

Unit-I

1. Value Education

This subject Universal Human Values (UHV) enables us to understand "what is valuable" for human happiness is called value education. It is very important to help everyone in improving the value system that he/she holds.

Values form the basis for all our thoughts, behaviors and actions. Once we know what is valuable for us, then these values becomes the basis and anchors our actions. Value education enables us to understand our needs and visualize our goals correctly.

1.NEED FOR VALUE EDUCATION

a) Correct identification of our aspiration: All human beings have aspirations. You may aspire to become a doctor/ engineer/ lawyer. You must have made various plans for your future, but it immediate or long term. This planning may include your personal life, your family, your profession in the society.

But before you invest, actualize your plans. It is important that you need to identify your basic aspiration. Based on correct identification, you can frame your goals, works for it and you may hope to fulfill your basic aspiration.

b) Understanding universal human values to fulfill our aspirations in continuity: Just identifying one's aspiration is not enough, we need to know how to fulfill our aspirations, how to go about actualizing our goals.

Values form the basis for all our thoughts, behaviors and actions. Once we know what is valuable to us, then theses values become the basis, the anchor for our actions. We know what we are doing is right and will lead to the fulfillment of our basic aspirations.

Values thus become the source of our happiness, our success, our fulfillment. Without an appropriate value framework, we will not be able to decide our action is desirable or undesirable, right or wrong.

c) Complementarity of values and skills: Values and skills are very much needed. There is an essential complementarity between these two for success of any human being. For example: I want to lead a healthy life. I understand that health is the basic requirement for human being. I then learn skills to judge what food will keep my body healthy, what physical exercises will keep the body functioning properly. All these fall under the domain of skills. Thus, both values and skills are important and these are complementary.

d) Evaluation of our beliefs: If we look deep into ourselves, we find that each one of us believes in certain things and we base our values. For example: someone may believe that "a corporate job is the best kind of job", "IIT is the best college to go to", "metro cities are the best places to live", etc., All of us live with such beliefs. These beliefs come to us from what we read, see, hear, what our parents tell us, etc.,

Interesting thing about beliefs is that they usually change with time. For example: we might have thought at one point of time that getting into a good college is the most important thing and then it was changed to being able to get a good job. Once we get a good job, doing well in that job, earning a lot of money may be important.

Another thing about belief is that they are not the same for everybody. For example: Getting good grades may be important for you, but being able to earn money may be important for others. What I may believe to be of "value" to me, may not be of "value" to others.

e) Technology and human values: As student of technology and management, we will be studying, creating, implementing and managing technologies which will affect the lives of people.

However, the human who creates technology has the both brains and heart; and that is where value education is needed to train the future technocrats. For example: Certain derivatives of opium like codeine and morphine brings relief from pain, but the drugs like heroin causes havoc all over the world.

The need of value education for technical students is, thus, more than justified in order to produce upcoming technocrats, well trained in understanding genuine human needs.

2. BASIC GUIDELINES FOR VALUE EDUCATION

The following are the broad guidelines to decide on what would qualify as an appropriate input in value education. Due to rapidly growing communication and mutual cooperation, the world is getting smaller day by day. Obviously education system cannot remain restricted to a specific country or community. This necessitates a wide open approach to be adopted in the field of education too.

1. Universality: Whatever we study as value education has to be universally applicable to all human beings notwithstanding the geographical, religious or communal differences. Thus, the course must promote universal human values and those should be true at all the times and all places.

2. Rational: It has to be amenable to reasoning and not based on dogmas or blind beliefs. It cannot be a set of sermons or Do's and Don'ts.

3. Reasonability: Value education cannot be taught by laying down fixed rules, regulations. Every value-based principle must appeal to individual reason in order to make an effective impact on the student's mind.

4. Natural acceptability: Being natural means, it is acceptable in a natural manner to all human beings. When we live on the basis of such values, that are natural to us, it leads to fulfillment, leads to our happiness.

We also would like to verify these values ourselves i.e. we don't want to assume something just because it is being stated here or written in a book, rather, each one of us will want to verify these to find out whether they are true for us.

The word "**value**" can be understood in different terms by different persons. For example: A person committed to vegetarian may accept the value behind non-violence, similarly with a non-vegetarian person. However, both of them may simultaneously agree to a suggestion of non-violence in general.

5. 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 understanding that it will lead to harmony in us and harmony in our interactions with other humans and the rest of the nature.

