



UNIVERSAL HUMAN VALUES AND ETHICS

Class Notes

ABSTRACT

A set of universal, rational, verifiable proposals about the human reality are systematically presented here. The self-exploration of these results in the discovery of the inherent relationship, harmony and co-existence facilitating transformation towards a holistic world vision and 'Human Consciousness'. It forms the essential content of universal human values or what is universally valuable for human being at the level of the individual, at the level of human-human relationship in family and society, at the level human-nature relationship in societal systems as well as co-existence in nature/existence leading to harmony within as well as a firm grounding for nature-friendly technologies and human-friendly systems.

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Class Notes for foundational courses on Universal Human Values which are presently being run by more than 40 universities and all AICTE affiliated colleges in India.

The course nomenclature may differ university to university.

Examples:

- AKTU has a 3-credit course “A Foundation Course on Human Values and Professional Ethics”
- AICTE’s Model Curriculum mentions this as a mandatory 3-credit course UHV-II: “Understanding Harmony”

We suggest universities use a common course name “A Foundation Course on Universal Human Values and Ethics”

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We consider the efforts towards integrating value education in the present education system and moving towards holistic value-based education as a worthy mission for the wellbeing of all. In this spirit, no royalty or fee is charged on this work.

These class notes for a foundation course in Universal Human Values and Ethics, are an outcome of the long-drawn search, visualization and experimentation by the authors and their colleagues in the UHV TEAM to evolve an effective and universally acceptable content and methodology for introducing value education in the present curricula of technical and other professional institutions. Thus, it is in response to a long-felt and urgent need to integrate education in human values with professional skills. A unique methodology focusing on the right understanding of the human reality vis-à-vis rest of existence has been systematically presented. This involves the discovery of the inherent harmony and co-existence in entire existence forming the basis of Universal Human Values and facilitating transformation towards holistic perception and ‘Human Consciousness’.

Starting with identification of basic human aspirations as happiness and prosperity in continuity, the discussion is focused on the appropriate programme to fulfill these enabling to live a fulfilling life. Understanding harmony at various levels starting from the human beings and spanning up to the whole existence forms the core contents of value education in These class notes. Finally, the important implications of ‘right understanding’ in life and profession are adequately elaborated.

Unlike the conventional treatment, the issues in professional ethics are analyzed in the context of right understanding thereby enabling the resolution of various ethical dilemmas. The main focus is on the development of the ethical competence in the individual through right understanding. The class notes conclude by proposing salient steps to undertake the journey towards holistic and value-based living.

Salient Features

- The prime focus is towards affecting a qualitative change in the consciousness of the reader, a change in the worldview rather than on mere information transfer.
- The whole content is presented in the form of proposals and the students are encouraged to self-explore and verify these on the basis of their natural acceptance and experiential validation.
- The style of presentation is in the form of a dialogue with ample repetition to assimilate the core concept.
- Each chapter starts with a recap of the previous understanding and ends with a crisp summary as well as a probing set of questions to test the grasp of subject matter, practice exercises to connect the proposals with real-life situation and some creative project work.

The class notes are supplemented with a Teacher’s Manual and a website. A model course syllabus is also given in the appendix to facilitate the teaching-learning process.

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Appendix A1: Typical Course Structure

The foundation course on universal human values and ethics is an effort towards evolving an effective and universally acceptable methodology for introducing value education in the present curricula of technical and professional institutes. Thus, it is in response to a long-felt and urgent need to integrate value education with technical and professional skills in the present-day education system.

This course employs an effective methodology focusing on the right understanding of human reality vis-a-vis the rest of existence. This involves discovery of the inherent harmony and co-existence in existence through self-exploration. The right understanding forms the basis of universal human values and facilitates transformation toward a holistic worldview or the 'human consciousness'.

The target is not just personal transformation; it provides the basis for a humane society.

The course structure has 3 sections:

1. Introduction to value education
2. Understanding the harmony at various levels
3. Implications of right understanding in life and profession

The issues in professional ethics are analysed in the context of right understanding with the main focus on the development of ethical competence in the individuals, in contrast to an approach of enforcement of professional ethics through incentives and punishments. The course concludes by proposing several salient steps to undertake the journey toward holistic and value-based living.

