

A Review of Moral Education Necessary Part of the Education in India

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ABSTRACT

The primary duty of all the States in India has been education and skill development of its citizen. The curriculum of the state and regional education systems, among other things, are characterised by diversity rather than uniformity. Moral education and acceptability of diversity in religion, region, color, and believes is a vital need of any education system. Yet only a few of the States have offered moral education for school study, but it is widely recognised that moral education is important. This article provides an account on the history of morality, applications of laws on morality, a blended mixture of morality and law before the nineteenth century, the link between morality and laws, and the impact of ethics on legislative processes in the human societies.

KEYWORDS: Moral education, historical origin, Fusion of Law, Nineteenth Century, Influence of morality

1. INTRODUCTION

There has always been a debatable conflict between the moral ideals and immoral course of acts right from the very beginning of human civilization. The Wild Jungle law has always been existing and persisting and might be deemed correct and much acceptable in early civilizations of societies. As the societies were evolved and became more formally structured and the idea of regional boundaries like nations and states were implemented, the argument between good and evil as per the defined rules and laws became more prominent when saints, philosopher and other educated people in the societies came to knowledge, education and instruction.

Some actions were more recognised generally as excellent virtues. Although we examine historical pages, there are conflict tales between moral and immoral acts. The main lesson of "Mahabharata" is that morals and values always succeed in the end in the epic era of "Ramayana." Moreover, global history's glimpses indicate plainly that the invaders could not, despite all the unfair actions, bend or eliminate moral worth in human life, just to comply with moral purpose. Furthermore, numerous leaders have maintained the moral principles of human civilization, who have become example.

2. HISTORICAL ORIGIN OF MORALITY

By the concept of natural rights, the ancient Greeks set a moral theoretical base beneath the law. Greek ethical philosophy was drawn in Rome throughout the ancient era. The Roman lawyers sought to uncover and

proclaim the substance of natural law. They provided us with the perfect form of Roman legal principles as an ethically philosophical law. In the mediaeval ages, natural law placed a theological foundation and law was seen as the source of Christian morality. In the seventeenth and eighteenth centuries, natural law ideas with a logical moral basis were prominent.

In England, with the establishment of the Chancery Court and equity development, liberalising agencies have been created using ethical concepts from sixteenth-century casuist literature and broad views of the good and the wrong held by chancellors. The philosophical concepts of juristic authors on the rule of nature were utilised in Continental Europe during the 17th and 18th century. Moral obligation therefore became legal obligation. As the moral unit, the individual person became the legal unit. It was also thought that the moral principle would be a rule of law and that moral concepts would thus become legal notions. It demonstrates clearly that throughout all the legal systems of the world, a moral principle was once a fair principle and a rule of law.

In the late 18th century, the logical basis was superseded by a metaphysical nature law which showed the legal order's compulsory power in its present form. As law is itself a set of precepts imposed or enforced by the sovereign, analytical experts claimed that no justification for legislation was required. Positive law was contrasted, down to Kant, on the one side of understanding, with a body of ideal set of laws of morality and, on the other side, the natural or more practical set of laws and rules. (Kant, 2007) Instead, Kant opposes the concepts of positive law that regulate the creation of law and that judges legislation and legislation. The positive law and doctrines were considered creations of human knowledge. Kant said. However, a study of the historic evolution of moral concepts shows very clearly that in the independent cause of people the main source of moral commandments cannot be found. Their origins are due to organized organizations' strong desire to establish acceptable living circumstances. (Kant, 2007)

3. LAW AND MORALITY

The essence of law and moral connections and relationships between philosophers, intellectuals, lawyers, judges and social researchers from the old age have been the topic of endless debate, arguments and disputes. Socrates, Aristotle and Plato in Greece and Ulpian and Paul in Rome as viewed by current jurists in contemporary times in the Chinese, Manu and Buddha in India. Whether moral law or law is implicit or is independent of moral law has prompted jurists to hypothesise about the nature, role and connections between law and morality. The controversial connection between law and morality, however, is only a sign that law or morality alone is not suitable and auto-sufficient, but that both are indispensable and essential elements of social order. Although law and morality are part of human life and regulate and govern human conduct in every society, whether primitive or contemporary.

