

Mentors Guide for
Universal Human Values

INDUCTION PROGRAMME

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IIT (BHU), Varanasi

Human Values

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Universal Human Values

General Instructions

1 Mode of conducting classes:

- This is not a *moral values* class. There will be no *Dos and Don'ts*.
- This class would go primarily on interactive basis. Out of the deliberation, general (classes) opinion on the *point under discussion* may be drawn, wherever applicable.
- It is expected that all the students will actively and spontaneously take part in the discussion, (coming out of their shell).
- At the beginning of every class, two students would independently be assigned for writing the summary of the class. They would be asked to present the summary in about 5- 7 minutes at the beginning of the next class, and submit the write-up.

2 Evaluation process:

- There might be *take home* or *open book* examinations for this course. Purpose of examination would be to make them reflect. The teacher would evaluate them and also see how much is being absorbed by students. *Satisfactory (S)* or *Unsatisfactory (X)* grade.
- Evaluation would be done mainly on the basis of:
 - i. Taking active participation in discussion, exhibiting that the essence of the *topics under discussion* has been grasped.
 - ii. Submission of *Assignments* with proper thought, on regular basis, and
 - iii. Presentation and submission of summary write-up when the turn comes.

(Mentors may maintain separate notebook for noting the names of the students with date of submission of *assignments* and *summary write-up* etc.)

3 Attendance criteria:

Attendance criteria remains the same as per the other courses i.e. in principle, a student is expected to attend all the classes. If the attendance is less than 75% - whatever may be the circumstances - the course has to be *Repeated*.

If a student is absent in a class, ask him/her the reason for the absence in the next class. If a student is absent in two consecutive classes, he/she should give reason for absence in writing. Tell them that if students are absent, it breaks continuity of the class discussions. Such absences would affect their final grade.

4 Maintaining a separate class notebook:

Students may maintain a dedicated Notebook for *Universal Human Values-II* to take notes. At the end of the semester, the Mentor may like to give a glance through it.

It is expected that in the Semester-IV, the same Notebook will be used which was used when they studied for the course *Universal Human Values-I*. This would help the students to find the total material on *Human Values* in one Notebook for referring in their future life (which is one of the purpose of the course).

5 Remarks

1. Ask every student in the class to write the summary of the class at home, preferably in their course notebook. At the beginning of the next class, randomly select some 2-3 students to present the summary in about 5-7 minutes. This will help you understand whether the students have understood the material covered in the previous class. The students would also be more attentive in the class, since they know that they have to write its summary. Writing the summary helps the students in thinking at home about the material covered in the class.

Keep a record of which students have presented the summary in which class.

2. Language is not a bar. The students may speak in English, Hindi, or their mother- tongue.
3. In discussions, take the students from *near* to *far*, that is, from what they know to new things and situations.
4. The course will take *ordinary* everyday situations, and not *extra-ordinary* situations. If we can deal with ordinary situations, hopefully we can deal with extra-ordinary situations as and when they arise.
5. When discussing a situation, avoid the discussion on third persons. Ask the student to place himself/herself in the shoes of the third person, and speak in **first** person.
6. Bring about a shift from physical things to feeling and mental needs.
7. Do not be judgemental. Students should feel free to speak their mind frankly, without feeling the pressure of being judged. They should feel comfortable and be able to see a bond with you.
8. Avoid talking about hostel, mess, department problems in the first few classes. First build a rapport and deliver some content.

Check List for Mentors

S.No.	Question	Check
1.	Does every student in your class have a course register?	
2a.	Is every student writing course summary for every class in their respective course registers?	
2b.	Are you asking 3-4 students to read the summary before you begin the class?	
3a.	Are you giving written Home Assignments (HA) to be submitted by them? (By now you should have given 2 to 3 home assignments, and they should have submitted 1 to 2 home assignments.)	
3b.	Are you returning their HAs to them with your feedback by the next class?	
4.	Check on the following regarding the conduct of your class	
a.	Are the students interacting?	
b.	Are the students interacting with frankness without feeling the pressure of being judged?	
c.	Does your language consist of “do”, “don’t”, “should”, “should not”, “karo”, “chaahiye”, etc.?	
d.	Are you able to draw the attention of students to their self? When they talk about others in 3 rd person are you able to get them to change it to “I”?	
5.	Are students connected to you? Would they share with you any difficulties they might be facing?	

Chapter 1

Aspirations and Family Expectations

1.1 Get to know students of your group

You can begin by introducing yourself (in brief) and that you would be their ‘Human Values’ mentor.

Get students to introduce themselves one-by-one (in a language they are comfortable with):

1.1.1 At personal as well as family level

- Place/city where ‘I’ come from (‘I’ stands for the student)
- Family & schooling background (the extent to which the student is comfortable to share)
- Hobbies & interests

1.1.2 At ‘thought level’

- What I wish to be: (What kind of professional career and personal goals, how I project myself, etc.)
- What I wish to do in my life: (What to do in life through career or otherwise)

Thereafter, the students may be asked the following to continue interaction:

- Understanding my own goals, desires, feelings
- Reflecting on my own actions/behaviour

ASSIGNMENT-1.1:

Write 1-2 pages on a person you know who has influenced you a lot. You should have sufficiently interacted with that person. It may be a core family member / extended family member / teacher / neighbour. (It may be encouraged to write about two persons – one from family and the other from the extended circle.)

(Students can write in Hindi, English or their mother tongue. Encourage use of mother tongue.)

1.2 My expectations from my family

Ask students to talk about their family.

“My expectations from my family members – from mother, father, brother, sister, grandfather, grandmother, chacha, chachi, etc.”

- * You may respond in between if the students are focussing on only material or non-material aspects.
- * We may divide the responses into two categories – material requirement (tangible things) for the ‘body’ and non-material requirement (intangible things) like love, respect, care, etc. for the ‘mind’. Having done so, the mentor may create the platform for self-introspection by the students that how they prioritise these two types of requirements in their own life.
- * Conclude – what we want from our family members.

ASSIGNMENT-1.2:

Observe people around you – observe their behaviour. Whose behaviour influences you a lot? – for your self-development, self-understanding to emulate (i.e. to try to do like this or even better than this) in your life.

As per norm, this Assignment is also to be submitted in the next class.

Chapter 2

Purpose of the Course

Students have talked about their expectations from their family (or friends). If you get them to think about it, they are likely to come to the conclusion that these were "arbitrary" or indefinite. This leads us to the question whether the expectations are definite or indefinite? (Most students answer that they are "indefinite".)

What are the expectations between a student and a teacher? Between parents and children? (Get the students to talk about these.)

For each of the above relations, the basic expectations are quite small in number and are definite, even though there is a lot of variety in their expression in real life.

Taking the example of a child and a parent, the parent must understand the expectations of feeding and guiding the child. This requires (1) recognition of expectations, (2) feeling of responsibility (jimmedaari) towards fulfilling these, and (3) ability to fulfill the expectations (bhagidaari). Already, the parents are not understanding their role in guiding the child.

Points (1) and (2) require understanding of 'values', and (3) requires acquiring of 'skills'. For example, for a parent to feed the child, the expectation must be recognized and responsibility understood, and to fulfill it, for example, one must know cooking.

Mankind has progressed a lot related to skills. Students clearing a difficult exam like JEE is a proof. But there is a lack of understanding of values. What can be done regarding it?

(Get the students to think about what can be done? Ask for their suggestions about what mankind can do?) If a Martian were to observe the earth, what would he see? Even after passing an exam like JEE, why do many students not understand their responsibility towards studies? Why do parents not understand their role in educating their children? Societal crisis being faced across the world comes from this lacuna.

Introducing 'values' in education is a way to reach all human beings. Human Values course is an attempt to teach about values. However, for it to be effective, the teaching method is not based on do's and don't's. It also tries to relate to real life. The HV course strives to teach about values by remaining connected to the present situation.

There is a complementarity of skills and values -- their relative placement with respect to each other needs to be understood.

For an understanding of one's expectations, it would require clarity of one's goals, besides knowledge about living in family, society and nature.

Therefore, in this course we will discuss about our goals including how they relate to family, society and nature. Our examples will be from real life, and based on our personal experience, as much as possible.

Chapter 3

Gratitude

3.1 In the past week, expectations within the family have been touched. Goal was to move the focus from material to non-material aspects. Now we expand the circle from family to people who help us live.

