

Chapter 1 Understanding Value Education

The topic of human values is normally discussed informally at various levels – in the family, in the society, in public lectures and now-a-days also through social media. Generally, it is found that in educational institutions, in schools and colleges, there are extra-curricular activities which tend to provide some value related inputs in bits and pieces. To provide a comprehensive understanding of Human Values, there is a need to make Value Education an essential part of our formal education curriculum. This book presents the subject matter for a foundation course in value education which can become a regular part of the academic curriculum.

In this course, we shall be discussing certain fundamental issues which are important to all of us in our life – issues which directly relate to our happiness, our well-being and welfare, our goals, aspirations and our relationships. In a way, value education deals with something that is universally valuable to all of us, that is conducive to our individual and collective happiness and prosperity.

Let us first start with appreciating the need, the expanse and implications of such a subject.

Living a Fulfilling Life

Each one of us aspires to live a fulfilling life. For that, we make our roadmaps for a bright future which might include earning a lot of money, gaining power, attaining recognition, touring the world, having a loving family, ensuring harmonious relationships inside and outside the family, maintaining a healthy body, and so on. At the same time, we expect the environment to be pollution free, society to be free of crimes, nature to have abundance for all and peace everywhere. In fact, we want the life to be full of joy every moment.



It will be interesting to make a list of what all you require to live a fulfilling life!

Student life is expected to be the preparation for such a life. Now, it remains to be seen whether we really understand what a fulfilling life is. Can it be understood with definitiveness? Or, we will always have to plan just the next phase of life in an ad hoc manner, without being clear what we really want to be? Can it be understood through education? Can a formal course be a help on such issues? Or, will these always have to be

dealt with at a personal level in bits and pieces? In order to find satisfactory answers to all these concerns, let us begin with understanding what a fulfilling life means.

As a proposal, just see if the following cater to a fulfilling life for you:

- There is a feeling of happiness within you, all the time.
- Your body is in good health.
- You are able to have what you require in terms of physical facility and you have a feeling of prosperity, all the time.
- You have good relations with everyone connected to you.
- There is peace and harmony in the society around you.
- You are able to co-exist with the nature and make effort for an environment in which there is no pollution or depletion of resources, and
- You are able to understand the salient aspects of your own reality as well as the rest of existence as it is.



See if all your desires fit in the above scheme or, is there something more that you require for fulfilment? Also check if every complaint that you may have is to do with the lack of fulfilment of one or more of these. Of course, if something is redundant above, it can be dropped.

This is essentially what you have been aspiring for, regardless of whether you have been successful in achieving it or not. Similarly, look back into your own actions and check whether you have been making effort to achieve this or not. Reflect on this at the individual as well as at the collective levels – at the level of your family, your neighbourhood, your village/city, your country and so on. Thus, you will see that this basic aspiration is common to all. You are not the only one who aspires for a fulfilling life, but everyone else too. Now, if this happens to be a universal need for all human beings, would there not be a common programme for its fulfilment? Think over it.

Education for a Fulfilling Life

To understand what a fulfilling life means and to understand the programme to ensure it, there is need for appropriate education. Education is expected to be a process which prepares us to lead such a life. And only with such an expectation, a human being invests nearly one-fourth to one-third of one's lifetime in the process of being educated. While going through education, if we have the opportunity to get a holistic perspective about life and existence, the decisions taken by us will open channels for a happy and prosperous life. At this stage of life, while completing one's education, it is needful to gain clarity about what we really want to be, and to acquire competence to actualize it in life, visualizing clearly how one would like to see oneself, say, twenty years hence and further.

Take the case of relationship. Harmonious relationship is one important aspect of a happy life. Today, with fast life and changing social structure, sustaining harmonious relationships has become a challenge. Another important aspect is physical well-being and wealth. As

you enter higher education, you may have two major milestones in front of you: career and marriage. Can there be some programme which can help you choose your career and spouse prudently? These are issues which may be of concern to each one of you.

Further, all of us live in a society. We are anyway related to the society. In fact, we are related to the whole world around us. We want fulfilling relations with all.