Morality : A Meaning

Only in the recent past has a typical approach towards law-morality in two diametrically opposed directions become concrete. Some lawyers do not define and connect law in broad and general terms with morality, justice and religion. There are some who separate law and morality into two waterproof compartments which do not allow their merger to occur and who feel firmly that separation between the two is essential and desirable to properly comprehend their nature and function in society. Consequently, the job involves investigating the nature of law and morality as such. However, to describe its different contents and contours, it would be necessary to consider conceptually the significance of the word 'morality' vis-à-vis law. The term 'morality,' which means conventions, is derived from the Latin word 'mores.' The morals were mothers, it is not clear. The German 'sitten' (ethical customs) has high standards of behaviour. The French moeurs have their compass tag and politeness substantially. Through moral norms and goals recognised by society, law is an acknowledged body of code of behaviour. In the sense that the quiet little voice, the inner voice — the convincing and non-coercive that encourages observation and obedience from within and not from outside — is good. This moral behaviour is positive. It is definitely a virtue in the courts of morality to adhere by those moral standards, but not necessarily in law. Morality in its real meaning may imply a moral conduct, proper behaviour, a virtuous deed, a right and a good judgement which, since sanctified by religion and accepted by Scripture, is universally accurate, just and good for persons. Therefore, morality is not just a collection of abstract goals, but of norms that are sanctioned by a community's moral standards and which guide and regulate human comportement in society's order. In fact, the rules of all societies originated from moral and religious philosophy. Accordingly, in many nations at different intervals of history, balanced harmony, mixing and fusion between moral and law ultimately resulted in diverse codes, Hammurabi, Confucius, Justinian, Manu, Hebrew, etc. All of them only admired rules that were not contradictory to moral norms. All of these Codes made a daring effort to define the values, traditions and customs—which have been fundamental to morality, calling for pure methods and goals to create a fair social order. It is this moral rule that makes man bound by obligation and knows correctly and wrongly.

4. BLEND AND MIXING OF MORALITY AND LAW BEFORE 19TH CENTURY

It would not be wrong to claim that the lawyers and the philosophers did not conceive of the essentiality of differentiating the understanding about the law and the morality until the mid of nineteenth century. This is because the ethos of philosophy and religion has established the basic and effective method of social control which serves the requirements of all civilizations as ethical principles and moral norms. Secondly, reason, rationality or supernatural power for a greater concept has always been the foundation of moral law and was appealed to the individual's inner consciousness. Third, the moral norms had inherent faith and conviction because they had a utilitarian basis that guaranteed individual freedom, human rights, natural justice, and national independence of social justice. Thirdly, they were innate believers and convicted. In his Republic

even Plato makes the philosopher king, for example, an example of every moral standard which is the guardian, guardian and ruler of the people. Aristotle also stresses moral qualities in order to provide true pleasure and views morals and law as essential breaks against people's arbitrary acts. The basis of society is built on moral and legal order as a social animal. Manu, much known for his Manu-Smriti, and one of the most popular draft-man of Hindu law, considered a global moral system that mostly relied on truth, mutual trust, non-violence, self-control of appetites, purity of soul, and gullibility in other things or property. These moral standards, evaluated in accordance with legislation, have similar origins, common goals, and have developed differently.

Law and morals were likewise completely interwoven throughout the Roman era. Influenced by the concept of reason, the renowned Rome lawyer Cicero stressed reason as the ultimate rationale to measure justice and unfairness, right and wrong behaviour. He believed it impossible to consider a morally unfair legislation a good law. The teaching of 'jus gentium' thus included all the characteristics of moral justice in order to decide, ultimately, the effectiveness of 'jus civil.' This was the validity, in turn, of 'jus gentium' as well as of 'jus civil.' More or less an union of morality and law, founded on the proper reason, which reflects divine God, also reflects the philosophy of law as achieved by Augustine and St. Thomas Aquinas.