3.2 You may ask students to list people who have done things in the past or are doing things for them.

For example, I had meals today. Who are the people helped me so that I was able to have my meals? Some students might answer, I am grateful towards my father as he has paid for it. Ask who else? Some students might say no one else.

One of the answers that might come is: 'parents paid for the meals, so persons concerned have received their due'.

We may revert back: think, can their contribution be fully repaid in terms of money alone?

- Someone had served the food, someone cooked the food, someone bought the raw materials from the market, someone brought food from farms to market, and someone grew the food. There is a long chain of people who helped us in this process. Do you know who served, who cooked, who? – We do not know most of them. In hostel, it may happen that we do not even know who had cooked our food today!!

Do you feel gratitude towards each one of the people in the chain?

3.3 To exemplify the above case, we may narrate a situation like below:

During scorching summer, on the road someone felt so thirsty that it was difficult to sustain without water. You shared your water. Next day 'the person' came with a bucket of water to repay. – How would you feel? Do you think even money could repay your 'contribution'?

Think, for such situations, how the contributions can be repaid.

(We may create the spark in the students: how about helping others in similar situations!)

3.4 How many people have we helped? - ask the students to think from their past experience.

How many people are we helping now? Most students might realize that they are doing very little for others.

ASSIGNMENT - 3.1:

We should try to know at least one person whom we do not know well who is in the long chain of people helping to get our meal, or in maintaining living condition or in educating us, etc.

Get to know the person, his or her family, background, current state of thinking and well-being. Submit a write-up one week from today. Can we ever repay?

[For future: The Assignment may be kept open for longer duration. During next home visit, get to know one/two persons and their detailed background. How do you feel for them? Can we ever repay? What best can we do for them?]

Chapter 4

Competition and Cooperation

1 The Full Story of Tortoise and Rabbit

I

You would be knowing the story of tortoise and rabbit. The rabbit slept while the tortoise walked on to win the race. Yes or no? The lesson you learnt is that hard work is important to win the race. Do not be lazy. Right? However, the story you know is incomplete. Let me tell you the full story.

II

Having lost the race, the rabbit asked the tortoise to race again. The tortoise told him, “I did not want to have the race in the first place. It is you who wanted to race, I am not interested in racing.”

But the rabbit kept nagging him. So, one day, the tortoise agreed to race again. He said, “The last time the race length was short. This time let us race over a longer distance.” The rabbit felt even happier. He thought that it makes it even harder for the tortoise to win! Tortoise continued “Let us start from here and go for 2 kilometres.”

So, the race began for the second time, this time over a longer distance. The rabbit ran without taking a nap. The tortoise was left far behind, not even visible. But, reaching close to the finish, the rabbit found that there was a stream blocking the way. He wondered about what to do and waited, but he could do little.

After an hour, he saw the tortoise plodding slowly, reach the stream. What do you think the tortoise did? He went into the water, and crossed the stream, effortlessly. Then crossed the finish line and won the race.

Rabbit felt that this time he had been cheated. But was the race on land justified in the first place?

Can the tortoise ever win on land (if the rabbit does not go to sleep)? Can the rabbit ever win on water? Such races are artificial, just like the examinations are artificial. Of course, whenever bored, tortoise goes for a swim, rabbit for a run. They love their pastimes. These are not just their talents respectively, they are their respective interests as well.

Lesson we learn is that every person has unique talents, and unique strengths. Every person has their interests/passions. Therefore, choose your vocation based on your talent and interest and then develop it, not to compete against others, but to achieve excellence. Everyone has potential for excellence in some area.

It also indicates that races are artificial, just like examinations. They are not real life! In real life, you have to go from point A to point B, which might have land, water, valleys. Real life requires excellence, whereas artificial problems usually require competition. For example, entrance examinations for admissions are artificial, whereas working on an innovative project which can solve a real life problem usually requires excellence.

III

But we return to our story. The rabbit started nagging tortoise again, for another race.

Tortoise finally agreed. But he said, this time it will be a different kind of race. “What kind?”, the rabbit asked, a little apprehensive.

Tortoise said that this time it would be a joint race together, to beat their earlier fastest race time. “What does it mean?”, asked the rabbit. The tortoise replied, “Since you are faster than me on land, I will sit on your shoulders when we are on land, and vice versa on water.”

Thus, the tortoise sat on the shoulders of rabbit on land at the start of the race. After they reached the stream, the tortoise invited the rabbit to sit on him, and together they crossed the stream without much difficulty. And they were much faster on land plus water than what tortoise had been able to achieve alone, earlier.

What lesson do you learn from this? Team work allows you to achieve what individual alone cannot achieve.

For team work, everyone gives their best, based on their strength/talent. It allows them to collectively surpass what they could have achieved individually. Team work requires cooperation, rather than competition.

IV

But the story is not over yet!

After crossing the river together, the rabbit asked tortoise to sit on top of him to reach the finish line. The tortoise asked the rabbit to run without bothering to carry him on his shoulders, because that would be faster.

The rabbit told him that the media would be waiting with TV cameras at the finish line. The tortoise told him not to worry, and go forward.

The lesson is, share the credit collectively. If you are the team leader (like the tortoise), do not worry about the credit yourself! (Who had the leadership qualities – tortoise or rabbit?) Work for the goal, not for self-glory. Glory will come.

What do you think the newspaper carried the next day? Headlines said “Unique race: rabbit and tortoise win together, beating their own earlier individual timings”. Rabbit had explained well. Do you have the strength to do what the tortoise did, but in your own life?

2 Salient Points – Tortoise and Rabbit Story

For each of the four parts, the important lessons are given below.

1. Rabbit slept and lost the race to tortoise (usual story).

Lesson:

– Hard work is important to win. Do not be lazy.

2. Rabbit kept asking tortoise to race again. So they raced again over a longer distance, but this time there was a river in between. Rabbit lost again.

- Rabbit felt cheated, but was the race on land justified in the first place? Can tortoise ever win on land? Can the rabbit ever win on water?
- When bored, tortoise goes for a swim, rabbit for a run. They love their pastimes.

Lessons:

- Every person has unique talents, unique strengths. Has potential for excellence.
- Every person has their interests/passions.

– Choose vocation based on talent and interest.

– Real life (usually requires excellence) vs artificial problems (usually require competition). Ex. JEE exam.

3. Rabbit nagged again. So, the tortoise & rabbit raced again, but this time it was a joint race to beat their earlier race time. Tortoise sat on the shoulders of rabbit on land, and vice versa on water. They crossed the river much faster than before.

Lessons:

– Team work

– Everyone gives their best, based on their strength/talent, to surpass their individual performances.

4. After crossing the river, the tortoise asked rabbit to run to the finish line finally, without bothering to carry him, as it would slow him down. And this, knowing fully well that the media photographers were waiting at the finish line!

Lessons:

– Share the credit. If you are the team leader, be particularly careful that you do not take the credit of others.

– Work for the goal, not for self-glory. Your ultimate glory lies in it.

Chapter 5

Competition and Excellence

5.1 What is competition & excellence?

Get students to give answers to this question in the class.

- Issues in comparison

<u>Issue</u>	<u>Competition</u>	<u>Excellence</u>
Comparison:	Compare with others	Compare with yourself
Goal:	Do better than others (relative)	To do the task well (absolute)
Ex.:	How many people can come first?	How many people can get 100 out of 100 marks?
Evaluation:	Rank in group	Task specific performance
Inner State: (while doing)	Tension, jealousy	Persevering
Inner state: (on completion)	Dejection, elation (Elation is short lived unless we like the task)	Satisfaction

5.2 Some Points for Discussion

- Goal: Activity vs result of activity.
 - + Ex. - Walking in the morning (activity as goal).
 - Walking to reach somewhere (result as goal).
- If we have a liking for the activity or see its relevance, then we can do it for a long time without being “burnt out”.
 - + Ex JEE and admission in IIT. Do we get burnt out?
- Q. (student): But admission into IIT is through competition? Are you saying we should have gone for excellence?
 - Now that you are in, competition is not the goal. Now work for excellence.
- Student say we have to have competition to change branch
 - + Tell students, we do not have control over society and processes, so
 - We do not say do not participate in competition