Salient Features of the Course

The salient features of this course are:

1. It presents a universal approach to value education by developing the right understanding of reality (i.e. a worldview of the reality "as it is") through the process of self-exploration.
2. The whole course is presented in the form of a dialogue whereby a set of proposals about various aspects of the reality are presented and the students are encouraged to self-explore the proposals by verifying them on the basis of their natural acceptance within oneself and validate experientially in living.
3. The prime focus throughout the course is toward affecting a qualitative transformation in the life of the student rather than just a transfer of information.
4. While introducing the holistic worldview and its implications, a critical appraisal of the prevailing notions is also made to enable the students discern the difference on their own right.

Course Objectives

This introductory course input is intended:

1. To help the students appreciate the essential complementarity between 'VALUES' and 'SKILLS' to ensure sustained happiness and prosperity which are the core aspirations of all human beings.
2. To facilitate the development of a Holistic perspective among students towards life and profession as well as towards happiness and prosperity based on a correct understanding of the Human reality and the rest of existence. Such a holistic perspective forms the basis of Universal Human Values and movement towards value-based living in a natural way.
3. To highlight plausible implications of such a Holistic understanding in terms of ethical human conduct, trustful and mutually fulfilling human behaviour and mutually enriching interaction with Nature.

Thus, this course is intended to provide a much needed orientational input in value education to the young enquiring minds.

Course Methodology

1. The methodology of this course is explorational and thus universally adaptable. It involves a systematic and rational study of the human being vis-à-vis the rest of existence.
2. The course is in the form of 28 lectures (discussions) and 14 practice sessions.
3. It is free from any dogma or value prescriptions.
4. It is a process of self-investigation and self-exploration, and not of giving sermons. Whatever is found as truth or reality is stated as a proposal and the students are facilitated to verify it in their own right, based on their Natural Acceptance and subsequent Experiential Validation – the whole existence is the lab and every activity is a source of reflection.
5. This process of self-exploration takes the form of a dialogue between the teacher and the students to begin with, and then to continue within the student in every activity, leading to continuous self-evolution.
6. This self-exploration also enables them to critically evaluate their pre-conditionings and present beliefs.

Course Syllabus

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The whole course is divided into 5 modules over 28 lectures.

After every two lectures of one hour each, there is a 2-hour practice session (practical).

The Teacher's Manual provides the lecture outline. The teacher is expected to present the issues to be discussed as propositions and encourage the students to have a dialogue. The process of dialogue is enriching for both, the teacher as well as the students.

The syllabus for the lectures is given below:

Module 1 – Introduction to Value Education

Lecture 1: Understanding Value Education

Lecture 2: Self-exploration as the Process for Value Education

Lecture 3: Continuous Happiness and Prosperity – the Basic Human Aspirations

Lecture 4: Right Understanding, Relationship and Physical Facility

Lecture 5: Happiness and Prosperity – Current Scenario

Lecture 6: Method to Fulfill the Basic Human Aspirations

Module 2 – Harmony in the Human Being

Lecture 7: Understanding Human being as the Co-existence of the Self and the Body

Lecture 8: Distinguishing between the Needs of the Self and the Body

Lecture 9: The Body as an Instrument of the Self

Lecture 10: Understanding Harmony in the Self

Lecture 11: Harmony of the Self with the Body

Lecture 12: Programme to Ensure self-regulation and Health

Module 3 – Harmony in the Family and Society

Lecture 13: Harmony in the Family – the Basic Unit of Human Interaction

Lecture 14: Values in Human-to-Human Relationship

Lecture 15: 'Trust' – the Foundational Value in Relationship

Lecture 16: 'Respect' – as the Right Evaluation

Lecture 17: Understanding Harmony in the Society

Lecture 18: Vision for the Universal Human Order

Module 4 – Harmony in the Nature (Existence)

Lecture 19: Understanding Harmony in the Nature

Lecture 20: Interconnectedness, self-regulation and Mutual Fulfilment among the Four Orders of Nature

Lecture 21: Realizing Existence as Co-existence at All Levels

Lecture 22: The Holistic Perception of Harmony in Existence

Module 5 – Implications of the Holistic Understanding – a Look at Professional Ethics

Lecture 23: Natural Acceptance of Human Values

Lecture 24: Definitiveness of (Ethical) Human Conduct

Lecture 25: A Basis for Humanistic Education, Humanistic Constitution and Universal Human Order

Lecture 26: Competence in Professional Ethics

Lecture 27: Holistic Technologies, Production Systems and Management Models-Typical Case Studies

Lecture 28: Strategies for Transition towards Value-based Life and Profession

Guidelines and Content for Practice Sessions

In order to connect the content of the proposals with practice (living), 14 practice sessions have been designed. The full set of practice sessions is available in the Teacher's Manual as well as the website.

