

Universal Human Values-I (UHV-I) Mentors' Manual for Student Induction Program

Version 2.1 July 2020

Document prepared by AICTE NCC-IP Sub-committee for Mentor Manual and related Materials for UHV-I
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This document is intended for guiding faculty facilitating the UHV-I module of SIP

Suggestions for improvement are welcome

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UHV-I Mentor’s Manual for SIP
(Version 2.1 25th July 2020)

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Preface

We welcome your interest and commitment to participate in the Student Induction Program (SIP). As you may be aware, an introductory input in Universal Human Values (UHV-I) forms the core module of this mandatory, 3-week long induction program. In order to effectively participate in delivering this important input it is essential to go through the 7/8-day UHV FDP. Thereafter, this manual will be of help to you for conducting the course properly.

In this manual, the UHV-I module of the SIP is outlined in the larger context of education.

Context, Background of SIP and UHV in SIP

The purpose of education is to prepare the student to live a fulfilling life. In the draft NEP 2019, the purpose is articulated as “education for the development of full human potential and a just and equitable society”. It may also be put as “education for the well-being of all”.

For this to happen, it is essential to understand the meaning of “fulfilling life”, “full human potential”, “just and equitable society” and “well-being of all”. When these meanings, understanding or values guide the actions, then the cherished purpose or goals may be realized.

However, when these values are not guiding the actions; and some other assumed values are influencing the actions, then the outcomes may be quite different – it is not definite whether they will be desirable or otherwise. That is the indefiniteness we see all around. Education has become skill-biased with the value aspect almost missing.

In an effort to bring in the value aspect, AICTE has taken the initiative to include Universal Human Values (UHV) in its Model Curriculum for professional education in 2018. It is in the form of two mandatory courses UHV-I during the SIP and UHV-II in the 3rd/4th semester.

The SIP is intended as a welcoming orientation for incoming students:

1. To become familiar with the ethos and culture of the new surroundings
2. To develop bonds with peers, seniors, faculty and staff
3. To provide an exposure to a holistic vision of life
(based on larger national and human good; or the well-being of all)
Develop awareness, sensitivity and understanding of the
Self---family---Society---Nation---International---Entire Nature
4. To develop a healthy lifestyle and ethical professional discipline
5. To connect and appreciate the diversity of cultures
6. To overcome weaknesses in some essential professional skills to be ready for higher study
(only for those who need)

The UHV module is intended to address goal #2 (above) by starting a process of self-inquiry, to develop clarity on life-goals and relationship. At the minimum, it should help the student to see the need for developing a holistic perspective of life. It is also intended to begin to guide all other activities, particularly during the SIP.

Thus, the objectives of the UHV module (UHV-I) are:

- To help the student to see the need for developing a holistic perspective of life
- To sensitise the student about the scope of life – individual, family (inter-personal relationship), society and nature/existence
- Strengthening self-reflection
- To develop more confidence and commitment to understand, learn and act accordingly

Methodology:

- A self-reflective methodology of teaching is adopted. It facilitates understanding through self-exploration. The dialogue starts between the faculty and the student

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- It opens the space for the student to explore his/her role (value) in all aspects of living – as an individual, as a member of a family, as a part of the society and as an unit in nature
- Through this process of self-exploration, students are able to discover the values intrinsic in them

While this guide is focused on the UHV module, it is important to know about the other modules also. The full set of SIP modules are:

SIP Module 1: Universal Human Values I (UHV I)	22 hours
SIP Module 2: Physical Health and Related Activities	51 hours
SIP Module 3: Familiarization of Department/ Branch and Innovation	06 hours
SIP Module 4: Visit to a Local Area	10 hours
SIP Module 5: Lectures by Eminent People	06 hours
SIP Module 6: Proficiency Modules	06 hours
SIP Module 7: Literature / Literary Activities	30 hours
SIP Module 8: Creative Practices	49 hours
SIP Module 9: Extra Curricular Activities	06 hours

In general, today school education and coaching is about how to make the student “college-ready” (particularly JEE ready); in higher education the effort is to get the student to be “industry-ready”. What is required, along with all this, is to help the student become “life-ready” – prepared with the competence to live a fulfilling life and with the ability to contribute meaningfully to family, society and nature.

Incoming students do have many aspirations like “I want to compete to excel”, “I want to make my parents happy” and so on. They also have very real issues in their minds like “ragging”, “peer pressure”, “becoming comfortable in the new environment” and many more. They are directly or indirectly seeking the answers.

When they are able to see that to excel, they need to understand what excellence means. They also have to be able to identify their path to excellence – does competition lead to excellence or does cooperation lead to excellence? To make their parents happy, they need to understand what happiness means. Also, they need to have clarity to deal with the issues like ragging and peer pressure. Through the discussions, practice sessions etc. during UHV-I classes, the attempt is to realise the need to understand the underlying harmony for finding all the answers within. Answers for achieving their aspirations as well as addressing their issues, questions and confusions.

So, it is extremely important to discuss specific portions of the underlying harmony and connect it to their aspirations as well as their very real issues. The guidelines, methodology and content have been carefully selected.

Guidelines for Value Education

Generally accepted guidelines for value inputs in education are:

- **Universal**
The content needs to be universal – applicable to all human beings and be true at all times, all places
It should not depend on sect, creed, nationality, race, gender, etc.
- **Rational**
It must be amenable to logical reasoning
It should not be based on blind beliefs
- **Verifiable**
The student should be able to verify the values on one's own right

Should not be asked to believe just because it is stated in the course

- **Leading to Harmony**

Values have to enable the student to live a fulfilling life; a life of peace and harmony within oneself as well as with others (other human beings and other units in the rest of nature)

Methodology for Value Education

Human Values can be understood by an appropriate process of self-discovery, because they are potentially there in each and every human being. There is already a natural acceptance for values in the human being. It is only that we have to discover them or become aware of them.

For example, if you are asked, what is naturally acceptable to you: the feeling of relationship or feeling of opposition with other members of your family? Just observe within for the answer. The natural response is feeling of relationship. This feeling of relationship is a value for us. In this discussion, this feeling was not created in you. You already had the acceptance for it. It was only uncovered by drawing your attention within through the question for exploration.

Hence, to study human values, the process has to be such that it develops a process of self-exploration in the student. Taking every statement as a proposal, the student is able to investigate the reality on his own right. In this way, the student becomes self-referential and self-confident; and is able to find answers to their issues, questions, concerns etc. on their own right by referring to the underlying harmony, rather than being influenced by superficial point solutions.

Value education is not a set of do's and don'ts; it is not a set of sermons; it is not a set of conclusions or morals drawn out from incidents and stories.

It is a process of self-exploration and self-investigation on one's own right, where one is able to discover the values within. In this process, the teacher is a facilitator and co-explorer with the students. Value education is not the same as or similar to Moral Science¹.

With this background, some of the guidelines for UHV-I facilitators are articulated below.

Guidelines for UHV-I Mentors (Facilitators)

Classes in Dialogue Mode

It is a process of dialogue and not a monologue. Students must be encouraged to ask questions and discuss. Most of the time should be devoted to discussion. You must place the content as a proposal. You don't have to defend or prove things or prove students wrong. You are expected to:

- Place the proposal for the self-verification of the student. Help them to verify the proposals, rather than to assume them to be right or wrong
- Give them time and opportunity to explore, to seek clarifications, ask questions etc.
- Answer questions, provide clarification referring to the basic underlying harmony

¹ Moral science, typically talks about dos and don'ts for right action. The child is expected to assume these as right and behave accordingly. This does work for small children. However, once they start to explore, to verify and look for answers, when the "why" and "how" questions arise, and there may be difficulty in explaining and finding answers, the contradictions raise to the surface as problems. These contradictions may have been there all along, but under the given discipline, they may not have been articulated. While dos and don'ts may lead to compliant conduct in the given circumstances, whenever the external controls (by incentive/fear) are not there, definiteness of the conduct may or may not be there.

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- Avoid comparing with existing beliefs/notions
- Avoid jumps to readymade solutions
- Don't be in a hurry to finish the content

Solution Approach

Take a solution approach (vs a problem approach). Use assertion of what is, the existential reality, holistic solution etc., rather than negation of what is not, what is lacking, problems etc. Problems are an indication that we have not taken a holistic solution approach in the first place!

The aspirations of the students as well as issues being faced by the students can be listed. In the second step, they may be categorised into aspirations and issues related to individual, aspirations and issues related to inter-personal relationship, aspirations and issues related to social systems and finally, aspirations and issues related to the environment (nature). In the third step, the basic issue or root issue can be highlighted – the root issue is the lack of understanding of the reality with which the issues are coming up. Eg. If there are issues in inter-personal relationship, the root issue is lack of understanding about relationship. In the fourth step, effort can be made to understand the reality in question. The hypothesis that if we understand that reality, we will be able to live properly with that reality. Eg. If we understand the reality “relationship”, then we will be able to live in relationship.

To exemplify this, take one or two issues and work out the way of living with mutual fulfilment. This will exemplify how understanding leads to rectification of issues (problems). Thus, having a comprehensive understanding of all that we live with leads to the competence to live with mutual fulfilment in every aspect of living.

As a human being, we live as an individual human being, as a member of the family (human-human relationship), as a part of the society (social systems) and as an unit of nature / existence. So, that is the list of realities to be understood.

This comprehensive understanding or holistic perspective is what we intend to develop through UHV (UHV-I, UHV-II etc.).

Be a Co-explorer

Share with the students that you are a co-explorer along with them. Be relaxed and talk to them as you would speak to your family

Class Size

Small class sizes, of no more than 20 students, are ideal in order to have effective discussion.

Language

Language is a tool to point to the reality being discussed. The content may be shared in the regional mother-tongue. It may be shared in Hindi or English, wherever the competence for sharing in the regional mother-tongue is not available or the class has students with multiple regional mother-tongues. The most important thing is that students and facilitators should feel comfortable

Class Notebook

Students should be advised to maintain a dedicated notebook for Universal Human Values (UHV) for notes, class summary, home assignments, their insights and questions etc. The same notebook may be used as a reference while going through UHV-II. The facilitator may go through it from time to time.

Class Summary

Every student is expected to write the summary of each class in their notebook. At the beginning of every class, you can ask two or three students to read out their summary of the previous class. The advantages of this include:

- All students have an opportunity to think about the topics discussed in class
- Students may be motivated to be more attentive in the class because they have to write its summary
- The facilitator can get a good idea of the proposals that were grasped well and those that were not, so he/she may work to fill the gaps
- The facilitator may keep a record of which students have presented the summary in which class (don't outsource this to one of the students)

Attendance

In principle, students should be advised to attend all the classes. Explain to them that since the content is a connected whole, being absent breaks the continuity, so it is in their interest to participate actively in all the classes. However, the formal attendance criteria should be as per the university / college norms for credit courses and any mandatory activities. In general colleges have 75% as the minimum attendance requirement.

If a student is absent in a class, speak to him/her individually and ascertain the reason for the absence after the next class. If a he/she is absent in two consecutive classes, the reason for absence may be documented in writing.

For successful completion of the course, the student should have adequate attendance.

Facilitator, Co-facilitator, Observer and Volunteers

These roles have been identified to conduct the class effectively and efficiently; and to nurture potential facilitators, coordinators etc.

The volunteers (may be senior students, research scholars etc.) are primarily meant to ensure that the class has all required facilities like audio-visual equipment, board, markers and so on. They are encouraged to attend the class.

The observers (may be faculty members of other institutions who are wanting to learn about the SIP and the UHV-I module of SIP) are encouraged to attend the class to observe the content, its flow, the teaching method, interaction of the students etc. with a view to

- Provide the facilitator and volunteers suggestions for refinement
- Develop themselves into facilitators or coordinators

The co-facilitator (may be faculty members, research scholars, senior students, etc. keen on developing themselves into facilitators) is required to attend the class to observe the content, its flow, the teaching method, interaction of the students etc. with a view to

- Focus on their own understanding and commitment; and to develop themselves into facilitators
- Discuss their questions and ideas with the facilitator after the class (and never during the class)

The facilitator is expected to take the primary responsibility for the development of the students and deliver the content in an effective manner, through dialogue, discussion etc., as outlined before.

The facilitator, co-facilitator and observers must meet even if it is for a few minutes (preferably on the same day, soon after the class). They may also include the volunteers or meet them separately, as and when there is a need. Ultimately, the development of a strong coordination and effective delivery team can emerge out of this collaborative exercise.

Other Activities

- Form a group of UHV mentors
- Take the responsibility of UHV part of Induction
- Read the mentor's manual and discuss with other UHV mentors
- Have a weekly meeting of all the UHV mentors
- Guide the students throughout the semester

Online Delivery of UHV-I

In the case that face-to-face interaction is not feasible, as is the case during the lockdown period, UHV-I may be delivered in an online webinar mode with the same content. The following additional points may be included:

- Allocate time for one-on-one interaction between students, particularly during session 1 "welcome and introductions – getting to know each other"
- Use chat and poll features to get student inputs
- Try to keep video on as far as possible if bandwidth permits. If bandwidth is an issue, share only the slides and audio
- The pre and post inputs can be in the form of online forms (like google forms)

Content of UHV-I

The content of Value Education has to be all encompassing – covering the entire human reality. Since the time for SIP and UHV-I in SIP is very limited, so a basic orientation to human values and awakening of interest to understand is planned.