Even if there is a single relationship in which we find it difficult to ensure mutual happiness or mutual fulfilment, there appear to be only two options before us: either to ignore and forget the other or to feel stressed. Both of these options do not provide a mutually fulfilling solution. Can our education address such issues? Most of the time, it is found that youth read various books, discuss with friends, listen to talks and discourses to seek solutions to such issues which, at times, start appearing unsolvable. As a result, many of us are compelled to adopt piecemeal solutions, but that too has its own limitations.

Our society is of prime concern to us as our job or career or family are strongly connected to the society. When we get to know about negativity in day-to-day incidents around through the newspaper, news channels or social media, we start feeling more and more insecure and fearful. But this is not what we desire. Just ask yourself – do you want a fearful society or a fearless society? What is naturally acceptable to you? What is it that you aspire for?

Next comes the Nature around. We do feel agonized when we hear that pollution is rising, Earth's atmosphere is becoming warmer and warmer day by day, water table is going down, sea level is rising and coastal areas are sinking, food is getting contaminated, etc. Nowadays, we keep getting such messages on our gadgets every day. Certainly, this is neither good for us, the human beings, nor for the rest of the nature.

It may also be observed that on this Earth it is only the human being which goes through a long process of education, in the family, in the formal educational system and in the society. Formal education has been accepted as a basic human right; parents are motivated to send their children to schools and colleges; there is adequate institutional and learning infrastructure; teachers have been appointed and students are coming in fair numbers. All this effort has resulted in significant development of skills and information. Yet, it is the human being only who is creating so many problems on this planet. If one does not feel fulfilled within oneself, (s)he cannot be fulfilling for others too. What remains to be addressed adequately in the present education system is this important aspect, i.e. fulfilment in human being.

As a human being, we have two important questions to resolve:

1. What to do?
2. How to do it?

A holistic education basically has to address both these aspects adequately. The domain of education which addresses the issues related to 'What to do?' is called Value Education. It gives us the clarity of our goal, our basic aspiration and the programme to fulfil the basic aspiration. The second domain which addresses the issues related to 'How to do?' is called Skill Education. It helps us learn skills, methods and techniques to implement the

programme. Both are essential and complementary components of education, and need to be addressed properly.

Value Education

Looking at the list of aspirations for a fulfilling life which we discussed earlier, one can make out that ensuring such a life necessitates that we understand ourselves and everything around us, clearly identifying our relationship with everything around. When we try to fulfil our relationship with other human beings or any entity in the rest of nature, that defines my participation with the larger order. This participation constitutes the domain of human values.

The value of an entity is its participation in the larger order of which it is a part.

For example, the value of a pen is that it can write. Here writing is the participation of the pen in the bigger order in which it is present along with paper and human being.

The value of an eye is that it can be used for seeing. The value of a vegetable plant is that it provides nutrition to animals and humans.

What is the value of a human being then? This question implies – what is the participation of a human being in the bigger order? For example, if your participation in the process of education is to understand what is being taught, your value is to make effort to understand. **The value of a human being is its natural or expected participation in the larger order – at the level of the individual, at the level of family, at the level of society and ultimately, at the level of nature/existence.** It is interesting to note that **you feel happy in the process of fulfilling your participation in the larger order.** In this example, if you understand what has been taught, you feel happy. The teacher also feels happy when you participate in understanding what is being taught.

For human being, this bigger order includes other human beings, plants, air, water, soil, animals, birds, etc., i.e. the entire nature/existence. The value of a human being is its participation in this entire nature/existence. Hence, to understand human values, we need to study the human reality along with all that is there in the entire nature/existence which constitutes the larger order. The role of human being is to understand and fulfil its relationship with each and every unit in the existence.

To understand human values, there is need for value education. We need to explore and understand things as they are; so that we are able to fulfil our participation with them. **The part of education that deals with the understanding of one's participation in the larger order, and thus ensuring it in living, is called as Value Education.** It forms the basis of the rest of education as well. Ultimately, the whole education needs to be value based. If it is not value based, it will not serve to fulfil the basic aspiration of the human being, i.e. a life of fulfilment. It can at most provide skills to a person to fulfil the need for physical facility, or so to say, make money, but the basic desire will remain untouched. A simple appraisal of the current state of the affairs shows that our life has become more focused on making money rather than ensuring a fulfilling life. This deficiency needs to be rectified by making education wholesome and conducive to a fulfilling life.