5. COLLABORATIVE LINKS BETWEEN MORALITY AND LAWS

As regards the relationship between law and morality, there was no difference between law and morality in the early stages of civilization. The former Hindu lawyers also made no difference between law and morality. Morality has its basis in religion or conscience for them. It was affirmed in post-reformation Europe that legislation and morality are independent and different, and the rule of law comes from the State, not from morals. However, in the sixteen and seventeenth century, when natural law ideas were prevalent, law was once again connected to morality. In the 19th century only legal standards were submitted to jurisprudence and morality were removed from the law research under the strong impact of analytical positivism. The law and morality of Kant's philosophy are respected.

Historical jurist rejection of ethical concerns and rejection of any creative involvement in the creation or actual formulation of the law by a judge and a jurist or a legal adjudicator. The historical lawyer concluded that every universal ideal concept to be confirmed by positive law was not moral but the customary norm. Not by reason but through historical research have they been found. As such, morality was totally outside the jurist and judge's control. It is, nevertheless, argued that morality should not be opposed to even traditions immemorial.

New conceptions of legal principles have been reknown as the reawakening of natural law in the twentieth century. The ancient subordination of jurisprudence to ethics is thus revived. Therefore. In 1878, Jellinck made the shift from the conflict between law and morality to the former. Law was minimal ethics, he argued.

Thus, law is just part of morality. Morality encompasses the entire in the wider meaning. Stammler believes that case law largely relies on moral concepts, since the law needs ethical theory to be fully implemented. Positive law and fair law correlate with good morals and ethics that are logically based.

But the pattern of thinking in contemporary times is changing noticeably. The sociological approach to law also examines morality indirectly. Their area of research covers the many social sciences, including morality. In the main, they are sufficiently clear from their jurisprudence, ethics, economics, politics and sociology, although they are shaded. The analytical differences are sufficiently solid if you look at the core. However, all social sciences have to be collaborators, and all have to be strongly jurisprudential partners.

It is important to highlight the ethical foundation of punishment's compensatory and expiatory theories as well. Criminologists argue, however, that the sociological foundation has replaced the ethical base. Sociological method is said to be moral and nothing else. "All the same, the pendulum will move from sociological to ethical perspective in industrialised countries" says Keeton. As social utilitarians say, safeguarding interests is the direct aim of legislation. Morality is an interest assessment. Current case law is thus not mainly a legal but an ethical process. Applied Ethics is an area of law creation.

6. INFLUENCE OF MORALITY IN LAW-MAKING: INDIAN POSITION

The principles that India regards as fundamental rights and as guidelines for state policy have been included into the constitution. These include legal equality, freedom of expression, religion and so on. These are few of the most commonly accepted principles that society appreciates in current scenario not only in India but other regions throughout the democratic globe. These principles are much incorporated into the Vedas, many other Hindu Spiritual Books, and so on. Krishna Iyer J correctly stated that "when we do not understand the significance of moralism in our current legal system we cannot recover our former grandeur." In the same manner that morality promotes and develops the soul, morality in legislation gives more power and freely demands allegiance from the people.

Sadachar, which signified 'excellent behaviour' was also very important in ancient Hindu law. It symbolises good conduct ideals. The concepts of good and bad are discussed. It is about living well and worthy. Justice and honesty are equal. Moreover, customs and beliefs are not expected to be immoral or against the public policies or to social fairness, public justice and good conscience. At the High Court of Bombay, in *Madhura Naikin, V/s. Esu Naikin*, a girl's adoption tradition is unlawful because this profession has been intended to perpetuate. Also, a tradition allowing a woman to leave her husband and marry again with her pleasure without permission etc. was seen as immoral with respect to divorce. It was considered as immoral. A divorce or a forced order of separation of couples by the caste panchayat or other so-called caste leaders has also been observed that normally cannot be enforced by the regional courts through laws of land, in opposition to public policy. Also considered immoral was the tradition of marriage to the daughter of girls.