- But have high goals (& find your talents & interests)
 - * Most importantly, if you do not limit yourself to the competition and take care of the larger vision, you would do well in life and be satisfied.
- Q. (student): Why are there so few opportunities? Isn't life like that?
 - We will try to answer this later in the course.
 - When we build “wrong” systems in society and people do not understand their intrinsic talents, we breed competition and strife, unnecessarily.
- Students discuss around better marks-Ex. How to go from 80 to 100 marks
 - But they are thinking of excellence within the boxed boundary of exams and marks?
 - Get them to break it & come out.
 - Take them towards: How deep is their understanding of the subject?
- What excellence means? Isn't competition necessary to achieve excellence?
 - How many scientists/engineers who discovered/invented something, did it because they were competing vs trying to solve a (difficult) problem?
- + Ex. From our own life.
- Put your passion in trying to excel in your chosen areas.
 - But do pass in all subjects.
 - + Ex. In 3rd year B.Tech (in early 1970s in the then 5-year B.Tech.), a student at IITK got 92/100 marks in Fluid Mechanics, the rest of the class was below 34/100, because he loved the subject and was very good at it. Permitted to change branch from EE to Chem Engg. even in his 3rd year as a special case by Senate. (He later went on to do PhD & became a faculty member.)
 - + Ex. A student at IIIT Hyderabad who was second last in his B.Tech (in CPI) was the best computer systems expert. Got an extremely good job, his talent was recognized. Of course, although he was second last, he did not fail in any subject.
 - + Ex. IITK allowed change from B.Tech. EE to 5-year IMD MSc (Integrated 5-year Masters degree) in Physics after 3rd year when 5-year IMD MSc Physics had just admitted students to it, and the senior years in the program had not even begun.
 - + Ex. Cambridge University – Ramanujan was admitted even when he was class XII fail. The University believed in Hardy, who put his reputation at stake.
- How do we select our areas of interest in which our talent lies?
 - Every one of us has some talents. We need to build and develop those.

- + Ex. This building – how has it reached its height? Thru support on pillars! Develop & build on your talents or pillars. But need to identify those.
- To cover excellence properly, the following points may be noted:
 - One must be excellent in a chosen area/task.
 - Must also be able to do the associated tasks/areas.
 - * Being excellent in one area is not enough. One must learn basics of other areas as well.
 - Ex. Rabbit should try to learn basics of swimming in water, just as tortoise knows walking on land.

Chapter 6

Interaction and Ragging

6.1 Ragging

General Definition: Ragging involves existing students baiting or bullying new students. It is also defined as: An act that violates or is perceived to violate an individual student's dignity.

Scenario 1: You are going from your class to hostel. Some people call you rudely, almost ordering you to come towards them. You stop and they demand to know your name. What would you do?

Discussion:- Following might be the answers

- Ignoring and continuing to walk.
- Stopping and try to appease the other person.
- Getting angry and insulting back.
- Be normal and answer with dignity and firmness.
- What does it show about ragger's mentality?
 - He probably suffers from an inferiority complex. Have pity on him!
 - What should you do?
 - Firmly but without anger you can refuse to interact if the interaction is turning into one which you do not like. If the things continue still, you can rise and walk out.

6.2 Scenario 2

You go to the mess to have your dinner. You sit down on a table and start talking to people who are sitting there. You think that the people are freshers as you are. After you finish your dinner, and just about to leave, you learn that the persons are not freshers, but old (senior) residents. Was it interaction or ragging? It was perhaps an example of what interaction really means.

Issues/Questions more directly on ragging

- What is interaction?
 - Learning about each other. May occur between freshers or between freshers and older students, etc.
- What is ragging?
 - Ragger tries to humiliate you. Why?

(a) **Not to generalize hastily**

If one senior has mis-behaved, it does not mean all the seniors are like that. Similarly, if one of the freshers has blamed a senior batch based on one incident, it does not mean that all the freshers have blamed an entire batch.

(b) **When does an “interaction” become “ragging”?** (this is also likely to come up).

Scenario-1 is related to this. An “Interaction” is something which is “pleasant” while “Ragging” is NOT. If the interaction continues even after you have expressed “NO” to it, by default it comes under “Ragging”.

(c) **Making friends – “means” and “ends” (i.e. ways and goals)**

The aim of a senior student in Ragging might be - he is trying to make friends with you. Though his “ends” are good, ‘means’ followed are not correct.

- How to deal with such situation?
- Shouldn't you help him in his “ends”? But important to tell him at some stage that his “means” are faulty.

6.3 **Interaction and Ragging – Different Scenarios**

Scenario 3

You have recently moved into a colony. There are others who are already living there. You meet someone at the local shop. He talks to you, and asks you questions about yourself. You do not like the tone of his asking the questions. What would you do?

Issues/Questions

- Would you try to find out whether this is normal interaction in the colony?
(Hint: Probably this is not normal. When you find old residents interacting, there is a difference.)
- If the interaction is not normal, would you stop talking and go away?
- What would you do if he is an influential person?

Complementary scenario

- If you are an old resident in a colony, and you meet a new resident what would you do?
- Would you act differently?

6.4 **Power Structure and Ragging**

- How do you deal with a situation, where there is a “power structure” and you are at the bottom level?

- What does it mean to be at the bottom? You have to realise - the power structure exists because you allow it to exist! It is certainly true in the ragging situation, where there is no physical force.

Gandhiji created a brilliant situation wherein people at the bottom of the power structure refused to recognize the power structure even where there was physical force.

- What can you do if you are at the bottom of the power structure? And force can also be used against you.
- How to break fear from people's mind
 - Choose an issue where law is immoral [Truth]
 - + Ex. Salt ban was immoral - against a natural right
 - Britishers said let him protest, we hardly earn any revenue.
 - But it was a household item, which led to household protests throughout the country.
 - * Message was: "Break unjust laws"
- Power structure is maintained
 - Largely by getting people to accept the law ("legitimacy")
 - Usually by some amount of force (fear) and a lot of temptation.
 - Realization came that => "British laws are immoral"
 - * Established that the British stood for untruth
- How to change the law
 - Break the unjust law or civil disobedience,
 - BUT without opposition to the ruler or enemy [Means - Non-violence]
 - No violence in deeds or words
 - No violence in mind either!!
- When people at the bottom of the power structure refuse to accept the power (because it is immoral), half the battle is won.
 - Win the other half of the battle through non-violence.
 - This is a cycle - 'ends' and 'means', and again 'ends' and 'means' and so on.

6.5 Additional Examples

- Story of India's freedom movement
 - + 1916 at BHU's foundation laying ceremony Gandhiji gave a speech.

His first speech after returning to India.

+ Said Viceroy should prefer to die than live in such fear.

+ Maharajas wearing jewels - when their countrymen live in such poverty.

- Changes brought about in India due to British presence/rule in India

- Ref. sahasra-phana by Viswanath Satyanarayana. Gyanpeetha awardee

Chapter 7

Self and Body

7.1 Introduction

7.1.1 Opening up Larger Vision

Have a discussion on the role we play as a human being at multiple levels: self, family, hostel, institution, city, nation, world and in nature. What are our responsibilities?

7.1.2 Making Desire/Aspiration List

Ask students to prepare a list of desires/aspirations in their notebook for about 5-8 minutes. Ask some students to read out their list and ask them to write it on the board in the form of bullet points with one or two keywords each. Avoid duplication.

As a student writes the keywords, you may have to ask “why” to get the underlying thought. For example, a student might say “money”. On asking why, he might say “to be richest man”, on again asking he might say “fame” or “buy whatever I want”. These are two different things and the desire listed as “money” be changed to “money - fame” or “money - get goods”.

Make sure that you are not judgemental. Do not deride or make fun of any desire. Nor should you allow the other students to do so.

7.1.3 Classify Desires

After the board is reasonably complete, you may classify each desire into two categories based on what it is fulfilling:

- (a) Mental need
- (b) Physical need

For example, “food” fulfils a physical need, “tasty food” relates to both physical and mental need. Take my “parents on a world trip” relates to my mental need in relationship, namely, fulfillment of gratitude and love.

7.1.4 Conclusion

At the end, you can conclude the following:

- (1) The list is not infinite, but finite. It is only some tens in number.
- (2) Most desires relate to mental rather than physical need.

We would like our desires to be free of mutual conflicts between desires free of internal contradictions or contradictions to our naturalness.

Exercise 7.1

- (a) Make a list of your desires/aspirations. (You may use the list you have already made in the class).
- (b) For each desire, ask “why”. When you come up with an answer, ask “why” again! Keep doing it to get to underlying thought.
- (c) Write the underlying need that you get (need for feeling or physical need for body).