As an example, PS 7 is a practice session in module 3 regarding trust. It is explained below:

PS 7: Form small groups in the class and in that group initiate dialogue and ask the eight questions related to trust. The eight questions are:

1a. Do I want to make myself happy?

2a. Do I want to make the other happy?

3a. Does the other want to make him happy?

4a. Does the other want to make me happy?

Intention (Natural Acceptance)

What is the answer?

1b. Am I able to make myself always happy?

2b. Am I able to make the other always happy?

3b. Is the other able to make him always happy?

4b. Is the other able to make me always happy?

Competence

What is the answer?

Let each student answer the questions for himself and everyone else. Discuss the difference between intention and competence. Observe whether you evaluate your intention and competence as well as the others' intention and competence.

Expected outcome: The students are able to see that the first four questions are related to our Natural Acceptance i.e. intention and the next four to our Competence. They are able to note that the intention is always correct, only competence is lacking! We generally evaluate ourselves on the basis of our intention and others on the basis of their competence! We seldom look at our competence and others' intention, as a result we conclude that I am a good person and other is a bad person.

Term Paper or Social Project

The students may do a social project at some point when sufficient background has been covered, say, after completing the 9th week. Project work is to reinforce Right Understanding. With this clarity projects and activities can be conducted.

For instance, a tree plantation project activity would facilitate understanding mutual fulfilment amongst the 4 orders in Nature, rather than just learning how to plant trees. The scope of work would naturally include the nurturing, protection and right utilisation of the plants, fruits, wood, etc.

Guidelines for Implementation and Evaluation

1. It is recommended to be an essential (compulsory) credit course and it is conducted according to the norms and modalities presently being followed by the University for Credit Courses.
2. The course may be offered by the Institutes in both the semesters. The students can take it at any stage of their programme. But, it is desirable to take it in the earlier part of the programme preferably within the first two years.
3. There is no 'carry-over' permitted in this course. In case of unsatisfactory performance, it has to be repeated.
4. The internal evaluation is to be based on regular interaction with the students in the practice sessions and the viva. In addition, there may be term papers, socially and environmentally relevant projects etc. The evaluation will depend upon the students' grasp, participation and indications of transformation in thinking, as well as, the effort to carry out the self-exploration.
5. The written examination is meant to basically test the clarity of reception of the core proposals and application in real life situations.

Faculty Development Programmes

- Basic Orientation in Universal Human Values and Ethics: ½ day to 3-days workshop
- UHV101 or PSL1: Foundation Course in Universal Human Values and Ethics. It is an introductory (level 1) workshop over 8 full days
- UHV101 Refresher: Course in Universal Human Values and Ethics. It is conducted over 8-days
- UHV112 or PSL2: Understanding the Human Being Comprehensively. It is an advanced (level 2) workshop over 8-days. The basic content is understanding the Self.
- UHV113 or PSL3: Understanding Co-Existence in Existence and its Manifestation. It is an advanced (level 3) workshop over 8-days.
- UHV114: Values, Relationships & Ethical Human Conduct. This is an advanced course over 8-days. The basic content is on human-human relationship at all levels, from family to world family; it includes an introduction to the 'science of behaviour'
- UHV115: Holistic Development towards Universal Human Order. This is an advanced course over 8-days. The basic content is universal human order; it includes an introduction to 'science of participation in the larger order, particularly work with rest of nature'

There are other higher-level courses and workshops, as well as post-graduate certificate and diploma courses related to UHV being run or planned by various universities.

Reference Material

The primary resource material for teaching this course consists of:

a. The Textbook

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

b. The Teacher's Manual

R R Gaur, R Asthana, G P Bagaria, A Foundation Course in Human Values and Professional Ethics – Teachers Manual, 2nd Revised Edition, Excel Books, New Delhi, 2019

[The textbook as well as the teacher's manual is available in English, Punjabi and Telugu]

c. A website (<http://www.uhv.org.in/>) containing:

- Video of Faculty Development Program (Teachers' Orientation Programme)
- Presentation (PPTs) material for use in lectures and practice sessions
- Audio-visual material for use in the practice sessions

Appendix A3-1: What is Basic Aspiration?

Each one of us is making effort. We are thinking something, we are doing something – like that we are making some effort. Why are we making that effort basically? That is what we want to explore first.

Doing(making effort) ⇒ becoming ⇒ getting ⇒ being
 To do To become to get to be

At first glance, all these efforts may seem to be for becoming something, like to become an engineer or a doctor or a farmer or an IAS officer or a lawyer or a businessman or a scientist or an artist or a musician or a film maker or a chartered accountant, and so on. Now if we ask why do we want to become these, we can get closer to something more basic and intrinsic.