It is regrettable that contemporary legislation has little disturbance in regard to the moral or ethical ideals of life. It is limited to law and rights and is mute in respect of moral duties or misconceptions. A civilization is doomed to decline without strong decency and morals. The basic, carnal and low-instincts of its members must be reduced for their maintenance. There was therefore a need to incorporate in Article 19(2) of the Indian Constitution a basis "decency and morality" in order to justify limitations on freedom of expression that might otherwise be misused for intentional reductions in public morality. The legality of Section 292 of the IPC has been affirmed by the Supreme Court in *Ranjit D. Udeshi V/s. State of Maharashtra* (SC Case File 1964) using the Hicklin test. This shows plainly that the architects of the Indian Constitution have not ignored the moral aspect in legislation entirely. But, if the laws enacted by lawmakers are viciated by immorality, courts should maintain the ethical principles of law by judicial action. If the judiciary serves as an effective control on legislators and executives, it is possible to maintain Indian morality if it tries to offend public morality by its unfair activities.

The Supreme Court ruled in *Mr 'X' V/s 'Z' Hospital* that the 'Right to Privacy' is not an absolute right even if this is a basic right according to Article 21 of the Constitution, and limitations for the preservation of health or morality may be placed on it (Quote as per SC Case File). Marriage is an important aspect but not absolute of the right to privacy. Two bodies of opposing sexes are lawfully permitted to form the holy union. The court held that the right to promote public morals or public interest alone would be enforced by the Court in the event of a conflict between two basic rights under Article 21.

T.K.Rangarajan V/s. State of Tamilnadu is another illustration of the balance of competing rights. In this decision, the Supreme Court considered the friction between individual interests and society's interest in peace and well-being and decided that the freedom of speech of persons is reversed when the broader interests of the community are at risk. The Court stated that its weight was based on the present natural philosophy, the greatest fulfilment of interests, and concluded that there is no fundamental, legal or moral right for workers to strike. In this case, the Court renewed its previous judgement in *Bharath Kumar and Others, an Indian Communist Party (Marxist)* on the fact that a bandh puts unjustified limitations on people's basic rights that cause them harm.

A time-blocked debt is irrecoverable under the law, to use a basic example, yet such a rule plainly contraires morals. Again, the Law of 1981 on Immunities and Exemptions (Special Bearer Bonds), which appeared to be a reward to tax evaders for granting immunity and exemption under the Revenue Tax Act of 1961, 1957 and the Gift Tax Act of 1958 for honest taxpayers, while burdening them with their tax liabilities, was contrary to all moral standards. In the matter of Bearer Bonds, the aforementioned law was challenged.

The petitioners claimed in the matter of Bearer Bonds that the cornerstone of laws is morality and that no legislation is legitimate when the legal basis is clearly missing. It is totally bereft of moral norms and vitiated by the extreme immorality and is obviously against public interest because the Act grants black cash a legal

sanctuary and encourages tax evaders and black marketers. However, in a majority decision, the Supreme Court ruled that the Act was lawful since the Act helped to dismantle large amounts of black money otherwise hidden, which was therefore in the national economy's benefit. It is alleged that the rationale of the contested law has been totally neglected for ethical reasons by this judgement.

The Supreme Court has essentially established a detailed policy for key environmental problems in respect to the cases of air pollution in the region in and around Taj Mahal, that in Delhi, and Noise Pollution in different regions. The Supreme Court imposed a ban on smoking in public places, as was the order drafted comprehensive regulations on protecting women from sexual harassment in the workplace. Many of these orders have been founded on innovative laws which interpret the right to life. Such policy problems are not determined by the court in any other democracy. The Indian judiciary renowned for its prolonged involvement in these areas is allegedly conducting economic and social policies. Instead of the technological 'doctrinal' approach to legislation promoted by Lasswell and MC, it follows the 'political' approach to law. Morality plays an important part in such political decisions. It is argued.