7.2. Self and Body

7.2.1 Discuss the needs of Self and Body in tabular form with respect to continuity in time, nature of need (qualitative or quantitative), finite or infinite, fulfilled by, activities etc. (See book p. 61-67).

		I	Body
Needs		Trust, Respect...	Food, Clothing...
	<i>Needs are ...</i>	Happiness (such)	Physical Facilities (Suvidhā)
	<i>In Time, needs are ...</i>	Continuous	Temporary
	<i>In Quantity, needs are ...</i>	Qualitative (no quantity)	Quantitative (limited in quantity)
	<i>Needs are fulfilled by ...</i>	Right understanding and right feelings	Food, clothing, etc.
Activities	<i>Activities are ...</i>	Desiring, Thinking, etc.	Breathing, heart-beat, etc.
		Knowing, Assuming, Recognizing, Fulfilling	Recognizing, Fulfilling
Type	<i>It is of type ...</i>	Conscious (non-material)	Physico-Chemical (material)

7.2.2 (If time available) Knowing, assuming, recognizing and fulfilling (Jaanana, Maanana, Pahchaanana, Nirvaha Karna) (See Book p. 73-76)

7.2.3 Distinguishing between needs of Self and needs of Body.

Exercise - Go through the list of desires/aspirations prepared by students earlier, and classify them as satisfying the needs of "I" or the needs of the Body or of Both. You may have done so already. (See Book p. 78-83).

Exercise 7.2

- Give five examples in which you mix your mental and physical needs.
- For each example, what issues do you see due to which inter-mixing takes place and what can be done to resolve them.
- How do you relate some problems in society (e.g. corruption, global warming) due to this inter-mixing. Give four such problems and discuss.

BOOK: Human Values and Professional Ethics, by RR Gaur et al., Excel Books, 2010.

Chapter 8

Peer Pressure

8.1 Scenario

The following scenario may be used to start a discussion on the topic.

Scenario 1

You are wearing plain clothes but pleasantly dressed, and going to a party. Before entering the hall you could peep in and find that everybody else is wearing Expensive/"Stylish" clothes.

What would you do? – leave the place before anyone notices you, or walk in as usual without a concern?

Issues/Questions

- Do you identify yourself (i.e. do you associate respect) with your clothes?
- Are clothes the most important part of you?
- Do you look at yourself based on others' perception of you?

8.2 Asymmetric situation

In **Scenario-1**, consider YOU are wearing expensive/"stylish" clothes and others are wearing plain clothes.

- Would you act differently in this case?

8.3 Cultural issue

In **Scenario-1**, consider, instead of 'plain clothes vs. expensive clothes', the situation is between 'kurta-pyjama vs. coat-pant', or 'sari vs. slacks-jeans'.

- What would be your action?

8.4 Valuable/costly gadgets

Scenario 2

Your friends are using valuable/costly gadgets like mobile, laptop etc. which your family cannot afford for you.

Issues/Questions:

- Do you feel 'Internal Pressure' that they are different class of people than you?
- Do you feel hesitation in making friendship and behave normally with them?

8.5 Latest model gadgets

In **Scenario-2**, if the issue is of 'Latest Model' having attractive outward look, what would be your feeling?

A Note of Caution to Mentors:

After attending so many HV classes, it is likely that the students (feeling the pulse of the subject) would smartly respond to the above questions in "Idealist" / "Right" way – to show that they are 'above these petty issues'. In that case, you may provoke them to think whether they would do it in a Real Situation.

You may bring it closer to their Life Situation. Would they wear it in their 'Class Tomorrow'?]

8.6 Clarifying the meaning of 'Peer Pressure'

8.6.1 Peer Pressure – Some Basics:

Peer: A "PEER" is someone in your own age group.

Peer group: Persons of equal rank / quality/ worth

Pressure: "Pressure" is the '**Feeling**' that you are being pushed toward making a certain choice — good or bad.

Definition of P/P: 'Peer Pressure' on a person is the influence of a 'Peer Group' that encourages to change the person's attitudes, values, behaviours or action to conform to the 'Peer Group'.

8.6.2 In all the above situations, if somebody feels any "Internal Pressure" leading to 'Inferiority / Superiority Complex', it can be said that the person is under 'Peer Pressure'.

'Peer Pressure' is a psychological pressure one experiences when one holding some "Pre-Conditions" (like Belief, Thought, Feeling, Behavior, Action) which is different from the pre-conditions of people around.

'Peer Pressure' forces one to Change / Alter one's 'Own Values' and adopt the 'Values of the Others' though the latter are actually NOT of substance.

In other words, it may be said that "We act under peer pressure when we try to adopt pre-conditions 'Only to Please Others' even though we feel it is Not good".

8.6.3 A few more statements on Peer Pressure:

- Peers influence your life, even if you don't realize it, just by spending time with your peer group. You learn from them, and they learn from you.
- Peers play a large role in the social and emotional development of children and adolescents. Their influence begins at an early age and increases through the teenage.
- Responding to 'peer pressure' is part of human nature — but some people are more likely to give in, and others are better able to resist and stand their ground.
- Peer pressure is NOT always Negative. But the goal is to be Self organized.

8.7 Purpose of Material/Physical Facilities, say Clothes

We may put this issue before the students for deliberation. And finally, it may be summed up as:

Purposes of dress are:

- (i) to cover the body parts as per societal norms, and
- (ii) to protect the body as per the seasonal needs.

The following questions may be put regarding costly or branded clothes (e.g., branded Jeans & T-Shirt):

- Is it a 'Demand of the Body' to go for costly & branded clothes OR body needs comfortable clothes?
- Which one is more comfortable – cotton or polyester?
- What needs does a costly or branded dress (or Jeans/T-shirt) satisfy?

- Ans: Need for identity, respect etc.
- Are these need of the body or need of the self?
 - Ans: Self.
 - Can needs of self be satisfied by feelings or by goods?

Thereafter, the students may be asked to

- Examine, if the same thought is applicable for the physical facilities like Mobile, Laptop, Watch etc.
 - Answer might be that brand ensures quality of product. But are you buying the brand for the sake of so called quality or show off value.

Observe yourself. (Observation is possible in the light of some gyaan or proposal. For example it is possible here in the light of by separating the needs of the self and the needs of the body.)

Exercise 8.1

- (a) Take one or two example issues where you have mixed your mental & physical need (from Exercise 7.2), and re-examine why mixing is taking place.
- (b) What insecurities come to your mind? (This is self-observation.)

Do you see any conflicts between desires?

Chapter 9

Self Confidence

9.1 What is the reason for being under ‘Peer Pressure’?

Lack of ‘Self Confidence’ on our pre-conditions (belief, thought, feeling, behaviour, action) on various issues make us vulnerable to ‘Peer Pressure’.

There are TWO kinds of ‘Self Confidence’:

- Relative Self Confidence
- Absolute Self Confidence

9.2 Relative Self Confidence

When one feels confident about one’s pre-conditions because they are already in coherence with the pre-conditions of ‘People around’, and thus one feels a sense of ‘Approval’ / ‘Acceptance’ of the pre-conditions.

Fundamental issue involved in this case is:

‘Basis of such Confidence is the Approval / Acceptance of the ‘People around’ and NOT one’s own ‘Self Verification’.

In such cases, one’s pre-conditions are liable to ‘Shift’ / ‘Change’ if the pre-conditions of the ‘People around’ keep on ‘Shifting’ / ‘Changing’.

9.3 Absolute Self Confidence

When one feels confident about one’s pre-conditions because one has verified them on one’s ‘Own Right’ and checked their correctness in mutuality.

In such cases one’s Confidence does NOT Shake even if there is a lack of Approval / Acceptance from the ‘People around’.

S.No.	Relative Self Confidence	Absolute Self Confidence
1.	Based on “Approval” and “Acceptance” of others around.	Based on one’s own Self Verification.
2.	Shakes when environment changes.	Remains constant. Independent of all the environments.
3.	Keeps changing with time.	Remains same with time.
4.	Generates feelings of superiority and/or inferiority depending upon environment.	Remains consistent and comforting.
5.	Responsible for Peer Pressures.	Frees one from Peer Pressures.

A MAN with Absolute Self Confidence would be an 'Asset to the Society'. People around him might get induced by such persons and try to 'Emulate such Personalities'.

9.4 Peer Pressure, Self Confidence and Knowledge

Relative Self Confidence is the cause of Peer Pressure. Thus the 'Solution' to get over 'Peer Pressure' is to 'Acquire Absolute Self-Confidence'.