Skill Education

Skills (technology, management, medicine, etc.) are necessary in our life. Skills have been developed to such a fine extent in every area – in medicine, in production, in construction of bridges and buildings, in all kinds of transportation from bicycles to aeroplanes, in telecommunication and television, to name a few. The list is very large. Skills are definitely required. However, along with skills, it is essential to decide the purpose for which they are to be used. Can you see that?

Complementarity of Values and Skills

Let us reflect upon a few questions to understand the complementarity of values and skills: Will you use your communication and management skills for dominating over others or for mutual fulfilment, making friends? Will you use your medical skills for profiting from disease or for ensuring long-term health? Will you use your finance skills for ensuring equitable distribution of wealth or for profit-maximisation for a few? Will you use skills for nurturing others or for exploiting others and exploiting nature? Will you use the communication facilities that have been developed, particularly the mobile phones with extensive options, for providing human education to the people or for promoting consumerism and indulgence? We can see that skill is important, but it is more important to see the purpose the skill is used for.

We can see that skills are only a means to achieve a given purpose. While skills are required to achieve a particular purpose in an effective and efficient manner, it is not within the scope of technology, management, medicine, etc. to decide the purpose. This decision lies outside its scope. It thus becomes important to identify our purpose as human beings. Without this decision, skills can be aimless, directionless and can therefore, be put to any use – for constructive or destructive purposes.

For instance, students of technology will be studying, creating and implementing technologies. If they are getting trained on technology without deciding the purpose of human being, their technical skills could even prove counterproductive when used to dominate, exploit or harm others. We developed technology for harnessing atomic energy or nuclear energy. Now, how much of it has been used for welfare purpose and how much of it has been used for destructive purposes? It seems that we have generated enough nuclear weapons to destroy this Earth 30 times (needless to say that one cannot destroy the Earth more than once).

Taking another example – supposing we get convinced that for a happy life, the health of the Body is the basic requirement, we will learn skills to keep the Body healthy. Skills such as learning which food will keep the Body healthy which physical practices will keep the Body functioning properly, what would be the possible ways to do certain kinds of work with the Body? All these fall under the domain of skills. But along with it, it is crucial to understand for what purpose we shall be using our body; and this comes under the value domain.

As explained above, values and skills have to go hand in hand. There is an essential complementarity between the two for the success of any human endeavour towards the goal of living a fulfilling life.

Priority of Values over Skills

As elaborated above, values are required to decide "what to do", while skills are required for "how to do". Now, when we ask ourselves what would be the priority order, it is easy to see that "what to do" has to be decided first and then only we can think of "how to do" rather than the other way around. Can you see that?

For example, if you were to go to a railway station and ask for a ticket, the clerk would ask you where you want to go. But if you keep telling the clerk that you want the fastest train, the most comfortable train, the best air-conditioned train and all that, will it work? That is how many of the things we are doing today are happening! We are working out ways and means to go fast, to travel at supersonic speeds, but are we clear about where we want to go and what we will do when we reach there; and if that will lead to our fulfilment or not? This is an important question that must be kept in the forefront of whatever we think and do.

Thus, can you see that values have a higher priority over skills even though both of these are essential for human welfare?

Appreciating the Need and Important Implications of Value Education

Having explored the complementarity and higher priority of value education in tandem with the skill education, we shall now highlight some of the important implications of value education to further substantiate its need. These include the following:

Correct Identification of Our Goals

Value education helps us to identify our goals appropriately. The questions such as the following need an authentic answer which can only come through Value Education.

Can the goal of a human being be to accumulate as much wealth as possible or to ensure a prosperous life? Are accumulation of wealth and prosperity the same thing or different? Can the goal of a human being be to work just for sensual pleasures, and that too in continuity? Is the sensual pleasure and happiness the same thing or is it something different? Is our goal decided within oneself or by looking at others?