The topics to be discussed in UHV-I have been specially selected, keeping in mind these objectives and duration of SIP and UHV-I. These topics have been refined with the experiences of conducting the SIP and UHV-I in the last two academic sessions (2018-19 and 2019-20).

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Schedule (Session-wise List of Topics)

Session No.	Topic Title	Aspirations and Issues	Basic Realities (underlying harmony)
1	Welcome and Introductions	Getting to know each other	Self-exploration
2 and 3	Aspirations and Concerns	Individual academic, career... Expectations of family, peers, society, nation... Fixing one's goals	Basic human aspirations Need for a holistic perspective Role of UHV
4 and 5	Self-Management	Self-confidence, peer pressure, time management, anger, stress... Personality development, self-improvement...	Harmony in the human being
6 and 7	Health	Health issues, healthy diet, healthy lifestyle Hostel life	Harmony of the Self and Body Mental and physical health
8, 9, 10 and 11	Relationships	Home sickness, gratitude towards parents, teachers and others Ragging and interaction Competition and cooperation Peer pressure	Harmony in relationship Feelings of trust, respect... gratitude, glory, love
12	Society	Participation in society	Harmony in the society
13	Natural Environment	Participation in nature	Harmony in nature/existence
14	Sum Up	Review role of education Need for a holistic perspective	Information about UHV-II course, mentor and buddy
15	Self-evaluation and Closure	Sharing and feedback	

Topics about resolution of issues are dealt with in 2 parts.

Part 1:

1. The aspirations and issues can be listed
2. They may be categorised into those related to individual, to inter-personal relationship, to social systems and to the environment (nature)
3. The basic issue or root issue can be highlighted – it is the lack of understanding of the reality with which the issues are coming up
4. Effort can be made to understand the reality in question. The hypothesis that if we understand that reality, we will be able to live properly with that reality. Eg. If we understand the reality “relationship”, then we will be able to live in relationship.

Home assignment can be about the related aspirations and issues as well as self-reflection on the understanding. E.g. issue = anger. Understanding = reality “trust”.

Part 2:

1. Exemplify the hypothesis by taking one or two issues. Work out the way of living with mutual fulfilment. This will exemplify how understanding leads to rectification of issues (problems). Thus, having a comprehensive understanding of all that we live with leads to the competence to live with mutual fulfilment in every aspect of living.

Home assignment can be related to the how the understanding reflects in living and how it offers resolution. The home assignment should be such that it can be done in-house. E.g. how understanding trust reflects in inter-personal relationship with other students in the hostel.

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Closure:

As a human being, we live as an individual human being, as a member of the family (human-human relationship), as a part of the society (social systems) and as an unit of nature / existence. So, that is the list of realities to be understood. This comprehensive understanding or holistic perspective is what we intend to develop through UHV (UHV-I, UHV-II etc.).

For each of the topics a complete presentation is available for support. It should be judiciously used to guide the discussion. At the end of each presentation, there is a crisp home assignment. You may like to use the references mentioned in the syllabus of UHV-II for further inputs.

The above is a typical schedule of topics. Each session is expected to be of one and a half hour (or 2 hour) duration. The actual time allocated will depend on the choice made by the institution.

The points mentioned in second column may be aspirations, issues, confusions, dilemmas and questions that the typical fresh entrant may have. These points can be addressed by the students themselves when they explore into the underlying harmony. For clarity, these points would be discussed in the class, in the light of the underlying harmony. For instance, anger can be dealt with after the proposals about Relationship and Trust have been explored.

The topics could be covered, for example, over the 3-week long Student Induction Program (SIP), meeting every day for one and a half hours or 2 hours. In case, the time during the SIP falls short, the remaining sessions could still be conducted after the SIP is formally over, during the rest of the first semester.

A self-evaluation form is available to gather feedback. It may be given after Session 14 and collected during the last session (15). Some facilitators prefer to enable students to write their self-evaluation in one of the classes, rather than leaving it as a home-assignment.

Welcome and Introductions

Related Presentation: IND 1

Begin by introducing yourself (in brief). Do share that you will be their facilitator for this UHV orientation.

Introduction of the Faculty – Facilitator / Mentor

Name:

Place from where I belong (root):

Educational background:

Role in the college / university:

Family background: parents, siblings, spouse, children:

Share an incident from your life or something you have understood which will connect to why you volunteered to facilitate the UHV session as a co-explorer:

I will be your faculty co-explorer for this UHV orientation / I will be your mentor starting now till you leave the college (and maybe beyond that)

Share that you are exploring this content yourself. In that sense, you are a co-explorer. Share something valuable that you have understood through UHV, along with an incident from your life. Relate it to why you consider it your responsibility to share this content.

Do share that in this course, we are going to discuss, share and explore things related to our aspirations and concerns related to our life.

After your own introduction, get the students to introduce their neighbor, or themselves, one-by-one in a language they are comfortable with.

Introduction of Students

Please speak to the person sitting on your left and introduce him/her:

Name:

Place from where s(he) belongs (root):

Department s(he) has joined:

One hobby or interest:

Family background: parents, siblings...

How s(he) relates to family and society:

Aspiration in life:

Expectation from education:

Please be specific (try not to use adjectives)

It is important to do all introductions (anyone left out will feel dis-respected). In one hour, about 20 introductions can be done, so you may need to plan an extra session to complete the introductions. One possibility is to meet in the evening in an open area for this session. While it may be tempting to avoid or skip this session, it is not a good idea.

Expected Outcome: Students become familiar with each other as well as the faculty. The faculty gets an idea about the students.

Home Assignments

- 1.1. Get to know as many of your batchmates as you can! You should be able to introduce at least 5 of them in detail.
- 1.2. Make a list of your aspirations, the expectations of your family and friends and the hopes you see the nation has from you.
- 1.3. Make a list of your concerns, fears, confusions, questions, etc.

All assignments must be written in the students UHV-I Notebook.

From now onwards, please make a summary of each UHV-I session. In each of the subsequent sessions, you may be asked to present your summary.

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Note for the UHV Mentor

- At the beginning of each subsequent session, randomly select some 2-3 students to present their home assignment and/or session summary in about 5-7 minutes. This will help you gauge whether the students have understood the material covered. The students would also be more attentive in the class, since they know that they have to do their home assignment and write the session summary. Writing the summary helps the students in thinking at home about the material covered in the class.
- You will need to keep a record of which students have presented the summary in which class (don't outsource this to one of the students)

Aspirations and Concerns

Aspirations and Concerns Part 1: Exploring our Aspirations and Concerns

Related Presentation: IND 2

Start with the home assignment given in the last session. Get a list of common aspirations and concerns on the board.

We are all making some effort, isn't it? Ask the students if they are making their effort:

- To fulfil their aspirations?
- To resolve their concerns, confusions and questions?
- For something else?

Let the students make a list of all the efforts they are making.

Then ask them to explore why they are making this effort:

1. First ask them if they are making **effort to become something**. Like they may be studying to become an engineer, a doctor, a farmer and so on. They will be able to see that quite easily.
2. Next ask them if they **expect to get something** by becoming that engineer, doctor, farmer etc. Of course, they will be able to see that they have a lot of things. Things like money and attention from others.
3. Next ask them why they want to get these things. This question may not be so easy, but eventually, they will be able to see that they **ultimately want to be happy and prosperous**.



Connect the sequence of questions with a conclusion:

All the effort we make is for happiness and prosperity!

You can double-check this by asking if they make any conscious effort to be unhappy or deprived!



Which one is your basic aspiration (1 or 2 or 3 or 4)?

(You can easily see the difference between basic aspiration and the steps)

Find out if you take any steps for being unhappy or deprived!

For the fulfilment of your basic aspiration, is it essential to choose steps that lead to the basic aspiration?

Check if you are choosing the steps with clarity?

(that the steps will definitely lead to happiness and prosperity?)

With this background, ask what their basic aspiration is:

- Making effort
- Becoming something
- Getting something
- Being happy and prosperous

Of course, the effort is certainly required, but it needs a direction also, isn't it?

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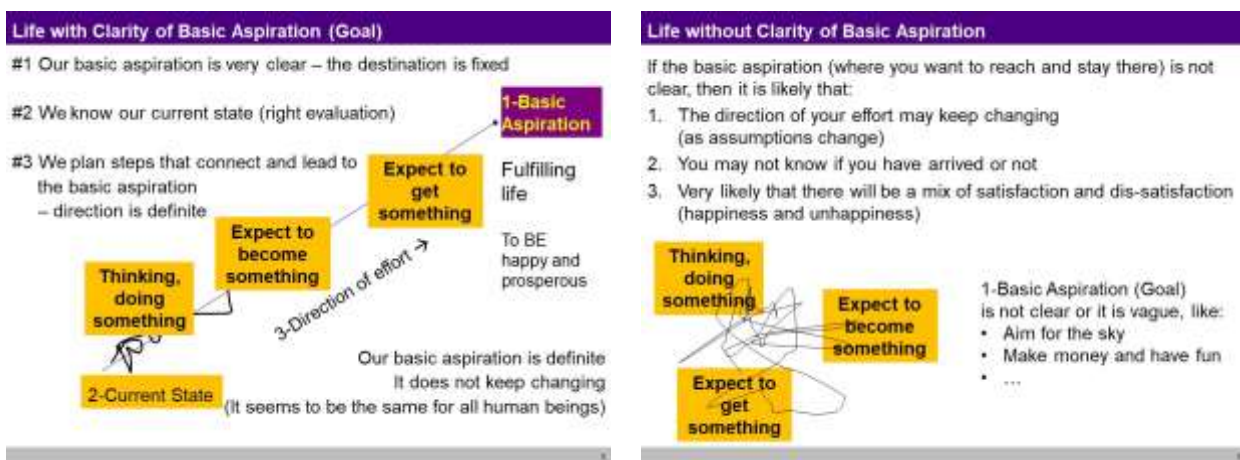
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With some guidance, they will be able to see that:

- Their **basic aspiration is to be happy and prosperous**. It is something definite. It does not change
- **Everyone seems to have the same basic aspiration**, same goal, same purpose as a human being!
- **All the efforts** (thinking, doing, becoming, getting...) **are just the steps or path to fulfil the basic aspiration**
- Their "goals" keep shifting, changing only if they have assumed a step to be their goal

Now you can discuss:

1. For effort to have a direction, is it important to be clear about where to reach (what is the goal, what is the basic aspiration)?
2. What would life look like with clarity of your basic aspiration? And also what it would be without that clarity?



With some guidance, they will be able to see that:

- **For life to have a direction** (to be fulfilling), **it is important to be clear of our basic aspiration**
- Life without the clarity of the basic aspiration may or may not lead to fulfilment

Many Paths or only One?

Now that we can distinguish between basic aspiration and the path to it, find out what would be appropriate if your "favourite" path is closed:

- Be unhappy about it?
- Find an alternate path?

Examples:

- I wanted to go to the US for my degree, but I was forced to take admission here by my parents. My dreams are shattered
- I did not get the branch of my choice. My motivation to study is gone
- I did not get the room mate I wanted. I am unhappy

You can now discuss:

- Is there only one path to your basic aspiration or can there be more than one?
- If your "favourite path" is closed, what would you like to do?

Expected Outcome: Students are able to see that a goal is the final destination, otherwise it is just a step or path toward the goal. They may also be able to see that there is more than one path toward their basic aspiration (happiness and prosperity); and if one path is not available, they may go by another path. They may also be able to appreciate the need for clarity about a definite

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destination or purpose of life. They may be able to see that if life “goals” keep shifting, then these are just steps and these steps may or may not lead toward their ultimate goal – so the effort without clarity is actually quite aimless.

Home Assignment

- 2.1. In your UHV-I Notebook, write your conclusions / takeaways from the exploration in this session. Specifically, about the following points:
 - Is your basic aspiration really happiness and prosperity? What is your perspective about happiness? And about prosperity?
 - Reflect on your response or reaction to situations where your favourite path to what you assumed to be your goal was closed. Write down one related incident from your life

Don't forget to write the session summary in your UHV-I Notebook!

Aspirations and Concerns Part 2: Basic Human Aspirations and their Fulfilment

Related Presentation: IND 3

In the previous session, we saw that our basic aspirations are happiness and prosperity. The home assignment was to check if this is true for you. We also asked you to write down your perspective about happiness and about prosperity.

In this session we want to explore into two questions:

- Are happiness and prosperity our basic aspirations?
- What is needed to fulfil these aspirations?

Through this exploration, we will also see what this UHV-I is about. It will help to answer questions like:

- What is the content of UHV?
- What is the process of UHV?
- Why are we doing this course (UHV-I)?
- Will it really help me in fulfilling my aspirations?
- Will it really help me in addressing to my concerns?