3. CONTENT AND PROCESS OF VALUE EDUCATION

The **content** of value education will be to understand myself, my aspirations, my happiness, understand the goal of human life, understand the other entities in nature, the co-existence in the nature and finally the role of human being in this nature. 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 vigilant to one's thought, behavior and work.

Process: The process of value education has to be ascertained before we proceed. Let us now acquaint ourselves with the process of value education which we are going to adopt. In this course, various aspects of human values will be presented as proposals. You need to verify these proposals for yourself.

- i. We will verify these proposals through self-exploration.
- ii. This self-exploration will be done on the basis of whether the proposals are acceptable to us in a natural manner.
- iii. Self-exploration will gently guide the students into self evaluation in order to identify their cherished desires, ambitions and aspirations. It will also help them to identify their hidden talents which may lead them to actualize their aspirations.
- iv. Self exploration will also include verifying the proposals through experiential validation i.e. by living according to them.
- v. Acceptance or rejection of certain value-based suggestions naturally differs from one to another. Whether accepted by someone or rejected by the other, values always remain as values.

This process of self-exploration has to be in the form of a dialogue, a dialogue between the teachers and the students for bringing more clarity into their own decisions to accept or reject certain suggestions.

This process of self-exploration needs to be applied to all the proposals. In this way, we will proceed forward, one proposal at a time. Life is a laboratory and we will work on the proposals and verify their truthfulness in ourselves and in our living.

4. PURPOSE AND MOTIVATION FOR THE COURSE

The main purpose and self-exploration are as follows.

- 1. It is a process of dialogue between "what you are" and "what you really want to be":** We will look into ourselves and find out what we are today and how this contrasts from what we really want to be. If these two are the same, then there is no problem. If an investigation we find that these two are not the same, then it means we are living with this contradiction (not being what we really want to be) and hence, we need to resolve this contradiction.

All our unhappiness, all our discomfort, all our unease is because of this contradiction within - between what we are and what we really want to be. Each one of us lives with this feeling of discomfort, the unease within that keeps telling us "something is missing" and irrespective of where you are placed; in a nice school, in a great college, having a good job, having a lot of money etc., this discomfort is continuously present.

- 2. Process of self-evolution through self-investigation:** By self-investigation, we shall work towards being what we really want to be. Hence, self-exploration leads to our own improvement, our own self-evolution. We will become qualitatively better.
- 3. Knowing oneself and entire existence:** Once if you know yourself, then we also know all the things around us correctly. If I don't know myself, am not sure of myself, how can I be sure of what I want and what I do? As we know ourselves correctly, we are also able to relate ourselves correctly to the things around us. We can then understand the people we live with, the family we are born in, the people in society we interact with, in fact all the entities in nature.

- 4. Recognizing one's relationship with every unit in existence and fulfilling it:** Once we start knowing ourselves and everything beside us, we shall understand our relationship with them i.e. we shall understand our relationship with other humans, animals, plants and matter etc., we shall then know how we have to live in harmony with all these things.

For example: When we understand that trust is basic to a relationship, that it is trust which is naturally acceptable to every human being, similarly, once we see that we want to be in harmony with nature, that nature itself is in harmony, our interactions with nature lead to mutual prosperity.

- 5. Knowing human conduct, human character and living accordingly:** Once we know our own true nature, we will also understand what is our participation with the other things we live with-this is the ethical human conduct.

This is what characterizes a human being, when we know this true human character, we start moving towards it in a nature manner. For example: We can't be sure of how we are going to be in this evening! we are not sure what our mood will be tomorrow morning, next moment! Are we comfortable with this state? or do we want a definitiveness in our conduct? EXPLORE.

- 6. Identifying our innateness (Swatva) and moving towards self-organization (Swatantrata) and self-expression (Swarajya):** When I identify my innateness, it enable me to become self-organized, i.e. I attain harmony in myself. This is **Swatantrata**. When I start living with this harmony, it starts expressing itself through my harmonious behavior and work; and it naturally extends to my participation with the surroundings. This is working towards **Swarajya** (Self-expression).

Finally, through this process of self-exploration, I started identifying my innateness (**Swatva**), what I really want to be. Then living accordingly enables me to begin in harmony within myself (**Swatantrata**) and thus being in harmony with the whole existence (**Swarajya**).

5. SELF-EXPLORATION

It is a process of seeing the reality on our own right, by our own investigation, observation and analysis. Through this process, we are trying to understand the reality that exists and our participation with it; this participation is what we are calling values. The first step is to verify the given proposal on your own right, by referring it to your 'natural acceptance'. If the proposal is naturally acceptable to you, it is right for you. If it is not naturally acceptable to you, it is not right for you.