Absolute Self-Confidence comes from Verification and Understanding of things on one's Own Right (by one's Natural Acceptance).

Something which is understood through verification is called Knowledge (Truth), otherwise it is termed as 'A Belief'.

Thus 'Lack of Truth' is the 'Root-Cause' of 'Relative Self Confidence', which manifests as 'Peer Pressure'.

Exercise 9.1

Narrate a situation where you had felt the Peer Pressure. What action did you take? – succumbed under the situation or tried to judge the situation in the perspective of Right Understanding and could overcome it? In either case, what was your mental feeling?

Chapter 9x

Prosperity

1 Basics

Prosperity is a feeling that I have more than my physical needs. It implies that:

1. I know my physical needs.
2. I have more than my physical needs.
3. I know that I have more than my physical needs.

In the above, (2) is objective, but (1) and (3) have to do with knowledge in the self.

1. Knowledge in the self
2. Physical assessment
3. Knowledge in the self

In the absence of such knowledge, one feels (poor) daridra, even when one has a lot of physical resources or wealth. Two brothers fight over the family possessions, even after possessing one hundred lakh crores of Rupees!

2 Conditions

1. I should know my physical needs.

I cannot feel prosperous if

- My needs are not definite. They keep changing based on the other person.

If my needs are based on or comparing with what the other person has, they will keep fluctuating. For example, if the other person gets item X, I would also need to have it. Or if the other person gets a bigger item Y, I feel that I do not have such an item, even when my needs are fulfilled.

2. I should be able to differentiate between the needs of the self and the needs of the body, and know that one cannot be fulfilled by the other.

If I try to satisfy the needs of the self, by physical goods, it can never be fulfilled.

- One is continuous in time, the other is discrete.
- One is qualitative, the other is quantitative (and finite).
- One relates to feelings, the other to physico-chemical things.

For example, if one tries to satisfy the need for respect by goods (e.g., a larger car or a bigger house), it can never be fulfilled. Or if I try to get respect by position (IAS officer, politician), it cannot be obtained; or if I try to get it by wealth, it cannot be obtained.

3. Similarly, to satisfy the needs of the body, I need physico-chemical things, and not feelings. No amount of respect would satisfy hunger, for example.

3 Result

It is a common mistaken belief today that needs of the body are the sole need. If they are satisfied, all the needs would be satisfied.

Education today teaches skills with hardly any thought of values. As a result, needs of the self-remain unfulfilled.

There are two types of people, predominantly:

- Sadhan viheen dukhi daridra (SVDD) - without resources, unhappy and deprived
- Sadhan sampanna dukhi daridra (SSDD) { With resources, unhappy and deprived

Our education system at best takes students from SVDD to SSDD state. Check this point: What did your parents say, you will get after IIT education?

What is needed is to go to the state of:

- Sadhan sampanna sukhi samriddha (SSSS) { With resources, happy and prosperous.

This will happen only when we understand (possess knowledge) what are my needs, that the needs of self and body are different, and they both need to be fulfilled separately. If one mixes the two needs, neither can be fulfilled.

4 Advanced Topic

Prosperity also extends towards future. Not only now, I have more than my needs, but in future also, I shall have more than my needs. This comes out of two key understandings:

1. Nature has more resources than needed by me and all the people. (India produces 2.6 times the food needed by all its people. But then, why are so many people hungry? Wrong social systems, produce shortages for some, riches for others. It happens when there is lack of understanding of relationships.)

2. Ultimately, feeling of prosperity comes out of relationships! That is what gives us assurance about the future. We will be discussing relationships next.

5 Home Assignment

1. What is the meaning of prosperity? Give the areas of living (e.g., food, mobile, house) where you feel prosperous and areas where you feel not. Explain with examples.
2. Give examples from your life where you think the lack of prosperity is due to your mixing the needs of the self with needs of the body (i.e., you are trying to satisfy the need of the self by physical things, which cannot be satisfied). What would you do about it?

Chapter 10

Peer pressure and English

The scenarios below might be used to initiate discussion.

10.1 Scenario 1

You are in a class. The teacher asks a question in the official language – English. You know the answer, whereas the others are quiet. But you are NOT fluent in ENGLISH. Would you speak up in the language you are comfortable at – say, Hindi?

Issues:

- Here the student is on the high ground. He knows the answer but not the others. Would he speak up?
- Would he hesitate that he will not be able to speak fluently in English?

NOTE: Important thing to be conveyed is that the student must not feel embarrassed. Language (English) is only a vehicle for communication.

10.2 Scenario 2

You are NOT able to understand anything in a lecture, because of English. What would you do? Would you ask a question in the class in Hindi, say?

Issues:

- Here the student is in a position of discomfort. He is NOT able to understand the lecture, when others presumably are able to. Would he speak up?
- Would he be hesitant that he will not be able to speak fluently in English?
- Would he meet and tell the teacher after the class, separately regarding his problem with English and try to clear his doubts?

NOTE: Thing to be conveyed is that ‘English’ is needed for communication in this setting. Nothing to feel shy about if you are NOT fluent in English.

10.3 Scenario 3

You are having conversation with a person in English. Eventually you learn that both of you have the same mother tongue – say, Hindi. Would you continue speaking in English, or switch over to your mother tongue?

Issues:

- ‘*Bhaava*’ or emotions/ feelings are best expressed in mother tongue. People come closer and become more ‘**Informal**’ while they are using their own language to interact.
- Mother tongue sometimes does not get used because you are not familiar with the expressions or vocabulary in the topic you are discussing.

NOTE: It would be important to bring out the issue that it is only by using your mother tongue in that ‘**domain**’ you would acquire the **vocabulary** etc. for that domain. You should use your mother tongue as frequently as possible.

10.4 Scenario 4

You are with a group of people who have the same mother tongue, except for one person who does not understand it. There is a general tendency to switch over to your mother tongue. Should you, since one of the persons would not follow what you are discussing? What would you do?

Issues:

- It is natural for you to switch over to your mother tongue – in fact, it is hard not to! Therefore, continue in mother tongue but try to summarize the discussion from time-to-time so the person **does not feel left out**.
- You would talk in a language everybody understands. It might turn out to be English or Hindi.

NOTE: We should try to suggest that it is **perfectly OK** to use mother tongue. Special situations can be dealt with in an appropriate/ innovative manner.

10.5 Scenario 5 (Complementary to Scenarios 1 and 2)

You know good English, but the other does not. He has trouble in following what you are speaking out. What would you do?

Issue:

- Would you try to switch over to a language the other knows?
- Would you continue in English just to **impress** your listener?

10.6 Other Issues:

❖ **Question** from students: IIT (BHU) takes an **English Test**, and you tell us that English is not important – how to reconcile these two?

Ans from teacher: The purpose of the English Test is only to provide special help if necessary, as the **medium of instruction** is English.

- ❖ Language is important for communication – and, that is all. You should **NOT** make it a **yardstick of prestige or self-respect**.
- ❖ Purpose of education is to **Understand** and NOT merely to acquire **Fluency** in a language. Understanding/Content are more important than the presentation/ packaging.
- ❖ When there is a **GAP** between spoken language at home and school, then it creates problems to the child to comprehend. Hence, primary education must be in native language. **English** (for that matter, any other language) can be taught as a

Language is a TOOL to reach the GOAL (i.e. Communication and Understanding), NOT the GOAL by itself

Chapter 11

Relationships in Family

11.1 Seven Relations

1. Parents-children (maataa & pitaa – putra-putri)
2. Teacher – student (guru-shishya)
3. Brother/sister (bhahi-behan)
4. Friend (mitra)
5. Saathi-sahayogi (leader-assistant at work place)
6. Husband-wife (pati-patni)
7. Vyavasthaagata sambandh

11.2 Justice (*Nyaya*) in Relationship

We have discussed expectations. Now we would like to introduce feeling (*Bhaav*) in relationship. The feelings are in us (namely, in self). We can experience the feelings.

The important point is that expectations in relationships are of feelings. (We usually assume that expectations are for goods. For example, expectation in parent-children relationship is the feelings of *mamataa* (feeling of caring), *vaatsalya* (feeling of guidance). Outcome of this would be providing food etc. not vice versa. If there is only transaction of goods, it is not a relationship, but a transaction or *saudaa*.

Fulfilment of Expectation of Feeling leads to Justice (*Nyaya*).