We will Explore on our Own Right: The Process of Exploration

Whatever is said is a **Proposal** (Do not assume it to be true or false)
Verify it on Your Own Right – on the basis of our **Natural Acceptance**

It is a process of **Dialogue**
A dialogue between me and you, to start with
It soon becomes a dialogue **within your own self**
between what you are and what you really want to be
(your natural acceptance)

The purpose of this workshop is to initiate this internal dialogue:

प्रस्ताव है (माने नहीं)
जौचें – स्वयं के अधिकार पर।
अपनी सहज स्वीकृति के आधार पर।

यह संवाद की प्रक्रिया है।
यह संवाद आपके और मेरे बीच शुरू होता है, फिर आप में चलने लगता है।

Exploring on Your Own Right

We want to explore into whatever is said, whatever is proposed, on our own right – we do not want to assume it to be true (or false for that matter)!

The simplest way to verify things on our own right is to check with our natural acceptance, our inner voice. So, if you ask the students, “do you want to live in relationship or in opposition”? Given all the choice, they will pick the first option (even if they are presently not living in relationship with anyone)! So, it is as simple as that.

Your role is to place the proposal, to clarify the proposal, to address the questions (but never to try to convince). That is the initial dialogue – it starts between you and the students. Soon that dialogue starts within the student – in every situation, they start asking themselves “am I living in relationship or in opposition”? The major achievement of this interaction is the beginning of such an honest dialogue. So, that is the process of UHV.

Having placed that in the very beginning, now you can guide the further exploration through the series of interconnected questions given in the presentation.

Ask the students to verify the questions:

- Do I want to be happy?
- Do I want to be prosperous?
- Do I want the continuity of happiness and prosperity?

The answers are likely to be in an affirmative yes. We have a natural acceptance for continuity of happiness and prosperity. These are our basic aspirations.

Next ask the students to find out the state of fulfilment of their basic aspirations:

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Desire, What We Want to Be	State of Being, What We Are
Do we want to be happy? क्या हम सुखी होना चाहते हैं ?	Are we happy? क्या हम सुखी हैं ?
Do we want to be prosperous? क्या हम समृद्ध होना चाहते हैं ?	Are we prosperous? क्या हम समृद्ध हैं ?
Do we want the continuity of happiness and prosperity? क्या हम सुख, समृद्धि की निरंतरता चाहते हैं ?	Is there continuity of our happiness and prosperity? क्या हमारे सुख, समृद्धि की निरंतरता है ?

Why this gap?
- between our desire and our state of being
- between what we really want to be and what we are

What are we doing to fill this gap? Is it getting filled up or getting wider?

We will explore into this

When we try to find out if we have fulfilled our basic aspiration, it is not always so affirmative. There is quite a gap between our basic aspiration and our state of being.

When we reflect on all the effort we are making, we can easily see that we are generally working for accumulation of physical facility!

The basic problem is that we have assumed that 'happiness and prosperity will automatically come when we have enough physical facility'.

This is something we need to explore in our own life. Where are we putting in our effort?

Desire चाहना	Effort करना
Do we want to be happy? क्या हम सुखी होना चाहते हैं ?	Is our effort (हमारा प्रयास): - For continuity of happiness and prosperity? सुख, समृद्धि की निरंतरता के अर्थ में है or वा
Do we want to be prosperous? क्या हम समृद्ध होना चाहते हैं ?	- Just for accumulation of physical facility? केवल सुविधा-संग्रह के अर्थ में ?
Do we want the continuity of happiness and prosperity? क्या हम सुख, समृद्धि की निरंतरता चाहते हैं ?	

Have we assumed that happiness and prosperity will be ensured when we have enough physical facility?

What effort are we making, other than accumulation of physical facility?

If continuity of happiness and prosperity is not achieved by just accumulating physical facility then what else is essential to do? Let's try to find out by asking this question to ourselves:

Is the unhappiness in my family

- More due to lack of physical facility or
- More due to lack of fulfilment in relationship?

When you explore into it, you will find that the major reason for the unhappiness in the family is the lack of fulfilment in relationship and not just the lack of physical facility.

Now to look at the investment of your effort, find out:

- How much time and effort you are investing for physical facility, and
- How much time and effort you are investing for fulfilment in relationship?

Generally, most of the time and effort is being invested for physical facility, assuming that everything is going to be fine when there is enough physical facility, and there will be no unhappiness in the family.

The problems are more due to lack of fulfilment in relationship, and we are investing major part of our time and effort for physical facility.

With this discussion, the conclusion that we want to draw out of this is a very simple one:

For human being physical facility is necessary, but relationship is also necessary.

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In fact, by seeing this, we can understand the difference between animals and human beings. Physical facility is necessary for animals as well as for human beings. For animals, it is necessary as well as adequate. But when it comes to human beings, that is not the case – physical facility is a necessity, but physical facility alone is not going to suffice for the fulfilment of human being.

When a human being has lack of physical facility, (s)he becomes uncomfortable and unhappy. Once (s)he gets the physical facility, (s)he forgets about it and starts thinking about many other things.

So, we can conclude that physical facility is necessary for animals; it is necessary for human beings also. However:

- For animals, physical facility is necessary as well as adequate.
- For human beings, physical facility is necessary, but physical facility alone is not adequate.

While we do have a natural acceptance to live in relationship, are we actually able to ensure living in relationship? Have we understood this or just assumed it?

Although we have Recognised the need for Relationship...

We do get into arguments, opposition and fights... even in the family, with close friends, with colleagues at work... in the marketplace...

Every time we have a fight, we want to resolve it...
We say sorry, patch up and promise not to fight in future but...

Even though we don't want to, a fight does take place once again
(we want the other to improve... and the other wants us to improve...)

Is this happening?
Are incidences of reaction... not speaking to the other... arguments... debates... divorce... increasing or decreasing?
Explore your close relationships – in the family, with friends, in the workplace, in the society

In spite of our acceptance for relationship, why is it happening?

In relationship, what is generally happening today is something like this:

Every time when there is fight, we want to resolve it. We start the next day with the thought that we don't want to fight today; but a fight takes place again (sometimes by the end of the same day).

Ask the students if this happens – with them, with their brother, sister, father, mother, spouse, children, with your friends, co-workers, etc.? Getting irritated, angry, not speaking for days, dragging each other to court, divorces, etc. are indicators of the situation in relationship.

For ensuring fulfilment in relationship, it is necessary to have right understanding about relationship. i.e. **for fulfilment of human being – physical facility, relationship and right understanding – all three are necessary** – we can see that physical facility, relationship and right understanding are three distinct realities. All three are required for fulfilment of human being. One cannot be substituted for the other.

If we investigate into the priority among these, we can see that right understanding is the first priority, fulfilment in relationship with human being is the second priority and ensuring physical facility with rest of nature is the third priority.

If we are living for all three – right understanding, relationship and physical facility in the correct priority – we are happy within; we are able to live in relationship (harmony) with other human beings, leading to mutual happiness; we are able to recognise our need for physical facility and when we are able to ensure more than required physical facility, we ensure our prosperity and we think of nurturing others. This is living with human consciousness.

On the other hand, if one is living for physical facility alone, and not ensuring right understanding and right feeling in relationship, s(he) feels unhappy and makes others unhappy too. This is one outcome. The other outcome is that if the right understanding is missing, one is not able to identify

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the need for physical facility. Now, if we are not able to identify our need for physical facility then regardless of how much physical facility we accumulate, we never feel that we have enough. We keep wanting more. This feeling of not having enough is the feeling of deprivation. As a result, one is deprived, exploiting and depriving others. While physical facility alone may suffice for animals, it is not adequate for human being to be fulfilled. Under this condition, one is living with animal consciousness.

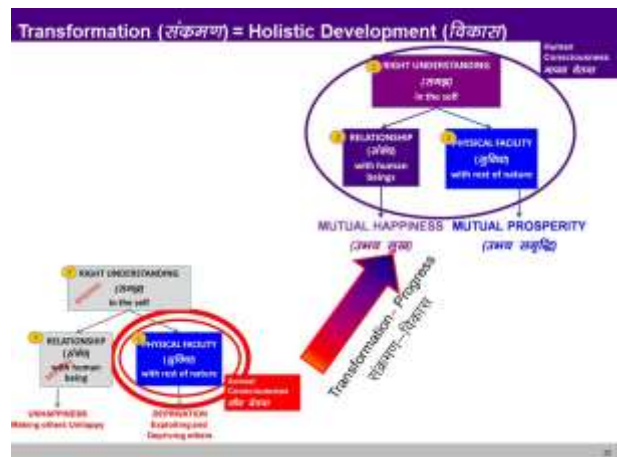


So, human consciousness is living in harmony at all levels of being. For this right understanding of the harmony at all levels of being is essential. We have a holistic perspective when we understand all levels of our living. It has to include all aspects of our real life:

- Individual
- Our family, friends, classmates, seniors, teachers... (Human Relationships)
- Our society (social systems)
- Our natural environment

We can clearly envisage holistic development as the transformation of consciousness – to human consciousness. Of course, it will necessitate working on all three – right understanding, fulfilment in relationship as well as physical facility; and in that order of priority.

Developing a holistic view of life is the purpose of the UHV courses – UHV-I during the SIP and UHV-II in a future semester. Through this, you will have an idea of the full human potential, an idea of the full human character and personality – which is what we are working towards!



Expected Outcome: Students are able to see that a human being can ensure mutual happiness and mutual prosperity with 1-right understanding in the Self, 2-feeling of relationship in the Self and 3-physical facility with the rest of nature. Such a human being is living with human consciousness. If one is trying to fulfil themselves with physical facility alone, the result is unhappiness and deprivation. Such a human being, then tends to make others unhappy and tends to exploit and deprive others. Such a human being is living with animal consciousness.

Not only the individual, but the family and society are also impacted by the level of consciousness one is living in. Human beings living with human consciousness give rise to a humane society, while human beings living with animal consciousness inadvertently give rise to an inhuman society.

Holistic development is the development of all three – development of right understanding and right feeling in the Self along with development of adequate physical facility.

The purpose of this UHV-I is to develop a holistic perspective; to start becoming aware of the full human potential; and to focus life effort toward realizing this potential!

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Assure the students, "I will be with you on this meaningful journey as your facilitator and faculty mentor – Best Wishes!"

Home Assignments

- 3.1. Take your list of aspirations + concerns (which you made after session 1). Find out what is needed to fulfill your aspirations + address your concerns:
- right understanding (clarity)
 - relationship (right feeling)
 - physical facility (money...)

Also find out how much time and effort you put in every day in these 3 areas. Is your present allocation of time going to fulfil your aspirations and address your concerns? Plan for revising your time allocation, if required.

The expected conclusion from this exploration is:

- For the fulfilment of any aspiration or for addressing any concern, right understanding and relationship are definitely required. Physical facility may or may not be required
- In general, we focus our effort for physical facility because we seem to have assumed that it is the main thing required for a fulfilling life

In the beginning of the next session, you may like to place this proposal to the class, after the students have completed their sharing.

- 3.2. Take your list of aspirations. Classify the aspirations into four categories:
- Aspirations at the individual level. E.g. you aspire to be happy within, to be healthy
 - Aspirations at the level of family. E.g. you aspire to be comfortable with everyone in your family and you want them to be assured of you
 - Aspirations at the level of society. E.g. You aspire for a good job
 - Aspirations at the level of nature. E.g. You aspire for natural resources to be readily available

Similarly, take your list of concerns. Classify the concerns also into these four categories:

- Concerns at the individual level. E.g. you want to get rid of anger, tension and frustration
- Concerns at the level of family. E.g. you want to overcome the pressure to conform to their norms
- Concerns at the level of society. E.g. you wish that the domination, exploitation, differentiation and terrorism is resolved
- Concerns at the level of nature. E.g. you'd like the pollution levels to reduce

In the next session, we will discuss the aspirations and concerns at the individual level.

Self-Management

Self-Management Part 1: Aspirations and Concerns at the Individual Level

Related Presentation: IND 4

In previous sessions, we have seen that our basic aspirations are happiness and prosperity. They are fulfilled by right understanding in the self, living with fulfilment in relationship with human beings and ensuring more than required physical facility with rest of nature.

Aspirations and Concerns at the Individual Level	
To be happy	Coming out of stress
To be healthy	Managing pressure of academics
To be prosperous	Time management
Knowledge – quest for knowledge	Time lost due to illness
Ability to decide properly on my own, independently	Entertainment
Purification of the mind	Sensual desires
Controlling the mind	Domination of females by males
Self confidence	Pressure of placement
	Overcoming –ve thinking
	Attending classes
	Peer pressure
	Temptations
	Anger
	Depression
	Suicidal thoughts

Now we want to explore our concerns and how they can be resolved. The students must have completed their home assignment from the previous session to classify their aspirations and concerns into 4 categories:

1. At the individual level
2. At the level of family
3. At the level of society
4. At the level of nature

Aspirations	Fulfillment of Aspirations
To be happy	Our basic aspirations are fulfilled by <ol style="list-style-type: none"> 1. Right understanding in the self 2. Living with fulfilment in relationship with human beings and 3. Ensuring more than required physical facility with rest of nature
To be healthy	
To be prosperous	
Knowledge – quest for knowledge	
Ability to decide properly on my own, independently	
Purification of the mind	
Controlling the mind	
Self confidence...	
We want to fulfil our aspirations	Should education help us to ensure right understanding?
	Should education help us to ensure right skills?