Further, self-exploration is a process of dialogue. To begin with, it is initiated as a dialogue between us and you. This course systematically presents a series of proposals for your exploration. As you explore, you try to verify the proposals and start asking these questions to yourself. Then, it turns into a dialogue within your own Self.

The Dialogue Within

It is a dialogue between "what I am" and "what is naturally acceptable to me".

"What I am" has to do with my desires, my thoughts, my expectations; all that is going on in my imagination. It includes the way I feel, the way I think, how I make decisions, what I expect from others and all that. It is my current competence on the basis of which I live.

“What is naturally acceptable to me” is what I really want to be, that is my natural acceptance. It is my intention. It is a basic reference which is a part and parcel of every human being. We may or may not be referring to it at present, but it is always there.

When we are in harmony within, we are in state of happiness. When we are in a state of contradiction within, we are in the state of unhappiness. Therefore:

Happiness is to be in a state of harmony.

Unhappiness is to be forced to be in a state of contradiction.

We don't want to be in contradiction, so whenever there is contradiction, we want to run away from it; but if we cannot run away, and if we are forced to be in that state, we call it unhappiness.

It is possible for each one of us to do this self-exploration. The dialogue within constitutes the major part of it. Through this, we:

1. Discover our natural acceptance
2. Become aware of “what I am”
3. Can make effort to ensure harmony and happiness within by ensuring that “what I am” is in line with my natural acceptance.

Content for Self-exploration

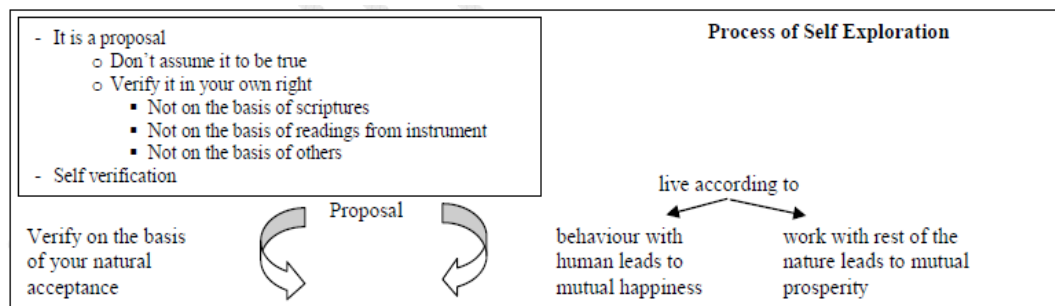
The content for self-exploration has two sub-parts:

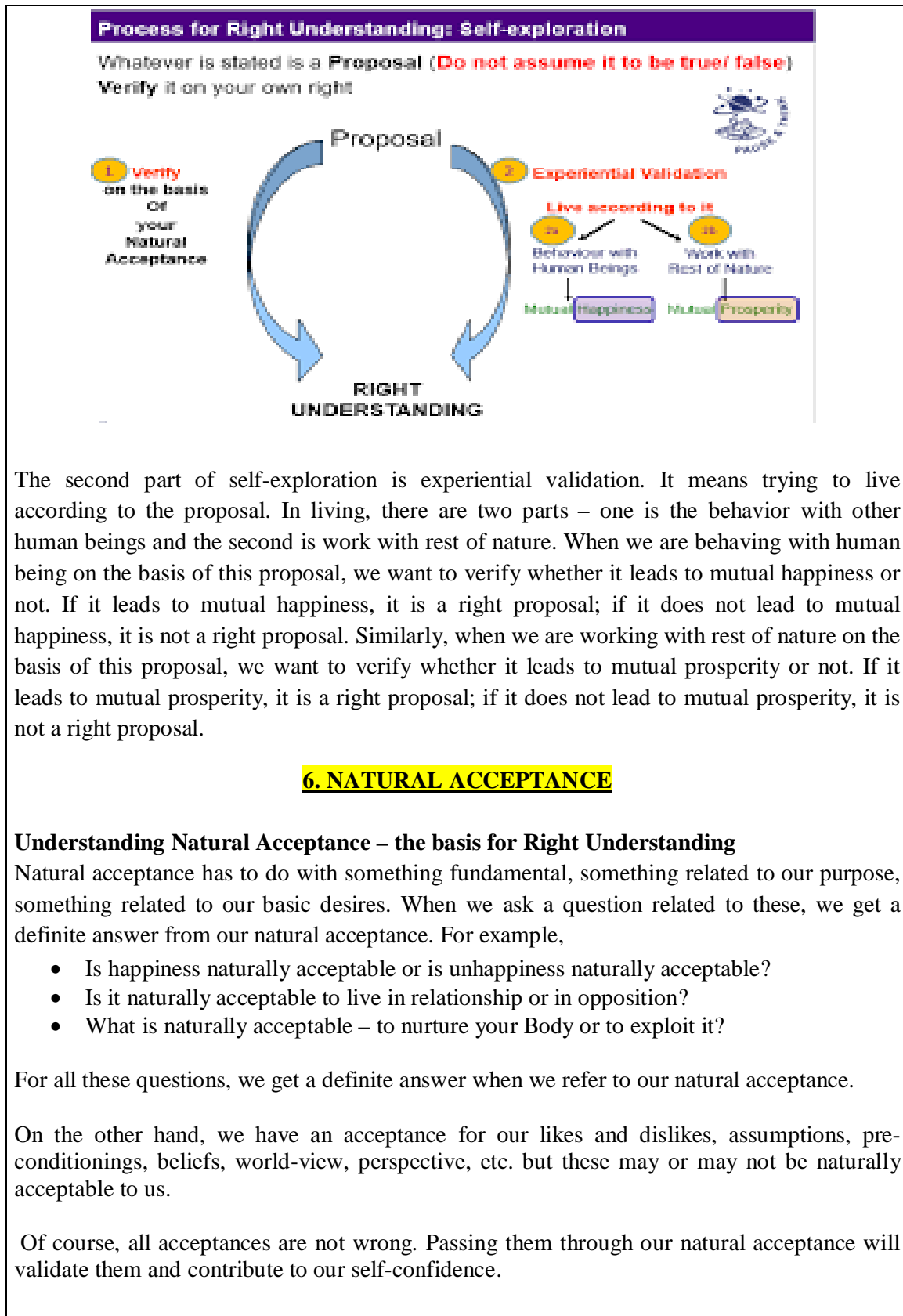
- a) Desire: What is our basic aspiration?
- b) Program: What is the way to fulfill this basic aspiration?

If we are able to get the answer to these two things, practically all our questions are answered.

Process of Self-exploration

Whatever is stated here is a proposal; do not assume it to be true or false, right or wrong. Verify it – verify it on your own right, on the basis of your natural acceptance. This is the first part of the process.





Some of the characteristics of natural acceptance are:

- It is **INVARIANT** (=Constant) i.e. it does not change with person, place and time.
- It is uncorrupted by likes and dislikes or assumptions.
- It is **INNATE** (= Inborn) in every human being.
- It is **definite**.
- It is **UNIVERSAL** i.e., it is same for all of us.
- It does not depend on **Beliefs**.

As we refer to our natural acceptance, we become self-referential.

To conclude, the complete process of self-exploration yields right understanding as the tangible outcome.

Right understanding obtained through self-exploration can be recognized as follows:

- a. It is assuring
- b. It is satisfying
- c. It is universal
 - i. Time: It holds good for all time – past, present and future
 - ii. Space: It is the same at all places or locations
 - iii. Individual: It is the same for every human being

In case the outcome of self-exploration does not fulfill any of the above three criteria, it means that it is not the right understanding. It could be a pre-conditioning or we have made a mistake in looking into our natural acceptance and so, we need to continue exploring. Self-exploration ultimately results in right understanding of the entire existence, i.e. “realization of coexistence”, “understanding of harmony” and “consideration of relationship”.

In order to see your natural acceptance, just ask yourself these questions	Answer by your natural acceptance
1. Do you want to live with happiness?	
2. Do you want to live with prosperity?	
3. Do you want to live with a feeling of relationship or opposition?	
4. What is naturally acceptable to you in a relationship? a) Trust or b) Mistrust	
5. What is naturally acceptable to you in a relationship? a) Respect or b) Disrespect	
6. Do you want to live in relationship with mutual happiness?	
7. Do you want to be "prosperous" or "deprived"?	
8. Do you want to be "happy" or "unhappy"?	
9. Do you want to be "healthy" or "unhealthy"?	

7. CONTINUOUS HAPPINESS AND PROSPERITY: Our Basic Aspirations

7.a) Happiness: Make a list of all that you want in your life and reasons for wanting them. For example: To be an engineer or an MBA professional, to get the highest grade, to be the first ranker in exams, to be the smartest guy in the crowd, to be the master of all trades, to earn more wealth than the wealthiest person in the world, etc., Once you have made the list, see if there is anything basic to all of them? This is an exercise to find out your basic aspiration.