There are so many issues such as the ones mentioned above that we are struggling with. This leads to a state of dilemma. Deciding our goals with definiteness becomes a difficult task. In the successive chapters, we will start exploring into all these issues one by one systematically. It will help to develop the basis for you to decide your goals by yourself, and not under the influence of others. Just think that if your goal is also not your own but borrowed from others, will its achievement be fulfilling to you? Hence, it is important that at this stage of your life, you are able to correctly make out your goals with confidence.

As we proceed further, we will see that with the understanding of the human being, the nature and the harmony in relationship, it will be possible for us to know our participation as human being in every sphere of our living and therefore, understand our purpose, our goal appropriately. This calls for developing a holistic perspective.

Development of a Holistic Perspective

The outcome of value education is a holistic perspective with the clarity about human being (the one who understands), about the nature/existence of which we are an integral part as well as our participation in this nature/existence. This participation is our role, it is our purpose, it is our right, it is our responsibility and it is our value. In terms of day-to-day living, it means that we are able to see our role with respect to ourselves, with respect to the family, with respect to the society and with respect to nature/existence (fig. 1-1). We can also see that we feel happy when we fulfil our participation at any level.

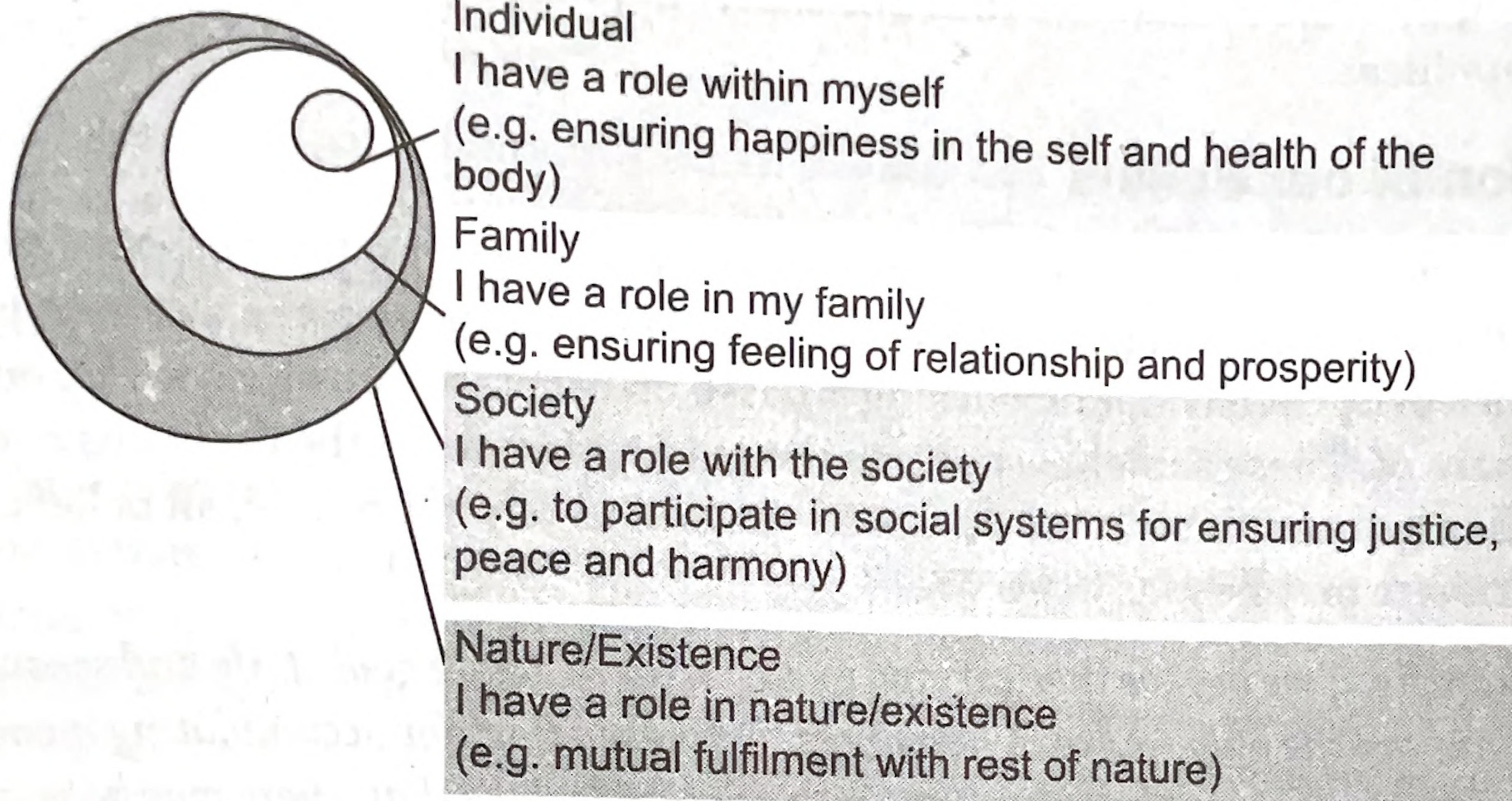


Fig. 1-1 Interconnectedness and Participation in Larger Order

We are interconnected, interrelated in this existence – from the smallest level to the whole cosmos. There is a chain of connectedness with mutual fulfilment at every level. With a holistic perspective, we are able to see every little part of it. We can also see that our own existence is by virtue of this mutual fulfilment. It is the same for other human beings as well as all the units in nature, like air, water, plants and animals. The rich bio-diversity is fulfilling for us and is readily available to us without any effort from our side. It is like a gift of mutual fulfilment. All the wisdom, information and skills which the long human tradition has developed are also readily available to us without any effort from our side. This also develops a deep sense of gratitude for the society and ultimately for the whole existence.

In the light of the holistic perspective, we can understand that the nature or the existence is in harmony and there is relationship among all the units of nature, including human beings. We can now perceive that the harmony, the relationship is the running thread across all that exists, across all the units in nature – from a single atom to the whole cosmos. We can now see that, in fact, all these units, from atoms to cosmos, are the expressions of this harmony and relationship at different levels.

Clarity of Programme to Live with Holistic Perspective