Out of their list of aspirations and concerns, double-check if the aspirations are addressed by right understanding, relationship and physical facility, as discussed in the previous session.

In this session, we intend to work on the concerns at the level of individual. So, get some of the concerns at the individual level on the board.

Aspirations or concerns related to family, society or nature, like “I want to make my family happy” or “I am concerned about global warming”, may be taken up in subsequent sessions.

Now let us ask ourselves:

- Are these aspirations and concerns independent issues or they are interlinked?
- Are there many issues or is there a basic root issue?

Generally, we try to address these as independent issues. We may do courses on personality development, stress management, memory enhancement, anger management and so on.

The proposal is that the basic issue is “lack of right understanding”. We do not have the right understanding, so we do not have the right feeling within. This is the main source of issues. As we saw earlier, we may not even have clarity about our basic aspirations as a human being!

When we do not understand a reality, we are not able to live with fulfilment with that reality. So, if we do not understand human being, we are not able to live with fulfilment within. If we do not understand relationship, we have inter-personal issues and so on.

Let us explore the outcome of understanding the reality “human being”:

- Will we be able to live with fulfilment within?

- Will our concerns at the individual level get resolved?

So, let us try to understand human being. After that we will see if understanding is helpful to fulfil our aspirations. Eg. the aspiration “to be happy within”. Let us also see if understanding is helpful in resolving our concerns. E.g. to overcome “peer pressure”.

Human Being as Co-existence of the Self and the Body

The proposal is that human being is co-existence of the Self and the Body.

Generally, we use terms like “I”, “me” and “myself” for the Self. To understand the human being, both the Self as well as the Body needs to be understood. To distinguish between these two, we can explore into the need and activity of both.

Human Being मानव	Self (I) मैं	Co-existence सहअस्तित्व	Body शरीर
Need आवश्यकता	Happiness (e.g. Respect) सुख (जैसे सम्मान)		Physical Facility (e.g. Food) वुक्ति (जैसे भोजन)
In Time काल में	Continuous निरन्तर		Temporary समयिक
In Quantity मात्रा में	Qualitative (is Feeling) गुणात्मक (भाव में)		Quantitative (Required in Limited Quantity) मात्रात्मक (सीमित मात्रा में)
Fulfilled By पूर्ति के लिए	Right Understanding & Right Feeling सही समझ, सही भाव		Physio-chemical Things भौतिक-रासायनिक वस्तु
Activity क्रिया	Imagination (Desire, Thought, Expectation), ... कल्पनाशक्ति (इच्छा, विचार, आशा), ...		Eating, Walking... खाना, चलना...
In Time काल में	Continuous निरन्तर		Temporary समयिक

The need of the Self is happiness (e.g. feeling of respect leading to happiness) while the need of the Body is physical facility (e.g. food). All the needs related to the Self are continuous in time while all the needs related to the Body are required for a limited time. This is one way we can distinguish between the need of the Self and the need of the Body.

The other way to see the difference between the two is in terms of quantity and quality. The need for food is quantitative in nature. We can identify the quantity of the food needed to nurture our body.

Same is the case with the need of clothes, shelter, etc. On the other hand, the feeling of respect, trust, etc. is not quantitative. We don't say, 'today I got half kg of respect' or 'two metres of trust'. These feelings are qualitative in nature.

Now, let us see how these two different types of needs are fulfilled. The need for food is fulfilled by something physical. But when it comes to the need for respect, it is fulfilled by the feeling of respect. All the needs related to the Body are fulfilled by some physio-chemical things. All the needs related to the Self are in terms of feeling, and they are fulfilled by right understanding and right feeling.

For human being to be fulfilled, both need to be fulfilled separately:

- The Body needs physical facility and it is fulfilled by physio chemical things from rest of nature
- Happiness is the need of the Self and it is fulfilled by right understanding and right feeling in the Self. It cannot be fulfilled by physical facility. It cannot be fulfilled by getting feelings from others.

Let us find out if understanding human being makes a difference in living. To do that, you can ask students questions like:

When do you tend to make more mistakes:

- when you (Self) are disturbed within? or
- when you (Self) are comfortable within?

Does a small child also need respect? How about an old woman? A rich man? A sweeper? A well-dressed person? A begger? Someone who speaks fluent English? Everyone?

Do we interact with respect in all cases or is it conditional?

What is the outcome?

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Are the needs the same for all human beings or are they different for different people?

Is the program for fulfilment of needs the same for all human beings or is it different for different people?

- For men-women, young-old, students-teachers, Indians-Chinese, rich-poor etc.?

In the next session, we will see if right understanding about human being addresses to their concerns.

Expected Outcome: Students are able to see that human being is not just the Body. They are able to get hints about this by exploring their needs and activities. There is a set of needs which are continuous and another set of needs that are temporary; and there is a set of activities that seems to be continuous and one set that is temporary.

Home Assignments

4.1. From your exploration of human being as the co-existence of Self and Body, could you see that you have two types of needs:

- A continuous need (like need for respect)
- A temporary need, which is required from time to time (like the need for food)

Make a list of your needs. Mark those that are required continuously and those that are needed from time to time.

4.2. If you feel happy when someone pays attention to how you look, your clothes, your way of speaking etc., find out if you can get continuous happiness from the attention of others.

4.3. Do an experiment to find out if you can get continuous happiness from eating food. Take a large quantity of your favourite sweet. Start eating the sweets one by one and keep observing how you feel. What is your conclusion from this experiment?

Note: you could take any sensation that you consider as a source of happiness for you instead of tasty food for this experiment

Self-Management Part 2: Peer Pressure – The Concern and its Resolution

Related Presentation: IND 5

In this session we want to explore into peer pressure, which is a common concern. Many of the new students have come out of their home environment for the first time. From the discipline of the family, they have to rely on their own discipline or go with the discipline (or indiscipline) prevailing in the hostel and college. To fit into the new environment, many students adopt to its culture. In most of the colleges, the culture is quite casual or worse. It is easy to see the change that takes place in just one or two semesters in the new students' language, expression, clothes, sleeping time, rising time etc. this change is even more when one compares the fresh students with the graduating students.

Ask the students their conclusion from the previous session's home assignment "can get continuous happiness from the attention of others". The inference we can draw from this is continuous happiness is not possible from getting feelings from others. However, this is generally not clear to us; in our day-to-day living, we keep trying to get attention, acceptance and respect.

We think that we will be accepted when we are like them or better than them – in how we look, how we dress, how we talk, what we eat, what we drink, etc. So, we may wear the latest fashion, even if it is for torn jeans. We may use the same type of expression as our peers, even if it contains foul words.

Students copying their peers is an expression of their desire to belong. Students who do not adopt the ways of the peers in their new environment may feel a pressure – peer pressure – to be like their peers. Under the influence of their peers, they may copy their appearance, clothes, language and expression (e.g. English), etc.

Of course, there are students who do not find it acceptable to blindly adopt the clothes, language etc. They may start doing just whatever they like, which may be quite arbitrary. These are "rebels". The hippie movement in the 1960's is an example in the US – many people took to jeans, long unkempt hair, drugs, slang language etc., rejecting the then prevailing lifestyle. But closer to home, we can see this phenomenon unfolding every year.

We keep accepting wrong notions, because we don't have the practice of verifying things (notions) on our own right! Do we even find out if living like this is leading to fulfilment, happiness or not?

You can draw their attention to the third possibility – verifying things on you're their own right:

- On the basis of their natural acceptance and
- On the basis of validating by living accordingly (experiential validation)

In the matter of language and expression, ask them if it is naturally acceptable to live in relationship, to communicate what is right or to live in opposition; They will say relationship. Now you can ask them what kind of language and expression would be more suitable for living in relationship – a language that contains foul words?

You can ask them if it is worth to verify things on their own right and understanding things as the basis of deciding or to accept things without verification just because others are living in a certain way?

If we assume that happiness may be ensured by favourable feeling from others, we try to get these feelings from them by way of:

1. Being ahead of them (in terms of appearance, clothes, language & expression- English, money etc)

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2. Developing a sense of belongingness with a specific group (because others are doing it/ having it, so should I)

These two become the major sources of peer pressure.

What is Naturally Acceptable to You? What is the Solution?		
<u>Copying – adopting</u> Living on the basis of other (some do's & don'ts)	<u>Arbitrariness</u> Living on the basis of likes-dislikes	<u>Right Understanding</u> Living on the basis of natural acceptance
Indefinite conduct	Indefinite conduct	Definite conduct
Sometimes "happy" Sometimes "sad"	Sometimes "happy" Sometimes "sad"	Always happy
Decided by other "peer pressure" "partantrata"	Rebel "reaction" "partantrata"	Self-organised "swatantrata"

If we understand human being, we can be clear that happiness is ensured by right understanding (rather than by merely copying the other or rebelling).

Our sense of belongingness can be on the basis of right understanding – understanding the harmony in human being, family, society, nature/existence. Then it is permanent and with all (we feel comfortable with all). Of course, we have only placed a brief proposal about the human being so far, but if you can see that it is something definite, it is something that can be understood, then it is something I can live with fulfilment. If I can get

some idea that understanding harmony is essential to live in harmony, to live with fulfilment, and to resolve my concerns, then I will make effort to go into the details.

Expected Outcome: Students are able to see some of the reasons for peer pressure. They are able to see the need for understanding in resolving this issue.

Home Assignments:

5.1. Explore if ensuring right understanding and right feeling within could be a holistic, long-term solution to concerns like peer pressure, self-confidence etc.

5.2. How, in your opinion, does understanding help in clearly identifying the meaning of **full human potential** (Hint: right understanding and right feeling in the Self + a healthy body)

Health

Health Part 1: Understanding Health

Related Presentation: IND 6

Loss of time due to ill health has become a major issue today. When we ask ourselves, if we want to remain healthy or to keep falling sick from time to time and taking treatment or medicine for it, what is the answer?

Recall the list of aspirations and concerns made in the previous sessions. If the aspiration “to be healthy” is in the list, highlight it; add it if it is not.

Aspirations and Concerns at the Individual Level	
To be happy	Coming out of stress
To be healthy	Managing pressure of academics
Knowledge – quest for knowledge	Time management
Ability to decide properly on my own, independently	Loss of time due to illness
Purification of the mind	Entertainment
Controlling the mind	Sensual desires
Self confidence	Domination of females by males
	Pressure of placement
	Overcoming –ve thinking
	Attending classes
	Peer pressure
	Temptations
	Anger
	Depression
	Suicidal thoughts

Similarly, in the list of concerns, there will be several concerns related to infections, fevers, stress etc. Highlight loss of time due to illness.

To address to this aspiration and these concerns, it is important to understand human being in a bit more detail, particularly the role the Self plays in maintaining the health of the Body.

The Body is a wonderful self-organised system. It has so many parts. Each part co-exists in harmony with every other part. The eyes are well connected to the brain; the mouth, the stomach and the whole digestive system is synchronized and so it is for

every organ, every cell of the Body – and you have to do nothing to make these connections or to synchronize the various parts or to deal with every cell.



If the Self has the right understanding, it has a feeling of responsibility towards the Body. This feeling of responsibility is given the name “self-regulation”. So:

Self-regulation is the feeling of responsibility for nurturing, protection and right utilization of the Body.

So, if one has the feeling of self-regulation, s(he) would make effort to fulfil that responsibility and the Body would remain in good health. The indicators of a healthy body are:

- The Body is able to perform as per the instructions of the Self.
- Different parts of the Body are in harmony amongst each other, they are in order.

You can ask which is primary or which comes first: the feeling of self-regulation or health of the Body? The answer is obvious. However, are we healthy? Do we have the feeling of self-regulation?

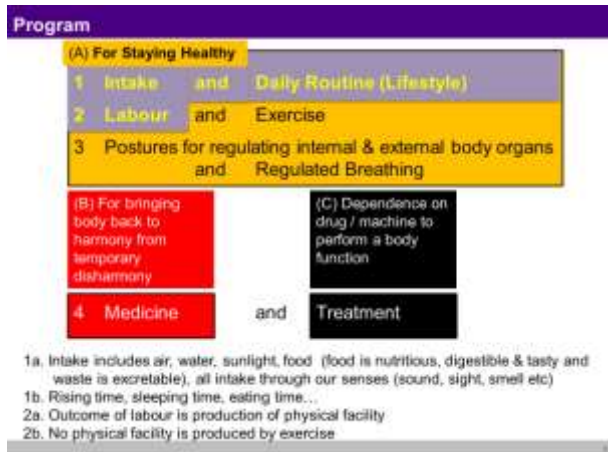
Over the last 100 years or so, there have been significant improvements in terms of longer life-spans, in dealing with communicable diseases and trauma, but yet, ensuring health remains a question mark². The problem is in the wrong assumptions, one of which is that human being is the Body. With this assumption, happiness is sought through favourable sensation through the Body.