Let us say, you want to be the first ranker in the class/department. Now, behind this is there any basic desire? why do you want to get the first rank? if you keep asking this question, you will find the basic desire, it is to be **HAPPY**. Yes it is!

Take any other want or desire and you will find the same thing. You will find that each of your wants emerges from the basic aspiration to be happy. This can be verified by each one of you. This also implies that every human being is continuously trying to do things to make happy.

We all working for it continuously in different ways as per the level of our understanding. Sometimes we succeed, many time we don't. But we still keep trying throughout our life for happiness. You will also find that we want the continuity of this feeling of happiness. We don't want happiness in intervals, but we want it continuously. We don't want unhappiness even for a moment.

How successful we are today in achieving this, is a matter for serious exploration. But one thing is clear, that happiness is a basic aspiration of all human beings.

7.b) Prosperity: It is easy to see that prosperity is related to material things or what we call as "physical facilities". Think of all the things we need today. We use a brush to clean our teeth, clothes to wear, food to eat, vessels to cook, a two/four wheeler, a smart TV, a mobile phone etc., So we need physical things to take care of our body and these need to be catered to. When we are able to cater to the need of the body adequately, we feel prosperous. Therefore, Prosperity is the feeling of having or making available more than required physical facilities. To ascertain prosperity, two things are needed.

1. Correct assessment of need for physical facilities and
2. The competence of making available more than required physical facilities.

While understanding prosperity, let us also look at another point- the difference between **wealth** and **prosperity**. Is there any difference?

Let us assume that, I have a lot of wealth, you come to my house, but I get worried that you may stay back longer than expected and I might have to feed you, tea, snacks or even a meal. It is a funny situation, but it may happen. What would we call this state?

A person has a lot of money, but does not want to share even a bit of it. The person has **wealth** but feels **deprived**, in other words the person does not have a feeling of being prosperous. If one felt prosperous, he/she would shared what one has, since there is more than enough wealth anyway.

On the other hand someone who does not have a lot of wealth may welcome you into his/her house and ask you to stay back for a few days. This is an indication of feeling prosperous. Thus, we can say that:

Wealth is a physical thing. It means having money or having a lot of physical facilities or both.

Prosperity is a feeling of having more than required physical facilities. It is not just physical facilities.

Thus, these two (**happiness and prosperity**) basic aspirations of every human being. These are at the root of all our aspirations and the efforts that go toward achieving these.

For self-exploration: Till now we learned about happiness and prosperity. Generally when a discussion starts on the issue of happiness, certain kinds of questions or confusion generally arise. Some of them are listed below.

- I will be bored of happiness if I am always happy.
- I will learn and improve only if I am unhappy. If I become happy, my learning will stop.
- I need to be unhappy to recognize that I am happy.
- We think of others only when we are unhappy. Thus it is important to be unhappy so that one can help others.
- Happiness and unhappiness go together, they cannot be separated.
- My happiness depends on the others. What can I do about it?
- We do not want happiness for ourselves, but we want to make others happy (while we stay unhappy).

The above issues are open for the reader to self-explore. Here is the self-exploration for one example.

Happiness and sadness are the two sides of the same coin or the two banks of a river and one is doomed to travel back and forth between the two. This belief is in many of us. Now just think, do you want to continue with happiness and unhappiness both? or, you want to choose happiness only?

8. BASIC REQUIREMENTS FOR FULFILMENT OF HUMAN ASPIRATIONS

(Right understanding, Relationship and Physical facility)

To find out what our happiness and prosperity are related to, let's start with a simple exercise. Below list is a sample one. Now you should go ahead and make your own list! yours might be longer or shorter, it may have differ than the one we have below:

A big car	Satisfaction	Happiness	A good laptop	A great house
Clean city	Big bike	Own a big house	Lot of money	Not get angry
Topper in the class	Knowledge	Peaceful society	To be a well known person	Respect
Become a politician	Better mobile	Roam the world	Good friends	Have a great food
A nice music system	Be healthy	Peaceful life	Protect nature	A digital camera
Be a good person	A good guitar	Do social work	Read a lot of books	Have respect
Understand the purpose of life		Take care of my parents		Peace of mind

Now, let us underline the items that are to do with something physical. For example: A guitar is a physical thing, while happiness is not. A big house is a physical thing, while social work is not physical in nature.

We see that some of our desires are to do with physical thing. We call these "Physical facilities". We have desires which are other than physical facilities too.