We are making effort to become something because we want to get something after becoming that engineer or farmer or whatever. Find out for yourself, why do you want to be an engineer or a farmer? It may be for designing new buildings, growing food free from harmful chemicals and so on. Find out for yourself that whether just making a design for new building or growing organic natural food is your ultimate goal, or you want to achieve something else by doing it. For example, after becoming an engineer and making the design of new buildings, you may want to get lots of money from it. As a farmer, you may want to grow natural food because you want to ensure good health. By achieving these goals, you may want people around you to give you respect; you may want to get a lot of name and fame in the society and enjoy your life. Can you see that?

Now we are closer to that basic aspiration. Becoming that engineer or farmer is a means for getting money and respect. We can also get money and respect from becoming a lawyer or musician or any of those other professions too. Now, let us ask the same question again, “is money and respect the most basic thing that we aspire for or is there something even more fundamental”? Please refer to fig. A3-1-1.

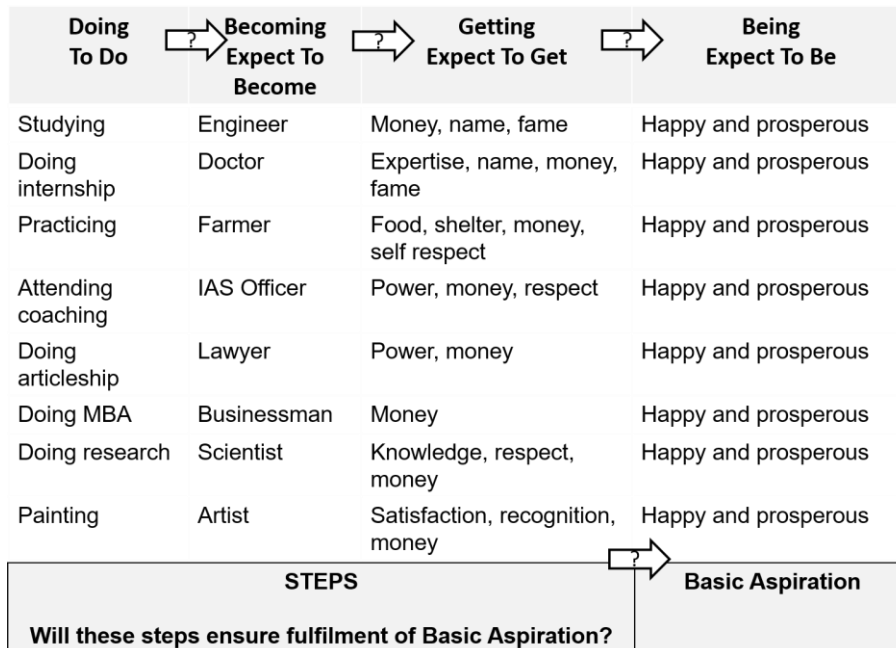


Fig. A3-1-1. Planning Life Assuming Steps will be Fulfilling

We are **doing** something because we want to **become** something, so that we can **get** something; and this doing, becoming and getting is in order to **be** something, which is ‘**happy and prosperous**’.

That something basic is what we want to be; and what we want to continue to be. **'To be happy and prosperous – in continuity' is our basic aspiration.**

Continuous Happiness and Prosperity as Basic Human Aspirations

Find out whether you want to be happy or unhappy? You want to be happy sometimes and unhappy sometimes or you want to be happy all the time, in continuity? Similarly, find out if you want to be prosperous or not. Further, you want to be prosperous only sometimes or in continuity?

Look into your thoughts and actions – and keep asking why this thought, why this action? A little exploration will show that you want to be happy, you want to be prosperous and you want the continuity of happiness and prosperity; and all your desires, thoughts and expectations and all your actions are focused on this, and this is what you really want to be. It is something innate in you. It is your basic aspiration. When you investigate, you will see that this aspiration never changes, it remains the same irrespective of age, gender, career plan, etc.; whatever be the trajectory of your life, the basic aspiration 'to be continuously happy and prosperous' is always the same. Verify this for yourself.

If this is clear to us, we will plan our life to achieve this aspiration. We will work out the program and plan each step, so that it will take us closer to fulfilment of this basic aspiration, isn't it? However, if our basic aspiration is not clear to us, we tend to plan the actions or steps without being able to check if they will indeed lead us to fulfilment or not! We assume they will lead us to a better state, without being clear of what better state means or we may assume the steps themselves to be the end.