² Please refer to latest health data available from sources like the World Health Organisation (<https://www.who.int/>)

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Further, the assumption that we will get happiness from sensation through the consumption of physical facility has led to a high demand for it. Most of the present-day disorders are psycho-somatic in nature. 'Psycho' has to do with the Self and 'Somatic' has to do with the Body. Disharmony in the Self causes disharmony in the Body causing psycho-somatic problems. These effects are very prominent when the individual is living with the assumption "I am the Body".

There is a need to understand human being as it is (as co-existence of Self and Body). The significant part is having the feeling of self-regulation in the Self. This can happen only when the Self is in harmony, i.e. there is right understanding and right feeling in the Self. With a feeling of self-regulation, the Self will naturally nurture, protect and rightly utilise the Body, resulting in health of the Body.



The programme for fulfilling the feeling of self-regulation includes the following:

1a. The first part is the intake, all that the Body takes in. It includes the air it breathes, the water it drinks, the sunlight it absorbs, the food given to it and so on.

1b. A regular routine is required in order to keep the Body healthy, like ensuring a proper programme for sleeping, waking up, cleaning the Body, eating, doing physical work, etc.

2a. The Body needs adequate movement to maintain health. Labour is the work on the rest of nature. Few hours of labour a day provides sufficient body movements to keep the Body in good health. It also ensures production of physical facility.

A lifestyle which includes appropriate intake, routine and labour, would be generally sufficient to keep the Body in good health. However, if we are unable to do that, or in spite of this effort, there is some disharmony in the Body, there are some more aspects of the programme for self-regulation and health, below.

2b. If one is not able to labour, s(he) can do exercises for proper upkeep of the Body.

3a. There is a need for keeping the internal as well as the external organs in harmony by appropriate means like postures, movements etc.

3b. Breathing is a significant activity for the Body. Balancing the breathing of body is necessary, through appropriate breathing exercises.

For the most part, health of the Body can be maintained by these three (1a, 1b, 2a, 2b, 3a and 3b). Despite these, if there is some problem in the health of the Body then we take medicine and ultimately, we also take treatment when all this does not work.

4a. The Body is self-organised and naturally in harmony. It is able to recover itself from many disturbances. But if due to some reasons it runs into disharmony, medicine is helpful in taking care of lifestyle disorders, non-communicable illnesses as well as communicable diseases.

4b. In the event the Body is not in a state to recover itself back to a state of harmony, there is a need for treatment.

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Providing a conducive physical environment includes clothing, shelter etc. is all a part of protection of the Body.

Right utilization of the Body would mean that it is used in the process of fulfilling human aspiration, which is basically the need of the Self. If one is using the Body in the process of fulfilling the needs of the Self, it is right utilization of the Body. It would include work with rest of nature to produce physical facility required for the Body.

Expected Outcome: Students are able to see that they (self) have to play the major role in health of the body. They are also able to feel the concern of the health for family, society and nature.

Home Assignment:

6.1. When we assume that Human Being = Body, happiness is sought through

- Sensation (through the body) or
- Getting the right feeling (like attention, respect...) from the other

As a result,

- The body is harmed due to excessive consumption or over indulgence to get favourable sensation

Over eating, consumption of "junk food" etc. is common

A large number of diseases are psychosomatic in nature

- Continuity of happiness cannot be ensured by feeling from other

Many of the complaints are related to the lack of feeling, proper behaviour

There is a major impact on family, society, nature...

What is a holistic solution to address these issues?

Health Part 2: Program for Health (Individual Level and Collective level)

Related Presentation: IND 7

The home assignment from the previous session may be taken up. The list of concerns may be recalled and any new concerns may be added. A holistic solution which address to the concerns is desirable. That is what we are slowly unfolding and exploring.

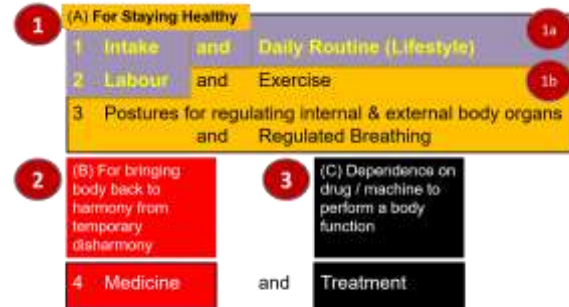
This session is a guided group discussion about the program for health – on how to ensure health at the individual and collective level. Recall the discussion from the previous session. It included a proposal for health. Some discussion must have taken place on the health at an individual level.

The health of the individual is basically mental health and physical health (the health of the Self and the health of the Body).

The Self is impacted by the family and other interpersonal relationships. The body is impacted by the physical environment. So, when we look at health holistically, it looks like:



Detailing the Program for Health



- 1a. Intake includes air, water, sunlight, food (food is nutritious, digestible & tasty and waste is excretable)...
- 1b. Rising time, sleeping time, eating time...
- 2a. Outcome of labour is production of physical facility
- 2b. No physical facility is produced by exercise

In this session, you can spend more time on the individual program for health followed by extending the same at the level of the college / institution. So, it would be fruitful to guide the discussion on each level.

You can divide the class into 3 groups. They can discuss one level, summarise their conclusions and present to the whole class.

Discussion: Health of the Family, Friends Circle...

- Food habits
- Daily routine
- Collective labour
- Collective exercise...
- Home remedies...

In the group focused on the family and friends circle, the discussion could be around the topics mentioned alongside. The impact on health should be discussed. Examples could be of early morning family reading and yoga, late-night parties, eating and drinking too frequently, etc.

It is important to summarise for sharing in the full class.

Discussion: Health of the Society (Institution...)

- Hostel – Timings for healthy lifestyle (sleeping time, waking time...)
- Mess – Options for tasty and healthy food, giloy kadah...
- Canteen – Tasty and healthy options
- Juice stall – fresh fruit and vegetable juice
- ...

In the group focused on the institution, the discussion could include the topics listed alongside. The impact on health should be discussed. Some immediate and some long-term solutions can also be articulated:

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- A hostel or even a part of a hostel that maintains healthy timings.
- A mess that provides fresh, tasty and healthy food. Find examples of such messes.

Like that the discussion can be developed and the summary shared before the full class.

Discussion: Health of the Natural Environment

Clean and fresh air

Water

Free of viruses

...

Natural Farming Club – In campus production by way of labour

In the group focused on Health of the Natural Environment, some initial discussion topics are given alongside.

When students are included in discussion, decision making and implementation, their sense of belonging increases.

Of course, new students may not be able to implement all this immediately – but they may well be able to do something in next few years with a holistic perspective.

Expected Outcome: A broad plan for maintaining health at the individual level, at the family or group of friends; and then at the level of institution, they may articulate their ideas for healthy options in the hostel, mess and canteen.

Home Assignments:

7.1. What is your key takeaway from the discussions on health?

What kind of intake would you like to take now?

Revise your daily routine.

7.2. What are your expectations from and your responsibility towards:

- Your family, friends, classmates...
- The college, systems in the society...
- The air, water, sunlight... the natural environment (nature)

Relationships

Relationships Part 1: The Foundation of Relationship – Trust

Related Presentation: IND 8

We are born in a family and are part of a family, in which there are parents, grandparents, children, youth, uncles and aunts, cousins, so many relatives and friends. It is the family where we are nurtured and developed from childhood, cared for in sickness and in old age. It is where we start learning to interact with other human beings, to share and to care. It is the place where we start becoming aware of relationship. The moment we hear the word mother, there is a whole lot of feeling. Similarly, every relationship name has an associated feeling which becomes more and more enriched as we interact. Our basic grooming for living in relationship starts in the family. The first few years, what we call the formative years, are spent in the family. It is where we pick up a very significant part of our sanskar in living with our family elders and siblings, neighbours and friends. It also provides us the platform to verify our understanding.

The family is the basic unit or building block of human organisation. It extends beyond the blood relationships – to friends, classmates and teachers in school, and now batchmates and faculty in college. How do we want to live with them? With mutual fulfilment, mutual happiness or some other way?

The harmony in the family has primarily to do with the fulfilment of relationship between one human being and the other human being. In order to fulfil relationship, it is necessary to understand relationship. These are the four aspects to understand about relationship are:

1. Relationship is – between one Self (I_1) and another Self (I_2)

Relationship is already there. We do not have to construct or create relationship. All we need to do is to understand relationship and fulfil it.

Relationship is between one Self and the other Self. It is the Self which is recognizing the relationship, and not the Body. It is the Self which relates to the other, and not the Body.

2. There are feelings in relationship – in one Self (I_1) for the other Self (I_2)

The important issue in human relationship is that of the feelings. We can see that feelings are in the Self, not in the Body. It is the Self which has the feelings and which recognises the feelings. To understand relationship, one has to understand the Self and the naturally acceptable feelings in the Self.

3. These feelings can be recognised – they are definite

These feelings can be recognised, they are definite. There are nine feelings in relationship. These are the feelings which we can understand, which we can ensure within ourselves, which we can share with others and thus ensure mutual fulfilment in relationship. These are the feelings which are naturally acceptable to us in the relationship with the other human being.

Feelings (values) in relationship:

- Trust (foundation value)
- Respect
- Affection
- Care
- Guidance
- Reverence
- Glory
- Gratitude
- Love (complete value)

4. Fulfilment of feelings in relationship and their evaluation leads to mutual happiness

When we have these naturally acceptable feelings in the Self, we share them with the other and when we are both able to evaluate the feelings rightly, it leads to mutual happiness, i.e. the happiness of oneself as well as the happiness of the other.

Today we are unhappy because we have not understood these feelings and they are not in us – we only expect the other to express these feelings to us. If the other expresses these feelings to us, we feel happy. If the other does not express these feelings to us, we feel unhappy. In this situation, to get respect, people do many things like they wear fashionable clothes, talk like them, eat like them... Generally, people are not able to express feeling of respect to others (because they don't have it), but they are trying hard to get it from others! It is like everyone is begging for respect and everybody's bowl is empty.

The most fundamental thing is to understand these feelings. Then, ensuring the feeling, expressing the feeling and the right evaluation of the feeling leads to mutual happiness. So, we will try to understand the feeling of trust.

Trust is to be assured – that the other intends to make me happy and prosperous.

Exploring Trust – Between 2 Individuals	
About your Natural Acceptance	About your Ability
1a. I want to make myself happy ✓	1b. I am able to make myself always happy ?
2a. I want to make the other happy ✓	2b. I am able to make the other always happy ?
3a. The other wants to make herself/himself happy ✓	3b. The other is able to make herself/himself always happy ?
4a. The other wants to make me happy ?	4b. The other is able to make me always happy ??
Intention – Natural Acceptance	Competence
What is Naturally Acceptable to You	What You Are

In order to evaluate the feeling of trust for a specific individual, we will ask few questions. You are the first person. The second person is a member of your family or a close friend. Like this you can evaluate trust for each and every person.

The questions 1a to 4a relate to natural acceptance, the intention. Questions 1b to 4b relate to the competence, the ability. By and large, as far as the statements about the intention, i.e. natural acceptance, are concerned, there is a tick mark in 1a, 2a and 3a, and there is a question mark in 4a. When we look at the competence, at the ability, there is a question mark, right from the beginning – there is a question mark on 1b, 2b, 3b; on 4b there is a big question mark.

Now if you try to analyse your own responses, many things will get clarified. You'll find that while evaluating yourself, you evaluate on the basis of your intention (natural acceptance). You think that you are a good person as your intentions are good. On the other hand, when you evaluate the other, you evaluate him on the basis of his/her competence. You find that s(he) is not able to make you happy all the time. Many times, or most of the time he ends up making you unhappy. Therefore, you think that the other wants to make you unhappy. You have a doubt on other's intention.

Doubt on Intention: Mistrust	
About your Natural Acceptance	About your Ability
1a. I want to make myself happy ✓	1b. I am able to make myself always happy ?
2a. I want to make the other happy ✓	2b. I am able to make the other always happy ?
3a. The other wants to make herself/himself happy ✓	3b. The other is able to make herself/himself always happy ?
4a. The other wants to make me happy ?	4b. The other is able to make me always happy ??
Intention – Natural Acceptance	Competence
What is Naturally Acceptable to You	What You Are (Σ D, T, E)

On the basis of lack of competence, we conclude about the lack of intention of the other. When we doubt their intention, instead of accepting the other as a relative, we have a feeling of opposition. This is the common mistake that we make in relationship today.

Now that we have clarity about intention and competence, explore this question:

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If you have unconditional, continuous trust on intention, on the natural acceptance of the other and if the other is lacking competence, what will you do?