Justice (*Nyaya*) consists of four elements:

- (i) Recognition/identification of values (*mulya ki pehchan*) in human-human relationship,
- (ii) Effort made for fulfilment of expectation in relationship (*mulya kaa nirvah*),
- (iii) Right Evaluation of the effort for fulfilment of values and its success etc. (*mulyankan*), and
- (iv) In case of success, feeling of ‘Mutual Happiness’ (*Ubhay-tripti*).

For example, in Parent-Child relationship, parent recognises the feeling of Affection, and child recognises feeling of Gratitude. If child is hungry, parent makes effort to feed the child with feeling of Care (*mamta*). And the child, in turn, feels fulfilled and feels Gratitude. Thus, in the process of fulfilment of values, parent as well as child feels Happiness – leading to *Ubhay-tripti*.

11.2.1 Related topics for discussion

- Sambandh and Sampark
- There are *mulya* (values) in relationship

11.2.2 Follow up questions are:

- (i) Do you want *nyaya* only on a few occasions or every moment?

Answer: Every moment

- (ii) Do you think, it is the court of jurisdiction that can ensure *Nyaya* or only open-hearted discussion within the family members is the way for ensuring *Nyaya*?

Answer: Discussion within family members.

Elaborate how court cannot ensure *Nyaya*. Court can proclaim only *Faisala*, cannot ensure *ubhay-tripti*.

11.3 Justice leads to Harmony

The feeling of justice is experienced or realised at the level of family first. Then it pervades at the society level and gradually to the world family (*vasudhaiwa kutumbakam*).

11.4 Nine Values (Mulya)

There are nine types of feelings or values in relationships.

- Trust (Vishwas)
- Respect (Samman)
- Affection (Sneha)
- Care (Mamataa)
- Guidance (Vaatsalya)
- Gratitude (Kritagyataa)
- Reverence (Shraddha)
- Glory (Gaurav)
- Love (Prema)

Chapter 11x

Relationship vs Transaction

(Additional Material)

1 Feelings in Relationships

A transaction is where two people work together or exchange something according to some agreed terms. Many functions in a society are accomplished by means of transactions. In a relationship, expectations are of feelings. The difference between a relationship and a transaction is that in a relationship, the feelings are primary.

2 An Example - Restaurant Operating through Gifts

Consider the following example. A family went to a restaurant, and had a meal. After it was over, they asked for the bill. The bill which came, surprised them. It listed the expenses for the meal, but at the end, it said you do not have to pay anything because your bill has been paid! The surprised family looked around as it asked, but who has paid our bill? The waiter replied that the previous customer had paid the bill. As the family, started to get up, the waiter asked, would you like to gift a meal to the next customer?

2.1 Feel the Feelings

The students were asked, what would you feel if you were in that situation? After a couple of jovial comments, they replied that it obviously would feel good. When asked to close their eyes and feel those feelings, some replied that there would be positive feelings, they would feel gratitude towards the unknown donor, etc. These feelings are what we have earlier called “continuous happiness”. When the customers would give, they would also feel happy that they are leaving a gift for someone (rather than paying for a service).

2.2 Chain of Life

One of the students pointed out that this is what life is. We get gifts from our ancestors, unknown people, and the humanity at large. And when we pass away (go out), we leave gifts to the coming generation. This is how life is.

2.3 Gift Culture

When we build a society in which gift culture (give and give) is inculcated, it gives happiness to all around – to the giver as well as to the recipient (who in turn can give for someone else). In the example, when asked how much money would you leave for the next customer? Many students replied that they would leave an amount slightly more than the bill. Now consider two situations, first, the one above, and second, a normal restaurant. In both the cases, the meal is eaten, and the money is paid; however, in the former, feelings are generated as well!

3 Fair Transaction

The conversation moved to transaction, we are not against it. But the transaction should, of course, be a fair transaction. What is fair? Fairness is not determined by only legal viewpoint, which can give us the minimum basis. A wise society builds its culture and practices in which feelings get generated or enhanced in day to day functioning, in its practices, in the transactions.

3.1 Example - Tea Vendor at a Station

I was travelling on a train from Delhi to Kanpur on a cold wintery night. It was 3rd January 2012 and the time was about 5 am. The train came to a stop, and I woke up. On peering through the window, I noticed that it was a very small station, where even the platform was of quite low height. On getting down, we learnt that a train, just three trains ahead of our train, has had a major accident. While waiting to find out what would happen next, I went to a tea shop. It was the only tea shop, and it was full because of the train and the cold wintery morning. The tea shop owner declared: Tea will be served to everyone, at the same price, with the same amount of tea leaves, sugar and milk. I have phoned for milk, and more milk would be arriving soon. And sure enough, a couple of milk men with milk containers on their scooters, started arriving.

3.2 Values Imparted by Modern Education

Suppose the vendor had said that I am raising the price of tea to Rs.10. how would you feel? Most students said that they would feel cheated. But legally, as long as he has announced the new price beforehand, it is not cheating. If a person educated in economics or MBA was there, what would he have said about the tea vendor? Probably he would have said, "He is a fool; he should increase his price." And he would justify it by referring to the Theory of Supply and Demand. Where would such an educated person might have studied? Perhaps in the best of our business schools and have done an MBA. So the best of our institutions are teaching this to the best of our students, through the best of our teachers!

3.3 Societal Values

Under what values is the tea vendor operating, when he is not raising the tea prices? It is the value which says that it is wrong to take advantage of a person, in his time of need or helplessness. And his behaviour generates a good feeling. At the time of payment for the tea, there were many people wanting to pay and go. All I did was pay Rs.50. currency note and went away before the vendor could return the money. This is the least I could do to acknowledge the values of that vendor. Wise societies build their practices and laws which promote values/feelings, even in ordinary transactions.

Chapter 12

Mulya in Relationship: Trust (*Vishwas*)

12.1 Definition

Everybody wants to be Happy and Prosperous.

The assurance within myself that the other human being wants to make me happy and prosperous – continuously and unconditionally – is known as Trust.

12.2 Exploring into Trust

Verify the following four statements by asking yourself whether you agree:

Sl. No.	Proposition regarding want or chaahanaa	Likely Answer of students (But write actual answers on the board)
I (a).	I WANT to make myself always happy.	√
I (b).	I WANT to make the other always happy.	√
I (c).	The other WANTS to make himself/ herself always happy.	√
I (d).	The other WANTS to make myself always happy.	?

Now verify the following four statements on the basis of your competence:

Sl. No.	Proposition regarding competence or yogyataa	Likely Answer
II (a).	I am ABLE to make myself always happy.	?
II (b).	I am ABLE to make the other always happy.	?
II (c).	The other is ABLE to make himself/ herself always happy.	?
II (d).	The other is ABLE to make myself always happy.	??

Take example of a friend with whom you had a fight – feeling of unhappiness

- The first four questions [I(a) – I(d)] are related to my intention or chaahanaa – in other words, ‘what I really want to be’.
- The next four [II(a) – II(d)] are related to our competence or yogyataa, – in other words, ‘whether I am capable of rendering what I want’.

Contrast between doubt on intention vs. doubt on competence.

In terms of competence, trust can be viewed as: To be assured that the intention of the other is always correct is Trust.

Let us examine, in general, where we go wrong in judging the intention and competence.

- (i) We generally evaluate ourselves on the basis of our intention and others on the basis of their competence.
- (ii) We seldom look at our competence and others intention.

A few examples of the above two statements demonstrate my perception:

My perception about the Other	My perception about Myself
The other broke a glass	The glass broke due to slip of my hand
The other did not come on time	I tried really hard to reach on time
The other makes mistakes intentionally	I make mistakes by accident
The other is at fault	I am right

If we can see the Intention of Others, it might work miracles, as seen below:

- (i) If we have trust on others intention, we have a feeling of being related to the other and spontaneously start helping the other to improve his competence, if he is lacking.
- (ii) If we do not have trust on others intention, we have a feeling of opposition with the other which leads to fights, struggle, and ultimately to war.

12.3 Further Exploration

‘A’ demanded/ asked for/ expected something from ‘B’ which ‘B’ could not fulfil. Let us explore, who is at ‘fault’ for such non-compliance – ‘A’ or ‘B’.

Mentors may ask from students the various reasons for which ‘B’ could not fulfil the expectation of ‘A’. Possible responses may be like the following:

- B is not having the thing.
- B does not want to help A.
- In the past, A did not fulfil the expectation of B. And examples like that.