For example, we may think that completing school is the end, graduation is the end, getting a job is the end and so on. When one plan is completed, it does not lead to complete fulfilment, i.e. it leaves us with some sense of incompleteness, dissatisfaction, so it calls for some other plan and it keeps going on and on.

When you sit down to study, are you clear that you are doing it for your happiness and prosperity or you are doing it just to complete an assignment, to pass a test or to get a degree? When you are sowing the wheat seeds, is your thought about how much profit you can get or is it on prosperity through mutual fulfilment?

Like that, for any thought or action, is it important to be able to see the steps it is connected to, and eventually, the connection to the end goal or basic aspiration? Find out if it is OK to assume that the steps will lead somehow lead to fulfilment of your basic aspiration; and keep making effort for the steps? Like keep working hard and everything will be OK. Keep working for profit maximization and it will lead to prosperity.

Similarly, is it OK to assume that the steps are the end in itself? Like becoming a good engineer, a good doctor is the end in itself (once you become that engineer or doctor, everything will be OK).

Once we are clear that our basic aspiration is for continuous happiness and prosperity, we will be able to plan our steps to fulfil the basic aspiration with well-connected steps. From the basic aspirations, we will decide what we need to get, what we need to become and therefore, what we need to do, what effort we need to make now, in the manner shown in fig. A3-1-2.

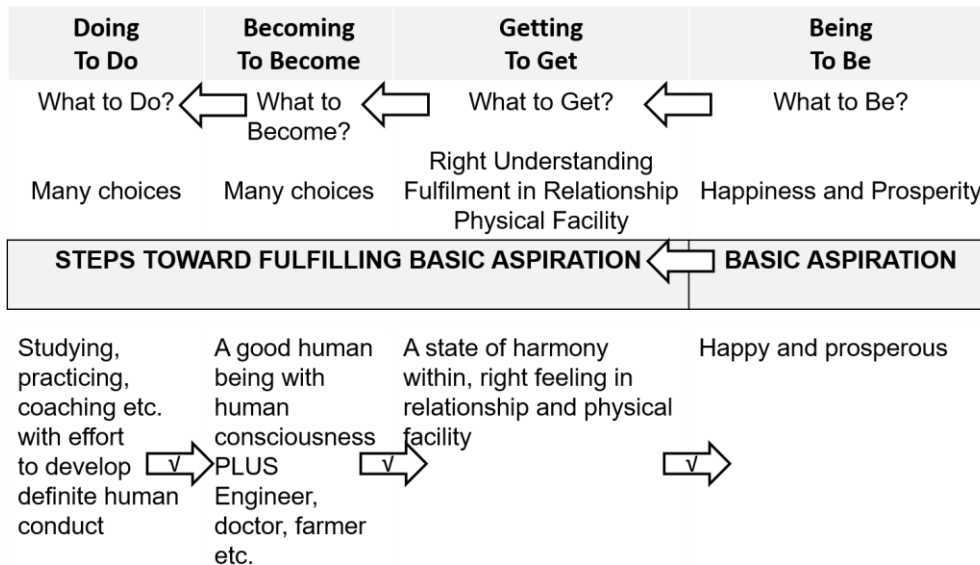


Fig. A3-1-2. Planning with Clarity of Basic Human Aspiration

In this manner, our every effort will be in a specific direction, towards our basic aspiration. While making effort, it will fundamentally be for developing definite human conduct; we will plan to become a good human being with human consciousness, along with becoming a specific meaningful professional; we will plan to get to a state of harmony within, right feeling in relationship with other human being and adequate physical facility for prosperity. As far as physical facility is concerned, we will ensure its production in a cyclic and mutually enriching manner with rest of nature. On the other hand, if we are working with only the steps without clarity of the basic aspiration, our effort may or may not be in any particular direction and may or may not be fulfilling; it might even be in opposite direction resulting into mutual denial (war for example). Both these possibilities are shown in fig. A3-1-3.