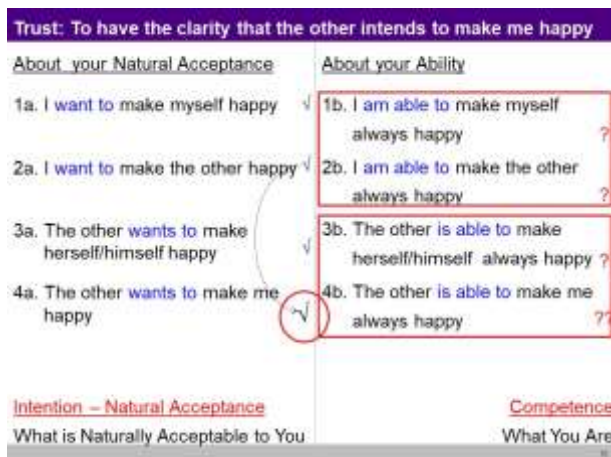
- a) Try to improve upon his competence
- b) Get irritated
- c) Get angry
- d) Have a feeling of opposition

The answer is obviously (a). It is a response which indicates trust on intention. All other answers are reactions based on doubt on intention.

Now with these indicators, find out how many people are there in your life on whom you have trust on intention (natural acceptance) which is unconditional and continuous.

Generally, we don't see intention and competence separately. Since competence is generally lacking, the feeling of unconditional acceptance is almost completely missing; rather there is a feeling of opposition. With that, we reinforce wrong assumptions like:

- Strangers can't be trusted (?)
- Trust is developed over a long-time (?)
- Never trust anyone (?)



Thus, if we are able to see intention and competence distinctly, we will be able to place a tick mark in 4a. We will be assured of the intention of the other human being. And with that, we will make a programme of interaction with right evaluation of our competence and their competence (so, this is not 'blind' trust).

With this exploration in the background, we can take the common issue of anger and find out if it is addressed.

Resolution of Concerns:

Anger arises, when we are not able to differentiate between the intention and competence of the other. Based on lack of competence of the other, we doubt over their intention. Once, we have a doubt on the intention of the other, then instead of relating to the other, we feel in opposition to the other. Thus, any small unfavourable incidence may lead to irritation or even anger, particularly when our desire does not get fulfilled and we perceive that it is due to the other.

If I understand the human being correctly, then I am able to see that the other is a human being like me (self and body). The other self has the intention, i.e. natural acceptance (to be happy and make other happy) just like me. The other may be lacking in competence to fulfil their intention, just like I am lacking in competence. If I can see that the other has the same intention as me, but lacks competence, then instead of getting angry, I re-examine my desire/expectation and action:

- Is my expectation right or not?
- Is the program to fulfill the desire is correct or not?
- Have I developed the necessary competence myself?
- What effort have I made to help the other in improving their competence?

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In this way, we can reinforce the need for understanding

- It results into our own fulfilment (happiness) first and then the fulfilment of the other
- It also results into the resolution of our concerns

Video:

Time permitting, show the video “Right Here Right Now”, a short film directed by Anand Gandhi about human behavior and its propagation.

Source:

Part 1: <https://www.youtube.com/watch?v=OVAokegQuFM>

Part 2: <https://www.youtube.com/watch?v=gIYJePEnvUY>

Observe and discuss observations about the interactions shown – are they reactions or responses; are they indicating right understanding, trust?

Expected Outcome: Students are able to visualize the feeling of trust. They are able to distinguish between intention and competence.

Home Assignment:

8.1. How many persons, in your family and friends, do you have trust on intention (natural acceptance) – unconditional, continuous?

You always make effort to improve mutual competence (your own competence as well as the competence of the other) rather than getting irritated, angry or having a feeling of opposition (even for a moment).

8.2. In case you get angry/irritated:

- Do you feel happy when you get angry? And when you express your anger?
- What is the outcome when you express your anger? Is it mutual happiness?
- What is the reason for your anger? Is it the other or you?

8.3. Talk to 2 close friends you may have lost, due to lack of trust. Tell them you have realised the difference between intention and competence... and that you want to reconnect. What is their response or reaction?

Relationships Part 2: Respect – Right Evaluation of Intention and Competence

Related Presentation: IND 9

We have explored the feeling of trust. My natural acceptance (intention) is to be happy and make the other happy. The natural acceptance of the other is also the same. However, we both may be lacking in competence. So, when we make a program with each other, it is essential to make it on the basis of our present level of competence. Of course, with the trust on the natural acceptance (intention).

We have also seen (while discussing peer pressure) that we try to get respect from others through clothes, language-English, money etc. but it doesn't seem to work most of the time. Let us try to understand what is the reason. Let us explore if understanding respect is a solution.

Respect is right evaluation.

When we are rightly evaluated, we feel respected. When we are not rightly evaluated, we feel disrespected.

Disrespect can take place in three ways:

- Over evaluation – evaluating for more than what it is*
- Under evaluation – evaluating for less than what it is*
- Otherwise evaluation – evaluating for other than what it is*

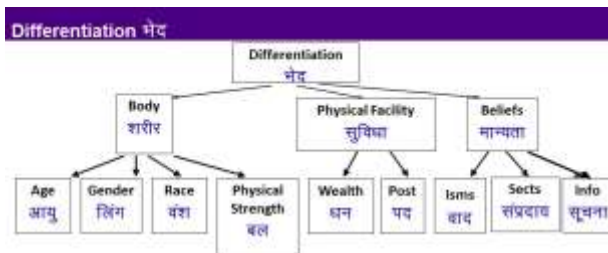
Self Confidence, Ego & Depression		
Right Evaluation	Over Evaluation	Under / Otherwise Evaluation
Self Confidence	Ego	Depression
I am self referential (स्वात्म्या)	The other is my reference (परात्म्या)	The other is my reference (परात्म्या)
Definite Conduct	Indefinite Conduct	Indefinite Conduct

If we look at our day-to-day behaviour, we generally tend to do one of these three – over evaluation, under evaluation or otherwise evaluation. If any of these three takes place, the other person feels uncomfortable, disrespected. Not only that: when we are over-evaluated or we over evaluate ourselves, we tend to go into ego. Under evaluation and otherwise evaluation leads to depression. This has serious repercussions in life.

When we evaluate the human being on the basis of Self, we are able to see that:

- Our purpose is the same** – As I have a natural acceptance to live with continuous happiness and prosperity, it is same with the other. So, on the basis of our natural acceptance, we have the same purpose.
- Our programme is same** – As my programme to achieve continuous happiness and prosperity is to understand the harmony and live in harmony at all levels of my being (from human being to the entire existence), it is same with the other. In that sense, our programme to fulfil our purpose is also same.
- Our potential is same** – As I am endowed with natural acceptance and the activities of desire, thought and expectation are going on continuously in me, it is the same with the other. So, our potential is also same.

Thus, we can see that **the other (Self) is similar to me**. This is the minimum content of respect for a human being.



Evaluation on the basis of Body, Physical Facility or Beliefs (preconditioning) turns out to be differentiation and therefore disrespect

Differentiation like this has led to resentments and protests. Eg Women's Lib, Generation Gap, Black vs White, Powerful vs Oppressed, Rich-Poor, Communism-Capitalism, Hindu-Muslim and so on

In general, what we are doing in the name of respect today is differentiating and discriminating.

First set of differentiation is on the basis of body— on the basis of age, gender, race and physical strength. This is based on the gross misunderstanding that human being = Body. The truth is that human being = co-existence of the Self and the Body.

The second set of differentiation is made on the basis of physical facility – on the basis of wealth and post. The gross misunderstanding here is that physical facility = happiness. The truth is that

happiness is to be in a state of harmony.

The third basis of differentiation is on the basis of beliefs – on the basis of different isms (thought systems like socialism, capitalism, etc.), different sects, and different sets of information prevalent in the society. This is founded on the misunderstanding that if the pre-conditioning of the other matches with mine, then the other is respectable, otherwise not. The truth is that pre-conditioning and right understanding are two different things.

All this differentiation ultimately leads to discrimination, which is disrespect because it is not naturally acceptable.

At the level of the Self, only the competence could be different. Competence means how much of the potential of the Self has been realised. One Self may have realised more of its potential, while another may have realised less of its potential.

This difference in competence is to be complementary to each other (not to discriminate and exploit each other).

The complete content of respect is to be able to see that **'the other is similar to me and we are complementary'**.

Defining one's complementarity:

- If the other has more understanding, is more responsible than me, I'm committed to understand from the other
- If I have more understanding than the other, I'm more responsible than the other. I live with responsibility with the other, unconditionally, unperturbed by the behaviour of the other. I am committed to facilitate the understanding in the other, once the other is assured in relationship and not before that

The complete content of respect is

- **The other is similar to me in terms of purpose, programme and potential and**
- **We are complementary to each other in terms of competence**

Thus, respect is right evaluation (of intention and competence on the basis of Self). We are similar at the level of purpose, programme and potential and we are complementary at the level of competence.

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Disrespect arises out of over-evaluation, under-evaluation or otherwise-evaluation; and also, out of differentiation leading to discrimination on the basis of body, physical facility or beliefs. Small incidents of disrespect can have long-lasting consequences – from not speaking to each other, to opposition, break in relationship, divorce, fights and even war.

Resolution of Concerns:

We have discussed the issues of ego and depression earlier. We saw that right evaluation is necessary for resolving these issues. Now let us look at peer pressure a bit more.

When we try to get respect from the other, we have to conform to their way of looking things and doing things their way – such as their language, clothes etc. This becomes a major source for peer pressure. When I have the feeling of respect on the basis of understanding of human being, as discussed in this session, I will have the feeling of respect for everyone including myself. Therefore, I don't have to be dependent on getting feeling from the other and hence will not be under pressure to conform to the other.

Expected Outcome: Students are able to see the meaning of respect.

Home Assignments:

9.1. Do you interact the same way with:

- a person from your region, sect, speaking in your language and
- a person from another region, sect, speaking a different language?

- a person from wearing a dhoti and
- a person wearing a suit;

- a person speaking in English and
- a person speaking in Hindi?

Explore the reason. When you differentiate, do you feel comfortable within?

9.2. Are you special, unique, different from the others or similar to others? Do you tend to compete or collaborate with your classmates? When are you more at ease?

9.3. What is naturally acceptable – to differentiate or to relate, to be complimentary?

- Other students (including those from other states, other countries than your own)
- Faculty
- Staff

Relationships Part 3: Reverence for Excellence

Related Presentation: IND 10

We want to want to win, be the best, be successful. Ultimately, we want to excel.

In this session, we will explore the meaning of excellence. Is it about being better than another in a particular area of life? or is it something else? We will also explore if excellence is achieved through competition or through collaboration.

The proposal is:

Excellence = understanding harmony and living in harmony → continuous happiness

We have seen that our basic aspiration is continuous happiness and that it is fulfilled by ensuring right understanding and right feeling in the Self. You can ask what else would be required if one is in a state of continuous happiness. With a little exploration, we can see that this is a definite satisfaction point; nothing more is required. Excellence is the same as the basic human aspiration. Thus, every human being innately aspires for excellence.

Now you can discuss the program for achieving excellence. In brief, the program is understanding harmony at all levels of being and living in harmony at all levels of being (individual, family, society, nature/existence). This would be the program for every human being.

So, the goal of every human being seems to be the same – to be excellent. The program of every human being also seems to be the same – it is understanding harmony and living in harmony at all levels of being.

Excellence	To be Special
The other is like me – we are complementary	Not anyone else – only me
Helps the other to come to his level	I am different/ better than the other
	Stops the other to come to his level - effort to accentuate the difference, to dominate, manipulate, exploit
Operates on the basis of his Natural Acceptance (that is definite)	Operates on the basis of his assumptions (that may change)
Is self driven (by clarity of human purpose)	Is driven by others (based on reward / fear of punishment)
Right evaluation of oneself	Over-evaluation of oneself & under-evaluation of other
Prosperous, shares, nurtures	Deprived, hoards, exploits
Absolute (definite completion point)	Relative (no definite completion point)

Next, you can discuss if excellence and competition are similar or not; if excellence can be achieved through competition or cooperation; what we are doing today; what is naturally acceptable etc.

The adverse impact of feeling of competition can be seen:

- On our own happiness and prosperity
- On other human beings with whom we are interacting
- On the society and nature
- We feel unhappy, whenever we have a feeling of competition within
- Hinders the growth of others and make them unhappy
- Promotes struggle, war etc. in the society
- Over-consumption and therefore exploitation of natural resources

Every human being is making effort for what they consider success in their own way. This way depends on their perception, their world view, their level of understanding. Ask the students what they have assumed:

- There is “struggle for survival and survival of the fittest”, so they make effort accordingly
- There is relationship of mutual fulfillment in nature, so they make effort for cooperation

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Now you can ask them, “when does our mutual growth/ competence becomes better”?

1. When we help each other wherever needed?
2. When we work separately in isolation?
3. When we oppose/ misguide each other?

It is easy to see that the naturally acceptable choice is #1. But the environment tends to promote #2 and #3, so how to go about it? Whom to take guidance from?

The answer is quite simple – we would like to take guidance from people who are excellent, those who are making effort for excellence. We have natural acceptance for excellence.