Mentor – with dexterity – would prove from each of the responses that ‘A’ could not build up requisite Trust in ‘B’ for fulfilling his expectation, hence the blame rests on ‘A’ alone for such non-compliance.

Take-away: The Intention of the Other is always positive (like myself) – only the Competence may be lacking.

ASSIGNMENT:

- (a) List the names of persons on whom you have complete Trust on their intention – continuously & unconditionally.
- (b) Name persons you feel closed to but not coming in the above list. Why do you lack complete Trust in them? – describe.
- (c) Also list how many people have complete Trust on you. How do you know it?

Chapter 13

Mulya in Relationship: Respect (Sammaan)

13.1 Definition:

Sammaan = Sam (right) + maan (evaluation)

Respect = Right evaluation

13.2 Disrespect (*Apmaan*)

Whenever the evaluation is not right, it is disrespect. If we observe, we will find in our day to day relationship, we tend to do one of the following four, leading to disrespect.

Over Evaluation (<i>Adhimulyan</i>)	to evaluate for more than what it is
Under Evaluation (<i>Awamulyan</i>)	to evaluate for less than what it is
Otherwise Evaluation (<i>Anyatha-mulyan</i>)	to evaluate for other than what it is
No Evaluation (<i>Amulyan OR Nirmulyan</i>)	ignoring to evaluate

13.3 Right Evaluation on the basis of the Self (I) (of a human being)

Seeing that the other is like me (points (i) to (iii)):

- (i) Our purpose is the same since our Natural Acceptance is the same:
As I want to be and remain continuously happy, so does the other.
- (ii) Our program is the same:
My program is to live happily through Understanding and living in Harmony at all levels, so it is for the other.
- (iii) Our capacity (*khsamata*) is the same:
I have the ability to understand (samajh) and so does the other. As I continuously operate in the form of Desire, Thought & Selection, same is the other.
- (iv) The difference is only be at the level of Understanding (not just information):
 - a. **If the Other Has Better Understanding than Me, I need to understand from the Other.**
 - b. **If the Other has Lesser Understanding than Me, I accept the Responsibility to improve the Understanding of the Other.**

13.4 A Grave Mistake in evaluating human being

Human being is a co-existence of Self and Body. The needs of Body and those of the Self are different. The activities of the Body and those of the Self are also different. But we evaluate human being based on body or society:

- based on *rupa* (body) : e.g. race, color, size.
- based on *bala* (body) : e.g. physical strength.
- based on *pada* : e.g. position.
- based on *dhan* : e.g. wealth, money.
- based on *beliefs* : e.g. based on religion, ideology, and any other beliefs.

In the process, one totally ignores the Self. This is a Grave Mistake and Disrespect to human being. It has led to differentiation among human beings on the basis of race, nationality, caste, religion, ideology etc. and is the prime cause of war.

ASSIGNMENT:

Narrate five interactions you had with others and check whether you had evaluated them based on 5 wrong properties i.e. *rupa, bala, pada, dhana & buddhi*.

Chapter 14

Anger

1 Anger – Sign of Power or Helplessness?

It would be useful to tell students to come prepared for this discussion with the following prior announcement:

We will discuss 'anger' and its various facets. Come up with incidents preferably from your own life and analyse them. Try to think about the following questions:

- In what kind of a situation did the anger arise?
- What form did it take?
- Was it a sign of dominance or of helplessness? Observe yourself and others in the next few days, and reflect on your observations. Have a discussion based on student experiences. The notes below will help you conduct the discussion.

2 Reasons for getting angry

- **Frustration:** When one is unable to do what one wants to do even after trying over long period of time, frustration might set in. This is the most important cause of anger.
- **Irritation:** When someone or something bothers a person. The person generally tends to get irritated and hence angry.
- **Jealousy:** It may lead to frustration, which again leads to anger.
- **Ego:** People with ego problem tend to get really very angry, when someone/thing challenges their ego (or superiority)
- **Show-off of anger:** Some people might behave as if they are angry, even when they are not feeling angry inside. (Important to note that there is no anger whatsoever inside.)
 - Either to show off their power due to position, age, etc.
 - Or a situation might demand it.

(Note: Sanskrit describes this action of showcasing false anger by the word Manyu.)

In the above problems, it would be generally observed that the main cause was helplessness and not power.

3 Types of Anger

- **Instantaneous:** Sometimes people tend to get angry at the spur of the moment, due to any reason. For example if someone abuses another, the other person gets angry but his/her anger is only short-lived.
- In some cases, anger may last longer and its impact is more harmful. eg. anger due to some personal comments passed by someone considered to be a close friend

4 More Examples

- Parents getting angry at children

- Reason is helplessness in making children do a task or achieve something desired by the parents.
- Pickpocket gets caught and is beaten up by a crowd.
 - First 3 or 4 people might be angry.
 - Rest are just letting off their steam.
- Road rage: You are following rules, whereas someone else breaks the rules and goes ahead. Some people get very angry:
 - Because breaking of the rule causes delay to self
 - Even when there is no delay, some get angry because such people get “undue” benefits.
- War: In a war, does a soldier feel anger?
 - He might feel the fear of death.
 - He might believe in why the war was being fought, and how the other is wrong.

5 Suppression of anger

By suppression of anger we mean that even when we are angry inside, we do not express it outside, and forcefully contain it. Is it better to suppress anger or to control it? It is alright to not express the anger, as it would make a situation worse. However, suppressing it forcefully will tend to collect it inside which would burst at a later time. By control of anger, we mean that even when we become angry, we do not express it, and contain the anger from spreading inside. We analyze the situation and understand it, thereby reducing or removing our anger.

- Suppression of anger is not good, better to control it. Best way is to control it, at the starting point. Even while it has started one should learn to control it.
- If anger-uncontrollable
 - Better to let off steam
- Even at a later stage, it is always advisable to not suppress anger but to control it.

6 Towards a Solution - Not Getting Angry

Best solution is not to get angry at all. Anger does not help anyway. Note that we are not talking of suppressing or even controlling the anger, but not getting angry in the first place. But how do we achieve it?

- A feeling of relationship will help us in not getting angry at all
 - **Trust:** Has the other person done it intentionally? He is acting based on his understanding.
 - **Respect:** The other person is like me. He wants to be happy and is working for it. But he lacks the competence for it.
- Accordingly, the thought that emerges with the above feelings is:
 - **Developing Sensitivity:** I think of my actions (other than getting angry) so that the other person becomes aware of his actions and what they are causing.

- **Developing Understanding:** I help the other person in correcting himself by understanding that to make himself truly happy, he should make others also happy.

Taken from:

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Chapter 15

Four Orders

1 Four Orders

1. Material order
2. Plant order
3. Animal order
4. Human order

For the first three orders:

- Their conduct is definite (nischit aacharana).
- They are balanced based on usefulness (upyogitaa) and complementarity (purakataa).
- They recognise and act/fulfill (pahachaananaa and nirvaaha karanaa).
- They mutually enrich each other (samvardhan).

Human order:

- Human being has much greater potential as compared to other orders.
- However, conduct of Human being is not definite. – Exploiting nature – Exploiting other people

1.1 Understanding the Current Situation

Problem in our family due to lack of physical facilities or lack of relationships? Where are we putting our energy?

2 Four Levels of Human Existence

Human beings live at four levels:

1. Self
2. Family
3. Society
4. Nature

Human relationships and society

- Family - the natural unit
- Community (samaaj - village/mohalla level)
- World society (samaaj - antar-rashtriya)

Chapter 16

'Gandhi' Film: Points to Ponder

(Discussion)

We list below some incidents and issues to ponder over from the film "Gandhi". Obviously, to ponder over them, you should have watched the film. (Numbers in square brackets give the timestamp [in hours and minutes] of the incident in the film (Hindi version of film with English subtitles).)

1 Non-Violent Protest

Mahatma Gandhi "invented" non-violent civil dis-obedience. It started with burning of identity passes in South Africa [0:15]1.

Gandhi, while addressing a meeting in South Africa, explains the new law and proposes the method of protest. "We will not obey, nor will we hit back. They can torture me, take away my property and even kill me. Then they will have my body, but not my obedience."

What point was made by Gandhi here?

Discussion: *Gandhi was telling people that we must first learn to express our disagreement or non-acceptance of the new law. And we must learn to do it without violence.*

Gandhi much later says in his autobiography that he learnt this method from his mother and women in the family, who could show their non-acceptance without violence or a feeling of hatred.

