zoological significance, for the purpose of protecting, propagating or developing wild life or its environment

v. Restriction on Entry in Sanctuary:

Under section 27:

No person other than,-

- (a) A public servant on duty.

(b) A person who has been permitted by the Chief Wild Life Warden or the authorized officer to reside within the limits of the sanctuary.

(c) A person who has any right over immovable property within the limits of the sanctuary

(d) A person passing through the sanctuary along a public highway.

(e) The dependents of the person referred to in clause.

vi. Declaration of National Parks:

Under section 35:

If the State Government feels that an area of adequate ecological, faunal, floral, geomorphological or zoological association or importance, needed to be constituted as National Park for the purpose of protecting, propagating or developing wild life therein or its environment.

vii. Declaration of Closed Area:

Under section 37:

i. The State Government may, by notification, declare any area closed to hunting for such period as may be specified in the notification.

ii. No hunting of any wild animal shall be permitted in a closed area during the period specified in the notification.

viii. Prohibition of Hunting:

No person shall hunt any wild animal specified in Schedule I, II, III and IV except as provided under section 11 and section 12.

ix. Hunting of Wild Animals to be Permitted in Certain Cases:

Under section 11:

i. The Chief Wild Life Warden is satisfied that any wild animal has become dangerous to human life or is so disabled or diseased as to be beyond recovery, by order in writing and stating the reasons therefore, permit any person to hunt such animal or cause such animal to be hunted.

ii. The killing or wounding in good faith of any wild animal in defence of oneself or any other person shall not be an offence.

iii. Any wild animal killed or wounded in defence of any person shall be Government property.

x. Grant of Permit for Special Purposes:

Under section 12:

The Chief Wild Life Warden, by an order in writing stating the reasons therefore & on payment of such fees, may grant a permit to any person allowing him to hunt any wild life specified in such a permit, for the purpose of education, scientific research, scientific Management, derivation, collection or preparation of snake-venom for the manufacture of life- saving drugs.

xi. Dealings in Trophy and Animal Articles without License Prohibited:**Under section 44:**

No person shall, except under, and in accordance with, a license granted carry on the business as-

- i. Manufacturer of or dealer in animal article.
- ii. Cook or serve meat in any eating-house.
- iii. Derive, collect or prepare, or deal in, snake venom.

xii. Penalties:**Under section 51:**

- i. Any person violating any of the provision of this act shall be punishable with imprisonment for a term which may extend to 3[three years] or with fine which may extend to 4[twenty-five thousand rupees] or with both.
- ii. If any person is convicted of an offence against this act, the court may order that Such person shall not eligible for a licence under the Arms Act, 1959 (54 of 1954), for a period of five years from the date of conviction.

5. Forest (Conservation) Act, 1980:

An Act to provide for the conservation of forests and for matters connected therewith or ancillary or incidental thereto. It extends to the whole of India except the State of Jammu and Kashmir. It shall be deemed to have come into force on the 25th day of October, 1980.

i. Restriction on the Dereservation of Forests or use of Forest Land for Non-forest Purpose:**Under section 2:**

Notwithstanding anything contained in any other law for the time being in force in a State, no State Government or other authority shall make, except with the prior approval of the Central Government, any order directing-

- (i) That any reserved forest (within the meaning of the expression “reserved forest” in any law for the time being in force in that State) or any portion thereof, shall cease to be reserved;
- (ii) That any forest land or any portion thereof may be used for any non-forest purpose;
- (iii) That any forest land or any portion thereof may be assigned by way of lease or otherwise to any private person or to any authority, corporation, agency or any other organization not owned, managed or controlled by Government;
- (iv) That any forest land or any portion thereof may be cleared of trees which have grown naturally in that land or portion, for the purpose of using it for reafforestation.

Explanation - “non-forest purpose” means the breaking up or clearing of any forest land or portion thereof for-

- (a) The cultivation of tea, coffee, spices, rubber, palms, oil-bearing plants, horticultural crops or medicinal plants;
- (b) Any purpose other than reforestation.

but does not include any work relating or ancillary to conservation, development and management of forests and wildlife, namely, the establishment of check-posts, fire lines, wireless communications and construction of fencing, bridges and culverts, dams, waterholes, trench marks, boundary marks, pipelines or other like purposes.

ii. Constitution of Advisory Committee:

Under section 3:

The Central Government may constitute a Committee consisting of such number of persons as it may deem fit to advise that Government with regard to-

- (i) The grant of approval, under Section 2; and
- (ii) Any other matter connected with the conservation of forests which may be referred by the Central Government.

iii. Penalty for Contravention of the Provisions of the Act:

Under Section 3A:

Whoever contravenes or abets the contravention of any of the provisions of Section 2, shall be punishable with simple imprisonment for a period which may extend to fifteen days

iv. Offences by the Authorities and Government Departments:

Under section 3B:

Where any offence under this Act has been committed –

(a) By any department of Government, the head of the department; or

(b) By any authority, every person who, at the time the offence was committed, was directly in charge of, and was responsible to, the authority for the conduct of the business of the authority as well as the authority;

Shall be deemed to be guilty of the offence and shall be liable to be proceeded against and punished accordingly:

v. Power to Make Rules:

Under Section 4:

The Central Government may, by notification in the Official Gazette, makes rules for carrying out the provisions of this Act.

vi. Repeal and Saving:

(1) The Forest (Conservation) Ordinance, 1980 is hereby replaced.