We are all faced with many questions regarding our program of living, such as: what thoughts are naturally acceptable to me with which I would like to continue, what food will keep my body healthy which clothes will fulfil the need of my body better, what behaviour

with my friends will sustain our relationship, how I can be a help to the other in my family, how I can participate in the college or neighbourhood or the society at large so that there is mutual fulfilment, what my role can be in maintaining the harmony of the environment which includes trees, air, water, etc. We all have such concerns and we keep struggling with confusion about all these aspects and the notions vary from person to person. Can we get a vision, a programme that can be holistic as well as universal? This will give us the clarity to work out the day-to-day programs.

Value Education provides us the vision which will help us to get answers to all these questions. We can see that this clarity of programme is necessary for our own state of happiness.

Evaluation of our Beliefs

Our conduct depends on what we understand or believe about ourselves, our family, the society and the nature around. Value education also helps us become aware of our own beliefs. Much of our behaviour or working is based on beliefs about which we are ourselves quite unaware of. These somehow become the guiding factors of the decisions of our life. Hence, it is important to evaluate our own beliefs sincerely. Of course, all beliefs are not wrong, but there may be many that are.

For example, if we believe that earning money is the ultimate goal of life and sensual pleasures are the only source of happiness, we make effort for accumulating money and indulging in sensual pleasures as much as possible. Like that, there may be many different beliefs and based on these beliefs, different programs for fulfilment.

One of these beliefs could be that the very design of nature is such that there is struggle for survival and the 'survival of the fittest'; and that human beings have to struggle their way through life. With this belief, invariably we think in terms of competition, instead of cooperation with human beings; we may even think of domination which may ultimately lead to fighting and even war. We may think in terms of accumulating more and more physical facility. For this, we think of exploitation and mastery over rest of nature, instead of ensuring mutual enrichment. This may ultimately lead to resource depletion and environment pollution. We can see that the major problems that we see today in the society, have their seeds in the wrong beliefs that we have in us about ourselves and about the rest of nature.

Do you know for sure what exactly your beliefs are – about human being and about this nature/existence? Is there struggle for survival and survival of the fittest in nature? Is the cosmos in harmony or heading toward chaos? A belief is an assumption which we are not sure of, but since it has been reinforced over and over again, we also tend to hold it and repeat it. Inside, we also don't know, we are also not sure! On the other hand, understanding means knowing without doubt what it actually is.