Respect, Reverence, Glory and Gratitude

Basic human aspiration = Continuous happiness
= To achieve excellence

Excellence (श्रेष्ठता)

Understanding Harmony & Living in Harmony

Continuous Happiness

at all 4 levels

1. In the Human Being
2. In Family
3. In Society
4. In Nature/Existence

Respect – For **all** (It is the right evaluation (of potential and competence))

Reverence – For those who have **achieved excellence**

Glory – For those who have **made effort for excellence**

Gratitude – For those who have **made effort for my excellence**

Reverence is the feeling of acceptance for excellence.

We take inspiration from the revered and make effort for excellence.

The feeling for those who are making effort for excellence is called glory. We are happy to learn from such people.

We have a feeling of gratitude for those who help us in our effort for excellence.

For any program with the other, it is essential to be able to rightly evaluate the other. This right

evaluation is called respect. Right evaluation (respect) is essential for recognizing those who are making effort for excellence or have achieved excellence. Of course, trust (assurance) and right evaluation (respect) are at the base of any relationship.

In this way, you can see that these feelings are interconnected. When you have these feelings, you feel happy. When you share them with the other, s(he) also feels happy.

You can ask students to explore by asking:

- You want to be excellent or to be special, different from the other?
- The other wants to be excellent or the other wants to be special?
- You want to jointly make effort for excellence or to compete to be special?
- Which feelings are essential for teamwork to take place?
- Which feelings are essential for taking help in understanding from others?

If the students can conclude that for their own effort for excellence, the feeling of reverence or at least glory is essential, then their efforts for learning from the teachers and peers can be joyous and fruitful.

Also, if you can see this, you will make diligent effort for excellence and your further development as a teacher will take place. You will be able to see that the students are providing an opportunity for you as well. You will be able to mentor the students in a meaningful manner throughout their time with you.

In the next session, we will discuss about the feeling of gratitude in detail.

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Expected Outcome: Students are able to understand the meaning of excellence, discover the need for feeling of reverence and the need for collaboration with their peers for mutual development.

Home Assignments:

10.1. Make a list of people that you take inspiration from.

Can you see that they are living in harmony or making effort to do so?

Can you see the feeling you have for them?

Can you see that they are helping others to live in harmony?

What would you like to learn from them? What effort do you need to make?

Relationships Part 4: Gratitude

Related Presentation: IND 11

Gratitude is the feeling of acceptance for those who have made the effort for my excellence.

It is the feeling for all those who have helped me, in any way, in my own effort to achieve excellence. In our life, there may be so many people who have been of help to us in the process of understanding harmony and living in harmony. So, we have this feeling of gratitude for them. Particularly in the family, we can see such people. We can see that the parents and others have affectionately brought us up, provided us with necessary physical facility to nurture and protect our body.

You may be remembering your parents and elders – they have cared for you and arranged to send you to school and college, provided the necessary physical facility and helped you to utilize it in your effort for excellence. We can also see what the other has done in terms of fulfilling the need of the Self, i.e. to help us in developing right understanding and right feeling. For that our feeling of gratitude continues for a very long time. You must be remembering the guidance received from your mother, father and some of your teachers. Like that, there may be so many people outside the family too who are involved in the process of your development. You may have a feeling of gratitude for them too.

If you think in terms of continuity of the feeling of gratitude, it has to do more with the efforts made by the other for your understanding and feeling. When you look at the continuity, it is only possible at the level of Self. What the other can do for the Self is to help in facilitating the development of right understanding and right feeling. This has the continuity. Therefore, the possibility of continuity of the feeling of gratitude is there for effort made at the level of the Self.

On the other hand, what is being done at the level of body, in terms of physical facility, may not have continuity. Of course, there will be feeling of gratitude for this too, but it may not have the continuity. So, if we are only participating at the level of physical facility, then the other will have this feeling only for a limited time. The continuity of gratitude for the physical facility, or on the basis of what has been done at the level of body, is possible only when one has developed right understanding.

Gratitude is a significant feeling in the development of relationship. When the student can see that the parents and the other relatives in the family are taking care of his health, they are taking care of his happiness, they are helping him in the process of education, so, with all that he has this feeling of gratitude. It extends to people outside the family, like the immediate neighbours, the community around, the society, the nation and ultimately the whole world family. Because when we try to understand, explore and find out the people who are involved in the process of helping us in achieving excellence in the Self or taking care of our body, we find that a whole lot of people are involved, the whole system is involved. This feeling of gratitude is significant in the development of a human being.

Gratitude for all the Help we Receive

Let us list down the help we are receiving from family, friends, teachers, society (related to food, shelter etc..) and nature

- Make a list of needs (e.g. food) that you are using throughout the day. See, the people and natural environment which are immediately responsible to fulfill this need (e.g. cook)
- In the next level, make the list of people who have helped in growing the food, processing it, transporting it to your place etc.
- A similar thread could be seen for the utensils in which we are eating, machines which are used for cooking, furniture on which we seat while eating, construction of the dining hall etc.
- Can you count the total number of people who are directly or indirectly involved in ensuring just one meal for you?
- Can money provide it, if these people involved do not participate in the process?

As a class exercise ask the students to list down the help they are receiving from family, friends, teachers, society (related to food, shelter etc..) and nature.

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Expected Outcome: Students are able to see that a very large number of people are directly or indirectly helping them for their growth (development). Through this, they may be able to develop a feeling of gratitude for them.

Home Assignments:

11.1. Make a list of people in your family, in the college and in the larger society who are directly and indirectly responsible to fulfill your needs.

11.2. What is your feeling for them, what is your interaction with them, what is your contribution (in terms of understanding, feeling and physical facility) to them?

Society

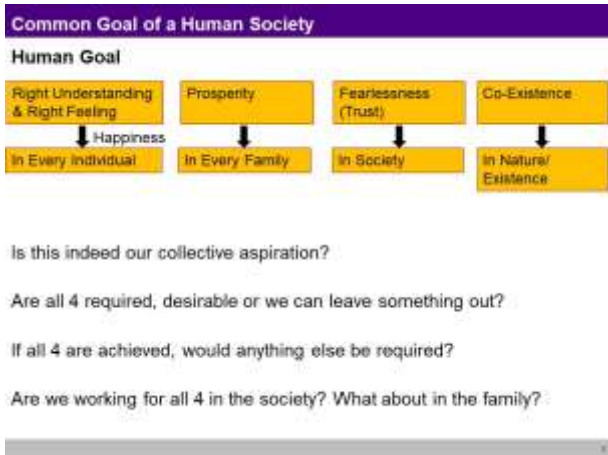
Related Presentation: IND 12

In the previous sessions, we saw that

- we have the same goal – to be excellent
- We have the same program – to understand harmony and to live in harmony

If we understand this, then we make effort for it – individually, in the family and in the larger society.

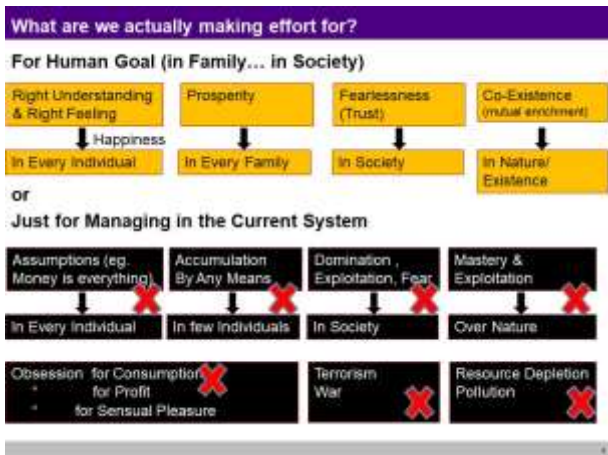
In this session, we want to explore the goal of human being living in society, the systems required for it as well as the scope of these systems.



Check, if this is also your aspiration. What is naturally acceptable to you?

- Right understanding in every human being or only a few to have right understanding and others to follow them?
- Prosperity in every family or few families to have accumulation, and others to be deprived and dependent on the few?
- Fearlessness, based on trust and affection, in the society or a state of fear, based on mistrust and jealousy in the society?
- Co-existence (mutual fulfilment) in nature or exploitation and domination of nature?

Find it out. Also, find out if you can do away with any one of these four goals - are all four desirable or can we leave something out? Next, find out if all four are achieved then what else would be required?



A little exploration will show that all four goals are desirable and required, we can't leave anything out and nothing seems to be missing. Therefore, we can recognise a definite human goal and it can be common to everyone living in the society. Can you see that?

The first goal is to ensure right understanding and right feeling (happiness) in every human being. The prevailing notion of happiness is quite different, therefore, the major effort is for accumulation of physical facility (money) by any means and getting feeling from others. These false assumptions are being propagated, knowingly or unknowingly, even through education, through the parents, schools, teachers, media, friends, and the overall society.

The second goal of prosperity, is similarly replaced by accumulating more and more, as we are not able to identify our need for physical facility, due to lack of right understanding. It is felt that if one has money, one is prosperous. However, without having an idea of our needs, we keep on accumulating more and more (unlimited!), and by any means. It is said that most of the money supply is in the hands of a very few people.

With these as the driving assumptions in the society, it has led to people living with three kinds of obsessions:

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1. Obsession for consumption
2. Obsession for profit
3. Obsession for sensual pleasure

Obsession with something implies over-evaluation of that thing; considering it to be the ultimate aim of life and that thing itself becoming the value. Obsession for consumption means to consume more and more for happiness, be it food, clothes, house, gadgets and so on. Obsession for profit means to take as much as possible from the other and give as little as possible with the assumption that more profit means more happiness and prosperity. Obsession for sensual pleasure means trying to get happiness from the sensation through the Body. For example, obesity is largely due to an obsession for taste. Similar is the case for any other sensation. Many of the crimes in society today are due to the pursuit of these obsessions, be it corruption, rapes or murders. It is these that we are trying to deal with at the level of society, when their roots are in the family and individual assumptions.

Similarly, the third goal of fearlessness (trust) is replaced by domination, exploitation and fear in the society. When we understand that the other is a human being like us, with the same purpose, etc., we will think about mutual fulfilment in the relationship, so there will be trust in the society. In the absence of right understanding, there is lack of trust and there is domination, exploitation and fear instead. When we dominate, is it naturally acceptable to the other person? Today what goes in the name of business, what goes in the name of economy is all about expansion (profit and growth) – trying to expand our territory. Now when we try to expand, there are only two possibilities – either you expand on the basis of domination or you expand on the basis of relationship. That is the only choice we have. Now, if you go by domination, we all know, you have to really force upon the other person. The other person doesn't buy that domination or exploitation. The other person tries all the possibilities to resist or retaliate. This ultimately results in opposition and mutual unhappiness. On the other hand, when you try to expand not with domination, but with right feelings in relationship, your behaviour touches other people. Other people accept you, they trust you. This, certainly results in mutually fulfilling existence. Today, instead of trust, we have domination and exploitation in the society. When this happens, ultimately, it leads to problems the world is facing today – opposition, struggle and ultimately, terrorism and war.

Then, our fourth goal is co-existence in nature and existence. But what we are mostly trying to do today is mastery over nature and its exploitation. When we exploit the nature, it results into resource depletion and environmental pollution. And there is a lot of hue and cry about it in the whole world today. It is not that we were not using natural resources or creating some pollution a thousand years ago. The difference today is that we are using resources at a much faster rate than what nature can produce. We are generating so much of waste and pollution, and at such a pace, that it is beyond nature's capacity to absorb the waste. That is why we are confronting this problem of resource depletion and pollution. As a consequence, there is a crisis of global warming and climate change.

Social administration is grappling with worries about the system consuming a very large percentage of resource on healthcare to combat obesity, depression, lifestyle disorders and suicide; another large chunk for defence, law enforcement and legal system to deal with problems in relationship; and the seemingly unsolvable crisis of global warming and climate change to top it all. They themselves seem to be facing frustration and depression, suffering from multiple lifestyle disorders; at the level of relationship they are facing strife in family, divorce and isolation. Even with all the power and money, happiness seems to be elusive. They, like everyone else, are searching for a way out.

Therefore, there is a need for understanding the existential harmony, for recognising our basic aspiration and our collective goal as a society and make effort to live by it. Let us go step by step in exploring the proposals about such a human society.

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The smallest unit is the family. Then the group of families, a colony / mohalla / village and so on form the whole society. For a harmonious order in the whole society, the human goal has to be fulfilled at all these levels.

Video:

At this point, you can show the 23 minute documentary "Hiware Bazaar" (<https://www.youtube.com/watch?v=cb0Qvh9BJ0s>). It is about a progressive village in Maharashtra, India. It shows how good governance and people have made significant change in society

Expected Outcome: Students are able to visualize a goal for their family and society.

Home Assignments:

12.1. How do you want to live in your institution / hostel?

- With a common goal and a common program of action; and everyone in the does a part of the common program
- With everyone having their own goals and own programs

Make a "code of conduct" for your hostel which will help everyone in the hostel to realise the common hostel goal.

12.2. Today, there is struggle, competition... terrorism and war. The frustration leads to many problems like alcoholism. Make a list of these problems. Are these natural phenomena or due to lack of understanding in human being? What can be done to address to the problems about it in your hostel?