(2) Notwithstanding such repeal, anything done or any action taken under the provisions of the said Ordinance shall be deemed to have been done or taken under the corresponding provisions of this Act.

Existence and Co-existence

The state or fact of having being especially independently of human consciousness is known as Existence.

The state or fact of living or existing at the same time or in the same place is known as co-existence. The human being is the co-existence of ‘I’ and the body, and there is exchange of information between the two. We can make this distinction between the self and the body in terms of the needs as shown in the table below:

		I	Body
Needs	Needs are	Trust, Respect....	Food, Clothing...
		Happiness (sukh)	Physical Facilities (suvidha)

In time needs are...	Continuous	Temporary
In quantity, needs are...	Qualitative	Quantitative (limited in quantity)
Needs are fulfilled by.....	Right understanding and right Feelings	Food, clothing, etc.

1. Needs areThe needs of the body like food for nourishment clothes for protection, and instruments to ensure right utilization can be categorized as being ‘physical’ in nature, or also called ‘physical facilities’ (savidha) whereas the need of I is essentially to live in a state of continuous happiness (sukh). The needs of the body are physical in nature, whereas the needs of the self (‘I’) are not physical in nature – like trust, respect, happiness etc.

2. In time, needs are... The needs of ‘I’ are continuous in time, unlike the need of the body, which is temporary in time. We want happiness continuously. We also want the feeling of respect continuously and so also acceptance in relationship. If we talk about food, clothing, shelter, or instruments, these are needed only for some amount of time, or we can say that the need for physical facilities of the body is temporary in time- it is not continuous.

3. In quality, needs are..... Physical facilities are needed for the body in a limited quantity. When we try and exceed these limits, it becomes troublesome for us after some time. Let’s take the example of eating. As far as, physical facilities (say rasgulla) go, they are necessary in the beginning, but if we keep consuming, it becomes intolerable with the passage of time. This applies to every physical facility. We can only think of having unlimited physical facilities, but if we try and consume, or have too much of physical facilities, it only ends up becoming a problem for us. Whereas the needs of ‘I’ are qualitative (they are not quantifiable), but we also want them continuously. Our feelings are qualitative. Either they are or they are not. Ex. Happiness is qualitative. Either we are feeling happy or we are not. Also if a feeling is not naturally acceptable; we do not want it even for a single moment. If acceptable, we want it continuously.

4. Needs are fulfilled by....The need of the self (‘I’), for happiness (sukh) is ensured by right understanding and right feelings, while the need of the body, for physical facilities (savidha), is ensured by appropriate physico-chemical things.

The human being is the co-existence of ‘I’ and the body, and there is exchange of information between the two, i.e. ‘I’ and body exist together and are related. There is a flow of information from ‘I’ to the body and from body to the ‘I’. We can make this distinction between the self and the body in three ways in terms of the needs, activities and the types of these two entities. All the needs of I, say respect, trust, etc., can be called as Happiness (such), while the needs of body are physical facilities (savidha) like food. The two things are qualitatively different. There is no relevance of quantity for the needs of I as it is qualitative, while the needs of body are quantitative, and they are limited in quantity.

The activities of ‘I’ are activities like, desire, thinking, selection, while the activities of body are activities like eating, breathing etc. The mode of interaction of ‘I’ includes knowing, assuming, recognizing and fulfilment. The fulfilment depends on recognition depends on assumptions and assumptions depends on knowing or not knowing (beliefs). If assuming is based on knowledge, then recognition will be correct and fulfilment will be correct. If assuming is not based on

knowledge, then things may go wrong. The mode of interaction of body is only recognizing and fulfilling. Self is a conscious entity and the body is a material entity, or physic-chemical in nature. Thus we can say:

Human Being	Self (I)	Body
Need	Happiness (Respect)	Physical Facility
Fulfilled by	Right Understanding & Right Feelings	Physiochemical Things
Activities	Desire, Thought, Expectation	Eating, Walking
	Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
	Consciousness	Material

To conclude we can say that the human being can be understood in terms of a co-existence of two entirely distinct entities, namely sentient 'I' and material body. Their needs and activities are quite different and have to be understood accordingly. But these two constituents of human being are to act in close synergy with each other.