At the collective level, the culture and civilization are characterized by the understanding or belief about these two entities: one about the human being, and the other about the

nature/existence. The society propagates its understanding or beliefs through education to the next generation. Of course, here education means all the inputs that an individual absorbs from the family, the school/college as well as the larger society – through people, practices, festivals, media, etc.



Find out if you are getting these inputs. Find out if you are drawing some conclusions out of these inputs. Find out if you are setting your goals with these inputs.

Solution of Existing Problems

If we understand our participation (human values) and live by them in the complete expanse of our being (from ourselves to family, to society and to the entire nature), it will lead to a fulfilling life for ourselves and fulfilling for all around. The problems, including wrong beliefs, are mainly because we do not have understanding and we are not making enough effort for it.

Once we have a holistic perspective and the clarity of the programme to live by it, we are able to realise that most of the existing problems are actually symptoms and consequences of our wrong beliefs. Then, in due course of time, we will be able to root them out, not only at the personal level, but also at the family level, in our workplace, at societal level and in our interaction with the rest of nature. With right understanding of things, we are better able to define our role in different phases of life and work accordingly. One thing that happens with such inputs is that we do not create problems for ourselves or others; secondly, we are able to resolve the existing problems at different levels of our living; and thirdly, we are able to lay down a programme, whatever be the scale which does ensure fulfilment for all. Thus, we are able to participate in the collective fulfilment of the society around.

Development of Ethical Competence

Ethics is the expression of definite human conduct in one's behaviour, work or participation in the larger order. It is easy to appreciate that the core purpose of value education is to develop ethical competence among human beings which will reflect in all their pursuits. The problem of unethical conduct in various professions which is becoming a grave menace almost everywhere, can also be tackled effectively by focussing attention on development of ethical competence through human value education. We shall discuss in detail about the salient implications of value education in context with professional ethics in the third section of the book.

Guidelines for Value Education

Now that we have identified the need and implications of value education, let us visualize certain effective and widely acceptable guidelines which will enable the introduction of value education in the present academic system. Given below are the broad guidelines:

Universal

Whatever we study as value education has to be universally applicable to all human beings and be true at all times and all places. This implies that it should not change depending upon sect, creed, nationality and gender, etc. It has to deal with universal human values.

For example, the feeling of respect in relationship is something universal, so it can be a part of value education.

Rational

It has to be amenable to reasoning and not based on dogmas or blind beliefs. It should be open to address the related questions. It cannot be a set of sermons or do's and don'ts.

Natural and Verifiable

We want to study something that is natural to us. Being natural means, it has to be acceptable in a natural manner. When we live on the basis of such values that are natural to us, it leads to mutual fulfilment. It leads to our happiness and it is also conducive to the happiness of other people we interact with, as well as enriching for other units in nature. We also want to verify these values ourselves, i.e. we don't want to assume something just because it is being stated here; rather, each one of us wants to verify these to find out whether they are true for us. This can be done by both checking for validity within ourselves, as well as something which we can implement in our living and observe its outcome.

All Encompassing

The content of value education has to cover all dimensions of our being (thought, behaviour, work and understanding) as well as all levels of our living (individual, family, society and nature/existence). It is not merely an intellectual exercise or information transfer.

Leading to Harmony

Finally, value education has to enable us to be in harmony within and in harmony with others. Hence, when we live on the basis of these values, we start observing that it leads to harmony in us and harmony in our interactions with other humans and the rest of nature.

Content of Value Education

We have seen that the value of a human being is the participation of the human being in the larger existential order. Hence, to understand human values, we need to study human being along with all that is there in the existence. The role of human being is the relationship with each and every unit in the existence. That means the scope of study has to be all encompassing, i.e.

- It covers all dimensions of human being – thought, behaviour, work and realisation.
- It covers all levels of human living – individual, family, society, nature and existence.

Accordingly, the content of Value Education has to be to understand human being, human aspirations, happiness; understand the goal of human life comprehensively; understand

the other entities in nature, the innate interconnectedness, the harmony in the nature/existence and finally the role of human being in this nature/existence. Hence, it has to encompass understanding of harmony at various levels, namely, individual, family, society, nature and existence, and finally, learning to live in accordance with this understanding by being aware of one's thought, behaviour and work.