2 Gandhiji's Return to India

Gandhiji returns to India in 1915. When he meets Gopal Krishna Gokhale, he tells him that the problem of India is servitude and apathy. Asks Gandhiji to make India proud of herself [0:46].

Gandhiji says he hardly knows India. Gokhale advises him to see the real India by travelling, and speak only after that. Gandhiji gave his first speech in India on 6th February 1916, at the founding ceremony of BHU! (The actual speech can be found on internet under Collected Works of Gandhiji. Search by date.)

What do you understand by making India proud of herself?

Discussion: *Gokhale was telling Gandhi that unless Indians come out of their servile attitude, they cannot get their freedom. For this, make Indians proud of themselves.*

Making Indians proud would mean understanding the greatness in Indian civilization. This does not mean not realizing one's own shortcomings. But through all this, build on one's strength.

Gandhiji's speech at BHU's founding was extra-ordinary. In the ceremony, the Viceroy had come and so also many Indian kings. Gandhiji apologised for reaching late. But said that because of the Viceroy, there was police and repeated checks everywhere causing him to be late.

He said to the Viceroy that surely he would like to die, rather than live in such fear. To the kings, he said, you are bedecked with jewels whereas your subjects are poor and hungry. It does not look good on you. At this point, many kings got up and went away. Annie Besant also left the meeting.

3 Country-wide Protests

Gandhi meets Congress leaders at Jinnah's house. Gandhi proposes a day of prayer and fasting in response to the new sedition law. Jinnah asks "you mean a general strike" Gandhi says "No. I mean a day of prayer and fasting" [1:17].

What is the difference between the two?

Discussion: *The word "strike" literally means to hit someone, whereas prayer and fasting pertain to oneself. The former is to force someone to agree to what one is saying, whereas prayer and fasting is to focus on oneself and possibly draw attention of the other to oneself.*

4 British Violence - Jallianwala Bagh Massacre

Jallianwala Bagh incident took place after the above movement on 13 April 1919. Police fired on a peaceful crowd in a protest meeting, on a calm Baisakhi day. 1200 people had bullet injuries. More than a thousand people died [1:24].

The soldiers/policemen under General Dyer were all Indians. Why did Indians shoot at Indians?

Discussion: *This example shows how servile the Indians had become. They were ordered to fire, and they fired, that too, on their own people who were completely peaceful. And they kept firing without questioning, simply following the orders!*

5 Non-Violent Movement: Ends and Means

5.1 Chamaparan - Indigo Farming

Indigo (neel) cultivation in Champaran was done under exploitative conditions. A few British landlords were ruling over the people as if they were slaves. They had even their own private jails. It was as if the law did not function. Even British law did not allow for private jails! Gandhi's movement freed them. People recognized him as their leader. The movement was completely non-violent, and the change was total.

Discussion: *The movement made Gandhiji into a national leader, and not just as one who had done something in distant South Africa (but would go into oblivion after return to India, as Jinnah had remarked once).*

The British did not know how to deal with a man who refuses to use any violence but relies on force of truth. He was arrested for entering Champaran, and there was a huge crowd [0:55]. When he was presented before the magistrate, the magistrate said that he be released on bail, but Gandhiji said he would not pay even the (paltry) bail amount. The judge did not know what to do, as there was a large crowd. Finally, he ordered Gandhiji to be released without paying any bail. By the way, the story was repeated during the Anna Movement. When Anna Hazare refused to move out of jail even after he was released, until permission to hold a peaceful rally was given, the police did not know what to do!

5.2 Non-Cooperation Movement – 1920

A large scale non-cooperation movement was launched by the Congress under Mahatma Gandhi's leadership in 1920 [1:35]. However, an enraged crowd in Chauri-Chaura village burnt the police station and killed the policemen [1:39]. It was an unprecedented large scale movement, but Gandhiji called it off. Why? The Congress leaders argued that such a preparation might never happen again for years. But Gandhiji did not agree. He said means must be as pure as the ends.

What do you understand by ends and means? Is non-violence an end (goal) or a means (method)? Can the ends and means be separated? Do the means influence the ends (that we would end up reaching by following the wrong means)?

Discussion: *The non-cooperation movement of 1920 was a turning point in our freedom movement. It became such a massive movement. However, Gandhiji realized that the violence of Chauri-Chaura showed that the people were not ready. The flames of violence could spread, which would defeat the very purpose of the movement.*

When wrong means are adopted, it subverts the goal itself. If the goal is to attain truth, and false means are used, would the truth be reached?

If the path to attain the goal is based on falsehood, it would train many people in falsehood. For example, violent means would train many people in violence, and therefore, after attaining freedom, there would be violence, perhaps greater violence. French revolution is an example, where after the revolution, the revolutionaries guillotined (beheaded) other revolutionaries. Even Robespierre the leader of the French revolution, was guillotined by other revolutionaries.

6 Gandhiji Pleads Guilty

Soon after the non-cooperation movement was withdrawn, Gandhiji was arrested by the British and charged with sedition. The British judge rose from his seat when Gandhiji entered the court room [1:49].

Gandhiji said that there is no need of a trial, as he accepts the charges that he asked the people to break unjust laws. What option does he offer the judge - that the judge should give him the maximum punishment under the law? Why did Gandhiji not offer any defense of himself?

The judge gave Gandhiji six years of imprisonment (same as given to Tilak some time earlier). And, as it turns out, after that, the judge resigned from his position of judge. (The actual speech by Gandhiji can be found on the internet under the name "The Great Trial". The trial took place on 18 March 1922.)

Discussion: *Gandhiji wanted to high-light that there are unjust laws. And if there are unjust laws, he would not follow them.*

He appeals to something higher than merely legal. But he asks the judge to follow his duty, of following the legal. In one stroke, he transcends the British laws and questions the moral basis of colonialism.

The judge also lives upto his duty and his sense of justice. Therefore, he sentences Gandhiji to six years of jail as part of his duty associated with the position of being a judge; but then resigns from his position of being a judge to follow his inner sense of justice.

7 Salt Satyagraha

In the Dandi March under salt satyagraha [1:57], Gandhiji made salt and broke the law [2:04]. Why did Gandhiji choose salt?

In the entry to the salt factory, the satyagrahis to enter the factory, chose to bear the violence without even trying to protect themselves. They failed to enter the factory. But did they win or lose in attaining their goal?

On the satyagraha, Walker the reporter from New York Times says "India is Free" [2:12]. What do you understand by it?

Discussion: *Why choose Salt? Salt is consumed daily by every family. It affects everybody. And if it is unjustly taxed, its protest would spread.*

By accepting to be beaten with sticks without raising their own hand even to safeguard themselves, they established their moral superiority. The failure in entering the salt factory was not the main goal. The young people learnt not to accept servitude without being violent.

Walker who witnessed all this, said that Indians had learnt to oppose injustice, without using force themselves. Therefore, India is free.

8 Hindu Muslim Unity

While fasting for peace between Hindus and Muslims in Bengal, a person comes to Gandhiji saying that he has killed a child, that he will go to hell, but he does not want Gandhiji's death on him[2:49]. What does Gandhiji advise him?

Discussion: *Gandhiji told him to adopt a child whose parents had been killed in the riots, and raise it as his own. However, the child should be a Muslim child, raised as a Muslim family would raise him*

9 Chronology of Events

The major events shown in the film are given below. (Numbers in square brackets give the approximate timestamp [in hours and minutes] of the event in the film.)

1. Burning of identity passes in South Africa () [0:15]
2. Return of Gandhi to India (1915) [0:42]
3. Speech to Indian National Congress [0:55]
4. Champaran - indigo farming [0:55]
5. Protests over breaking of promise by British after World War I is over (1919) [1:17]
6. Jalianwala Bagh massacre (1919) [1:24]
7. Non-cooperation movement (1920) [1:35]
8. Chauri-Chaura (1922) [1:39]
9. Breaking of salt law (1931) [2:04]
10. Interview with Margaret-Bourke White [2:19]
11. Mass migration of Hindi-Muslim populations (1946) [2:36]
12. Gandhi trying to stop Calcutta riots (1947) [2:40]

Reference:

Film: Gandhi, produced by Richard Attenborough, 1982 (Hindi version with English subtitles).

Acknowledgement: Some of the questions above are taken from Harsh Satya's compilation, which is gratefully acknowledged.