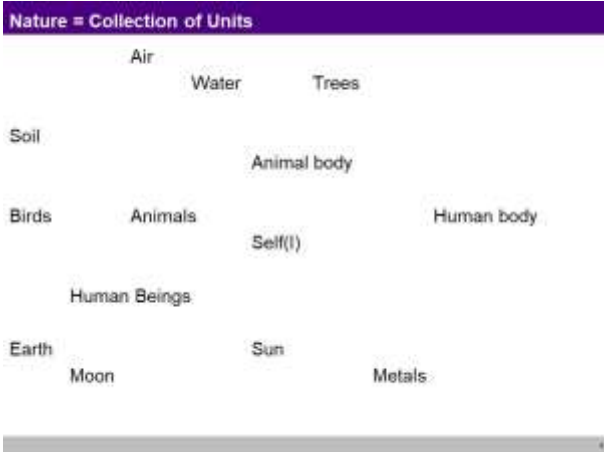
12.3. List the avenues of participating meaningfully in the society, right where you are. E.g. in your family, in the hostel, in the institution, in the community around you. Include related clubs and schemes like Shiksha Sopan, NSS and SPIC-MACAY. Articulate your commitment.

Natural Environment

Related Presentation: IND 13

As individual human beings, we want to live with happiness and prosperity in continuity. As a collective, we want to live in a humane society. This we have explored so far. Now, we will explore if there is a provision in nature for living in harmony

- Is nature by way of harmony? or
- Is nature by way of struggle, survival of the fittest etc.?



Nature is the collection of all the units – the air, soil, water, plants, trees, animals, birds, other human beings and even things that are at a distant from us like the sun, the moon, the other planets, etc.

Although the units are innumerable, they can all be classified into just four orders:

1. Physical order – this includes units like air, water, metal and so on.
2. Bio order – this includes grass, plants, trees, etc.
3. Animal order – this includes animals and birds.
4. Human order – this has human being only.

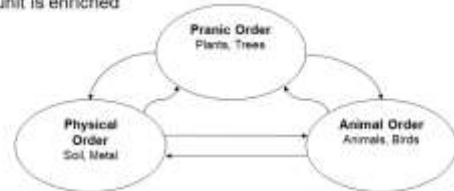
There is mutual fulfilment among the first three orders in nature. The soil-plant interaction is an example of mutual fulfilment between the physical order and the bio order. Animals and birds (units of the animal order) depend on plants (units of the bio order) for their food. At the same time, animals and birds help to spread the seeds of plants from one place to the other. They protect plants from harmful insects and pests. Similarly, the units of physical order, like air and water, are essential for animals to survive. In turn, animals enrich the soil – their dung and their dead bodies act as very good manure which makes the soil fertile. This is amply visible in the forests. These three orders are enriching for the human being too. This we can see from our day to day life.

Relationship of Mutual Fulfilment

Between Physical Order, Pranic Order and Animal Order

Mutual fulfilment

1. Cyclic, interconnected, interdependent
2. Every unit is enriched

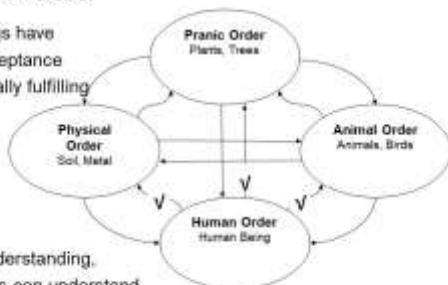


And there is abundance of physical order and pranic order for animal order to thrive

Relationship of Mutual Fulfilment

Physical Order, Pranic Order and Animal Order are fulfilling for Human Order, but Human Order (without right understanding) is not fulfilling for any of the 4 orders.

Human beings have natural acceptance to be mutually fulfilling



With right understanding, human beings can understand the mutual fulfilment and be fulfilling for all 4 orders...

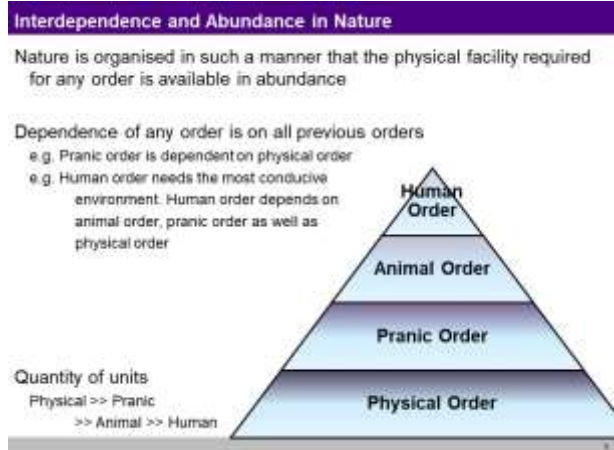
Now, is the human being fulfilling for the other three orders? This is a big question. Human being is not only unfulfilling for the other three orders, rather it is dominating and exploiting them, to the extent of global warming and climate change.

However, when we refer to our natural acceptance, we want to fulfil all the four orders. Ask yourself this question, "what is naturally acceptable to you – to enrich these four orders or to exploit them"? The answer is obvious – to enrich all the four orders. Once human beings understand the mutual fulfilment among the four orders, they can be fulfilling for all the orders.

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Nature is organised in such a manner that the physical facility required for any order is available in abundance. The quantity of soil is far more than that of plants and trees. And both of these are available in far greater quantities as compared to the quantity of animals and birds. Human beings require all these three orders to survive, and the quantity of all these three orders together is far more than the quantity of human beings. By its very being, nature is organised in a manner where quantity of all four orders is in a sequence: Physical order >> Bio order >> Animal order >> Human order.

Therefore, the requirement of any order is already available in abundance.



You can ask if we have understood nature. What do problems like global warming and climate change indicate?

Video:

Watch the video “An Inconvenient Truth” (<http://an-inconvenient-truth.com/>)

It is a 2006 documentary about global climate change presented by Former US Vice President Al Gore. He raises the question:

“What were you doing when you had the time to do something?”

In the video, do observe the state of the planet – lots of problems!

Is the root cause of the problems:

Population, old habits, our way of thinking?

or

Inhuman conduct on the part of human being?

(exploitation of nature, domination... are only the symptoms)

What is a holistic solution? Discuss and conclude

Expected Outcome: Students are able to see that human being needs to develop right understanding of the harmony in nature to maintain the harmony.

Home Assignments:

13.1. Global warming and resource depletion are two problems of the current time. Are these natural occurrences or are they due to lack of right understanding of nature?

13.2. Do we, human beings, have a role to play in nature?

- To further develop the harmony in nature (at least not to disturb the harmony in nature)
- To make right utilisation of the physical facility (after all it comes from the rest of nature)
- To evolve a way of living in harmony with nature

13.3. What are some of the activities you can do in contributing to the harmony in nature?

Sum Up

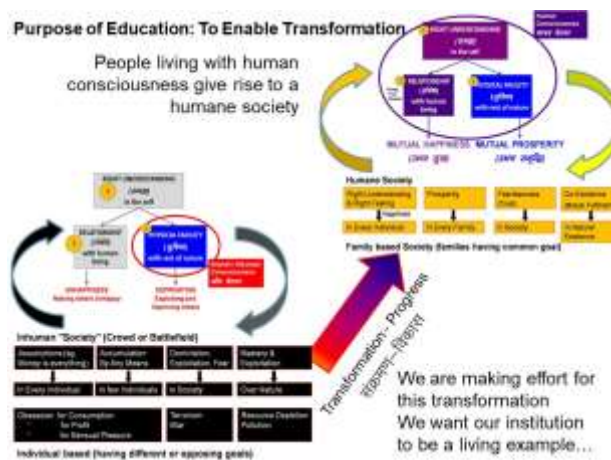
Related Presentation: IND 14

At the core of it we want to be always happy and prosperous, we want to be healthy, we want to live in relationship in the family, with friends, in the institution... with every human being, we want to live in a just and equitable society and we want to have a conducive natural environment.

We also do not want problems.

For fulfilling our aspirations (and for resolving our problems), we have to understand, ensure the right feeling in ourself and participate in a meaningful manner in the larger systems in the family, society and nature.

There is every provision for this... only we have to make the effort in this direction.



We saw that nature is in harmony. The only issue is human being without right understanding!

The human being innately wants to understand and has the capacity to understand. With the right content and process of education, this can be realized. Education can be the agent of transformation to human consciousness. This personal transformation will reflect in societal transformation – this is the cherished goal!

We are now at the end of our UHV-I module. We trust that you have a glimpse of the possibility to understand harmony and live in harmony. The full content of harmony will be shared during the UHV-II course in the 3rd/4th semester.

You can give more specific details about your institute's:

- Mentor program
- Buddy program
- UHV-II course

You must provide the self-evaluation forms to the students, so they can take time to reflect and write their achievement through the UHV-I module. In the last session, they will share their achievement briefly.

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Self-evaluation and Closure

Related Presentation: IND 15

In this session, ask every student to share their achievement through the UHV-I module. They must have filled their self-evaluation sheet.

The sharing can consist of:

1. A brief **introduction** (30 sec)
2. Their **key learning** from this UHV orientation (3-4 min)
 - Three key proposals they could verify, experiment (share a relevant incident)
 - Thoughts before & thoughts now (about happiness, prosperity, excellence, competition etc.)
3. Their **commitment** – Specific future plans related to UHV (30 sec)

It is desirable to record this session.

You may like to identify specific students for:

- Sharing their achievement during UHV-I (at the common celebration on the last day of SIP)
- Further engagement in UHV related activities

Evaluation of UHV-I

The purpose of evaluation is to get an idea of the present state of absorption by the students and to use this as an input for future planning.

For UHV-I, the evaluation of each student may be done on the basis of:

- Attendance
- Active participation in classroom discussion, exhibiting that the essence of the topics under discussion has been grasped. Some students may speak less, but that does not necessarily mean that they are not exploring the proposals, so it is up to the facilitator to find out
- Presentation and submission of class summary, home assignments etc.
- Submission of completed self-evaluation form at the end of the course
- Verbal sharing of self-evaluation at the end of the course

In addition to student self-evaluation, there is a need for collecting feedback on the course, feedback on the course facilitator from the students, preferably in an anonymous manner.

Follow up

To continue with the development of the student, keen follow up is essential. It can be in the form of faculty members, senior students and others continually guiding the students in some organized manner. While this is not a part of the SIP, some thoughts about follow up are outlined below:

- **Faculty Mentorship Program:** The class can be divided into groups of about 20 students each. One facilitator / co-facilitator may be assigned to each group. Each group can meet for 1½ to 2 hours every week for the rest of the semester or even the rest of their time in the college. Some tips to conduct weekly meeting are:
 - The meeting should be conducted under the mentorship of a faculty and a couple of senior students.
 - Topic of discussion should be communicated to students in advance so that they start thinking on the topic to be discussed beforehand.
 - Part 1 (40% time) – Sharing of previous week's real-life experiences and insights gained in the context of the previous week's topic / assignment
 - Part 2 (60% time) – Presentation, discussion, Q&A on one core UHV topic. Topic may be like purpose of life, self-confidence, relationship – feeling of trust, respect etc., in a sequential order of understanding harmony and connecting that understanding to their living – This is for about 60% of the time
 - Give simple assignments (like work out your daily routine, observe your time management, identify your strength & weaknesses, 3 good things about teachers, classmates & parents etc) for every week to be completed by the students.
 - Preparing minutes of meeting and share it on what's up group or email.
 - Reminder email to be sent to all participants a day before the meeting.
 - Preparing register of the meeting that includes list of participants attended, date and time of meeting, topic, key points discussed in the meeting.
- **Buddy Program:** Assign one senior student from those who volunteer themselves to upto 5 freshly admitted students. The role of the senior student (buddy) is to guide, develop and groom the junior students, like an older sibling. These senior students will be expected to listen to the junior students and find out their aspirations, strengths, how they are faring in the college – their progress in academics, extra-curricular activities, the challenges faced etc. They may also learn about their family background.

The success of the junior students, overcoming challenges being faced by them and mutual development is expected out of this program.

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The senior students may be able to groom the junior students for at least the first year. Faculty mentors should oversee this program and be particularly alert to exploitation of the juniors by the seniors.

Guidelines emerging out of UHV for Planning the SIP

All modules of SIP can be guided by basic principles:

- The effort is to discover and live by truth, love and compassion rather than by indulgence, dominance, exploitation etc.
- The organisation is people-friendly (mutually fulfilling) and eco-friendly (sustainable, cyclic and mutually enriching)
- It helps in developing a healthy lifestyle and daily routine
- It involves local, regional, Indian as well as international people

The college web-site, the Facebook page, the timetable, the syllabus... all of these are also the expression of our thoughts, our mindset, our perceptions, our assumptions and our understanding.

Accompanying Teaching Resources

- Presentations for each of the topics covered in UHV-I
- Videos to be shown during UHV-I

For more details, please refer to:

A Foundation Course in Human Values and Professional Ethics, R R Gaur, R Asthana, G P Bagaria, 2nd Revised Edition, Excel Books, New Delhi, 2019. ISBN 978-93-87034-47-1