In the law of social rights, the decisions issued by the Supreme Court in the PUCL V/s Union of India are important. The Supreme Court human rights approach to paying wages to the hungry workers of the PSUs, who have for a long time been denied their wages, is another shot in their arm. It is to be welcomed that the Supreme Court incorporates worldwide legal standards via soft law into the municipal sector. Hindustan Zinc Ltd. (V/s). Friends Coal Carbonization reaffirmed the judgement of the Apex Court in case of ONGC that an award may be set aside if it is in contravention of justice or morality.

But the Supreme Court disregarded the rights of the impoverished and allowed mega-projects to be built. The philosophy of the court tends to subordinate the environment to growth in Narmada Bachao Andolan V/s. Union in India, for instance. In P.A. Inamdar V/s. Maharashtra, the judgment of the honorable court was quoted to be against social justice, which removed the quota system inside private schools. This was also negated by the Constitutional 93rd Amendment Act of 2005, which adopted the first constitutional amendment of 1951 in Madras V/s. Champakam Doroirajan. It attempts to reconcile civil freedom demands with the duty of the State to provide social justice promises to weaker parts. The legislative act seeks to achieve social justice. This plainly indicates that the Supreme Court's misconception based on valuable jurisprudence has been reversed. Is this because of changes in the government's economic policy? Does this predict when the economy of the nation is in transition in particular? It is certain that social justice will be meaningless because of the transition to the capitalist economy.

7. Liberal Education as Moral Education

A strong liberal education will educate pupils with a fundamental cultural literacy on those elements that are significant enough to ensure that they have a place in the curriculum. In previous chapters, we stated that the knowledge and insight into the human situation are one of the main aims of studying history and literature.

History is a chronicle of social, political, moral and religious experimentation; it offers an explanation of humanity's suffering and prosperity. Literature studies offers students fantastic insights into how individuals in various periods and locations have thought and felt about the world. Students in history and literature encounter a variety of vicarious experiences to ensure that their own ideas and views are not restricted and necessarily insufficient. For example, without knowing a good bit of the narrative it is difficult to grasp issues relating to racial justice (a political problem so particular as affirmative action) and insights from creative literature (art, theatre, and cinema) will be very important to bring that storey alive. Indeed, the relevance of the student's awareness of what is essential to the pain and growth of humanity should be a key criteria to selecting history and literature.

As we stated in Chapter 2 there is a conservative and freeing element to liberal education. A good liberal education will introduce pupils to cultural traditions and in this process shape their moral identities. We are not the inheritors of languages, civilizations, institutions and moral traditions, but of social atoms. It was from the outset a public education aimed at making pupils good Americans and decent citizens. In the history of teaching, we provide pupils a past, a feeling of identity, a part in creating tales and a number of responsibilities.

However, a liberal education teaches students also that our differences are profound: frequently, we are quite disagreeable with the meaning and lessons of history, as the discussion on identity and diversity shows. The justice and goodness of various civilizations and subcultures are frequently disagreeable. We differ on how to understand the world, how to interpret it. In reality, we frequently differ on the facts—or, more fundamentally, what qualifies as a fact, a solid argument. We have quite different perspectives on the world. Good liberal education will lead pupils to speak about civilization's main methods of discussing morality and human situation.

8. RELIGION AND MORAL EDUCATION

Most moral education ideas are similar in the use of religious language-sterilized vocabulary. Once again, the overall result is the exclusion of religion. Religion is inherent in the evolution of morality, moral opinion and the quest for moral truth. The message is implicit. But to educate kids freely and not just be educated or socialised, to prevent schools from depriving religious subcultures and to be neutral with regard to religion, then we need to engage religious voices in the debate.