Process of Value Education – Self-exploration

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 a 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 you. Taking every statement as a proposal, you are able to investigate the reality by yourself. Value education is not a set of do's and don'ts or a set of sermons. It rather is a process of self-exploration and self-investigation. This will be further elaborated in the next chapter.

Salient Points

- *We are all seeking and working for a fulfilling, harmonious life. It is something we consider valuable, something of value.*
- *The value of any entity is its participation in the larger order of which it is a part. With a holistic perspective, we can see that a human being participates at the level of individual as well as at the levels of family, society and nature/existence. The value of a human being is its participation that leads to harmony at all these levels.*
- *Value education is that part of education which deals with understanding one's participation in the larger order, and thus ensuring it in living.*
- *It is essential that any content on value education be universal, rational, natural, verifiable, all-encompassing and leading to harmony.*
- *The content of value education must be all encompassing, i.e. it must include all dimensions of a human being as well as all levels of human living.*
- *The process of value education is essentially a process of self-exploration (self-reflection and self-discovery). Self-exploration includes self-verification at the level of natural acceptance and experiential validation in living.*
- *Ethics is the expression of definite human conduct in one's behaviour, work or participation in the larger order which is a result of right understanding about ourselves vis-à-vis rest of nature.*
- *Development of ethical competence in the individual is the way to ensure professional ethics.*

Test Your Understanding

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. Define Value. Explain the Value of a Human Being with a few examples.
 2. Define Skill. Elaborate on it with a few examples. Highlight the differences between Values and Skills.
 3. As mentioned in the chapter, as a human being, we have two important questions to resolve:
 - a. What to do?
 - b. How to do?
- Elaborate on the meaning of these two questions with a few examples.
4. Describe the two domains of education. How are they complementary? How do they assist in living a fulfilling life?
 5. What is the content of Value Education? Discuss the need for it in technical and other professional institutions.
 6. Explain the basic guidelines for Value Education. What is the need for these guidelines?
 7. List any three implications of Value Education. Explain how they are related to your life.
 8. Describe the process of Value Education.
 9. Define ethics. How are values and ethics related?

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. What does a fulfilling life mean for you? List out the top five points that occur to you when you think of a fulfilling life. While making the list, please consider your entire life, not just the present stage of your life (youth, middle age, old age, etc.).
2. Choose any five things that you consider as human values. Now write all the basic guidelines, and check if they satisfy the basic guidelines.
(Hint: Someone may say Trust is a human value. Now check if it satisfies the basic guidelines).

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3. Is it important for you to know about the value of a human being? Can you see that skill development and value education are both essential for you? Write about the kind of education you feel is essential for you. What outcome do you expect from it?
(Hint: Education includes all the inputs you get from family, school/college and society. You understand something or learn something from these inputs).
4. Make a list of your desires – we will keep referring to this.

Part 3: Projects and Modelling Exercises

You may like to revisit this part of Test Your Understanding after reading through the complete book once and self-exploring all the key proposals. With that, you may have some (or many) aha! moments in which something clicks for you, you understand a proposal. What you have understood may be expressed in various creative ways which appeal to different people. This part is for you to give a creative expression to your understanding. Of course, you can do this in a group also. Creative expressions may be in the form of sketches, drawings, paintings, clay models, sculptures, songs, poems, music, dance, audios, videos, games, puzzles, stories, skits, plays, dramas, charts, diagrams, plans, survey questionnaires, blogs, something on social media and so on. It is the story of your own life – and it matters. While some hints are given above, please feel free to share your real aha's in your own way!

"When I fulfil my participation in even the smallest of ways, I feel happy! It is as simple as that. I just have to figure out my natural participation in every aspect of my life, develop my competence to fulfil my participation and just do it! That is my ultimate autonomy, freedom and happiness"!

Part 4: Your Questions

Write down your questions or doubts in your note-book. If any of the previous questions have been clarified by your self-exploration of the proposals so far, please mark them as answered. We would like to discuss the questions remaining unanswered in your self-exploration.