1. Now here is a set of proposals: Physical facility

"Physical facilities are necessary for human beings"

"Physical facilities are necessary for human beings and they are necessary for animals"

"Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans" It is easy to verify this:

For animals: We see that animals need physical things to survive, mainly to take care of their body. For example: A cow will look for food when it is hungry. Once it gets the fodder, it eats, sits around to chew at leisure. Hence we can see that as long as animals have physical things, they are largely fine. They don't desire for anything.

For humans: Let's take you. Let's say you are hungry. you would look for some tasty food. Once you had your food, do you just sit around and relax? The answer is "NO"! we all have other needs, other plans, perhaps we think of going to a movie or go to college or home or watching TV or mobile or spend some time with family or friends.... this list is endless. Thus, it is easy to see that physical facility is necessary for us and not complete by themselves to fulfill our needs. Our needs are more than just physical facilities we need, but the need does not end here. Hence we can say for animals- ***Physical facilities are necessary and complete.*** for humans ***Physical facilities are necessary but not complete.***

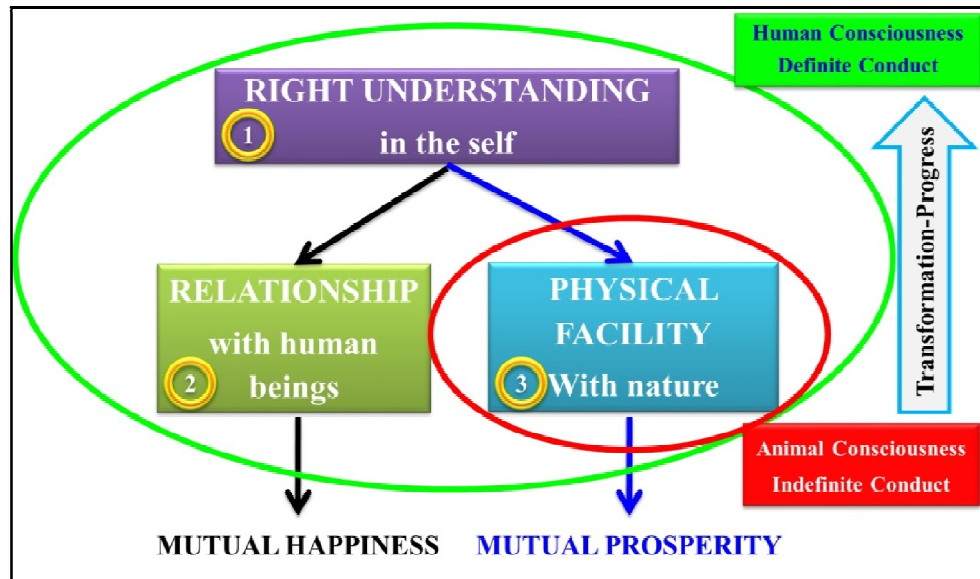
2. Here is another proposal: "Besides physical facilities, we want relationship".

By **relationship**, we mean the relationship we have with other people, father, mother, brother, sister, friend, teacher we desire good relationships with all of them. When we have a problem in this, it troubles us, we are bothered by it.

For example, let's say you had an argument with a friend in the morning. You find that the uneasy feeling stays with you for a long time, even after you have stopped speaking to your friend and have physically moved away from him/her. You may keep thinking about it, may get angry, frustrated. You wonder how you have gone wrong or how you should not commit the same mistake next time, but it stays with you.

On the other hand, had there been no such problem with your friend, you are fine, you don't have any issues, and you had a great time with him/her then too it stays with you as a good feeling or a good memory. Thus, mutual fulfillment in human relationships is something we want, we aspire for. Finally in **relationship**, we want to have **mutual fulfillment**.

From physical facilities: As we interact with nature for our various physical needs, we can either exploit nature or enrich it. Let us ask ourselves "What is naturally acceptable to me? Do I want to protect and enrich nature or do I want to exploit it? The answer is we want to live in harmony with nature. So, we have to enrich the nature.



3. Right understanding: "As long as we live with wrong assumptions we shall continue to have the problems in ourselves and have problems in relationship, not feel happy and will exploit nature". In order to resolve this issue in human relationships, we need to understand them first and this would come from "right understanding" of relationship.

Similarly, in order to be prosperous and to enrich nature, we need to have the "right understanding". It will enable us to work out our requirements for physical facilities. Finally there is a need for all of us to have the "right understanding" so, we can be sure of our own selves, our relationships and our physical facilities.