- The education movement is based on the belief that consensus virtues and values exist. There must be a local agreement, but it may also be wider. Sometimes, in fact, the proponents argue that values such as honesty and completeness are universal and may be found in every religion in the globe. The character education movement, however, avoids it since religion cannot be implemented in public schools and frequently contentious. The 'Character Education Manifesto' mentions religion just once –

claiming that character education is a shared duty of schools, families, communities, and churches (as well, presumably, non-Christian religious organisations) (Boston University, 1996).

- Clearly, there must be a secular and not a religious ethos in public schools. Character education cannot utilise religious activities to encourage character development. But education in characters cannot indirectly transmit the notion that religion is morally unimportant. We remark that education in character uses literature and history to communicate moral values. Some of these tales and history should show that moral beliefs of individuals are frequently based on religious traditions.
- In discussing difficult moral topics, like abortion, sexuality, and social justice, instructors and graduates must incorporate religious views on them. The religious interpretations cannot be dismissed or promoted for constitutional grounds.
- One reason we disagree with our moral judgements - as we have seen numerous times - is because we are devoted to very diverse worldviews. Some of us base moral judgements on scripture, while others analyse the costs and benefits, while others are aware of them (and there are many other alternatives). We may differ on why we should be honest, even if we agree — about honesty, for example. Long-term self-interest and the love of mankind may both impose honesty as the best policy, but one's attitude and motive may be quite different for a person; and, of course, sometimes the demands of love and (including) long-term self-interest will diverge. Like mathematics, we do not suffice to agree on the right solution (although we must obtain this in the correct manner), so effective education needs more than a little consensus on the conclusions in any field of the curriculum. For education, it is necessary to grasp the fundamental grounds for faith and values.
- Religions have historically given profound moral reasons through their categories, narratives, worldviews. From virtually every religious, conservative or liberal point of view, individuals must be right with God, and reconcile themselves to the fundamental moral structure of reality. They must behave in love and in righteousness and in community, be aware of the least fortunate. The common view is today, however, that without reference to religion we can teach morality. In fact, the profound reasons altered (and often become more shallow in the process). In Abraham Maslow humanistic psychology, health and home economic texts frequently inform values. Neo-classical economic theory and contemporary social science are the basis of economic standards and texts. Modern science teaches pupils (at least implicitly) that nature has no moral framework. Our whole moral language has changed: like today's society in general, contemporary education highlights rights to obligations and individuality in the community; autonomy over authority; goodwill over salvation; self-esteem over self-sacrifice. In fact, when moral judgements are the problem, pupils learn that there are no right or incorrect answers.
- Not only does educators disregard religious moral perspectives, but the secular global vision of contemporary education makes religion suspicious.

- How do we understand religious moral accounts? Here and there will be a little "natural inclusion." More will be helped by a year-long religious training. We also have good cause in the concept of an Ethics Senior Capstone Course where students explore several secular and religious approaches to understanding morality and some of the most urgent moral issues of our day.

9. CONCLUSION

Education was conducted at institutions like Gurukuls in ancient times, in which instruction was provided with a strong focus on moral education. From infancy forward, children have been taught that what is good and evil is morality and immorality. Furthermore, "sadachar," which means 'good behaviour' is very important to ancient Hindu Law. It symbolises excellent behaviour ideas which concern good life and values. Justice and honesty are equal. In modern times the educational sphere has undoubtedly expanded and a number of new sectors have emerged; however, it is a shame that modern educational institutions do nothing seriously to teach the morals, when it is now clear that moral education improves the personality of the person and enhances his good works in an honest way. It is high time to teach moral education as part of your education curriculum to students in schools and colleges, and universities. Students must be taught what their moral responsibilities are to their family, society, state and friends. This education would assist to remove corruption and crime effectively from the societies and would make the human lives far more better, peaceful, joyful and worthy.

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