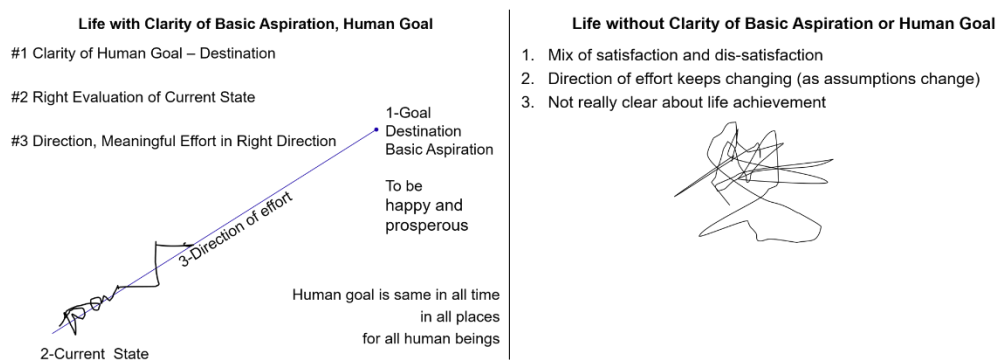


Fig. A3-1-3. Life with Clarity of or Confusion about Human Aspiration

Takeaways:

- What we do (doing), what we become (becoming) and what we get (getting) are all steps toward being in a state of continuous happiness and prosperity. There may be a lot of variety in these steps.
- Planning our life with the clarity of our basic aspiration results in well-connected steps. While planning without the clarity of our basic aspiration, these steps may be wrongly assumed to be the goal or they may even be contradictory to each other.

Appendix A6-1: Activities of the Self

The ten activities of the Self (Jeevan) are outlined in fig. A6-1.

Dynamic Activity	State Activity
1. Authentication	Realization
2. Determination	Understanding
3. Imaging ←	Contemplation
4. Analysing	Comparing
5. Selecting	Tasting

Fig. A6-1. Activities of the Self

In chapter 6, we had briefly discussed activities of the Self. Now, we are mentioning further details of ten activities of the Self (Jeevan) [A Nagaraj 1999].

The Self is an indivisible consciousness unit of five State Activities and five Dynamic Activities. The State Activities are Realisation, Understanding, Contemplation, Comparing and Tasting. The Dynamic Activities are Authentication, Determination, Imaging, Analysing and Selecting. The State Activities and Dynamic Activities go together.

Existence is in the form of Co-existence. Realisation is the activity of knowing the existence as it is, i.e. as co-existence. In living, it is expressed by Authentication of living in accordance with co-existence i.e. universal human order.

Nature is innately in Harmony. Understanding is the activity of knowing the Harmony in Nature. In living, it is expressed by Determination of living in Harmony in Nature.

Every unit in existence has a definite Natural Characteristic, i.e. definite Participation in the larger order. Contemplation is the activity of knowing that Participation. In living, it is expressed by Desire to live in a Relationship of Mutual Fulfilment.

The activity of Analysing is detailing out various ways and means of fulfilling the Desire by Comparing the various options. There are six bases of Comparing:

1. Pleasing to senses
2. Conducive to health of body
3. Conducive to profit
4. Justice in human-human relationship
5. Living in Harmony (Mutual Fulfilment) in Nature
6. Living in Co-existence

A Self which has actualized its potential of Realisation, Understanding and Contemplation (which we have referred to as Right Understanding) makes the comparisons on the basis of: 6, 5, 4 guiding 3,

2, 1. In words, Co-existence, ensuring Mutual Fulfilment with every unit and unconditional Justice in human-human relationship are then the primary criteria for Comparing. These three guide the right use of sensation, body and physical facility. These guided choices enable using sensation for Selecting appropriate physical facility for nurturing and protection, ensuring health of the Body; using the Body for self-development and societal development (comprehensive Human Goal); and using physical facility for ensuring mutual prosperity.

A Self which has not actualized its full potential (a Self without Right Understanding) the Comparing in a limited manner: 3, 2, 1. So Comparing is unguided and the priority is only for sensation, physical conduciveness or profit.

The expression of all this, in which the outside world is involved, is by way of the Activity of Selecting. It is based on the Activity of Tasting, i.e. on the basis of sensation, values in relationship and human goal.

Appendix A9-1: Process of Understanding

A child intrinsically has a desire to understand what is right, to learn right skills and to do what is right. i.e. to understand the truth (co-existence), to live by the truth (with human being as well as with the rest of nature). In other words, (s)he has the desire to understand harmony and to live in harmony; to understand justice and to live by justice.

This desire to understand or need to know is innate in every Self. This desire is the same as the desire for happiness, because knowing or having right understanding, and right feeling on the basis of right understanding is fulfilling – it is happiness. Now, if every human being has the potential to see the reality directly, to know the reality, to understand the reality, what is required is only drawing his attention to the reality. This is the guidance that is expected by the child. In any case, the child is making the effort to know by itself, with great enthusiasm.

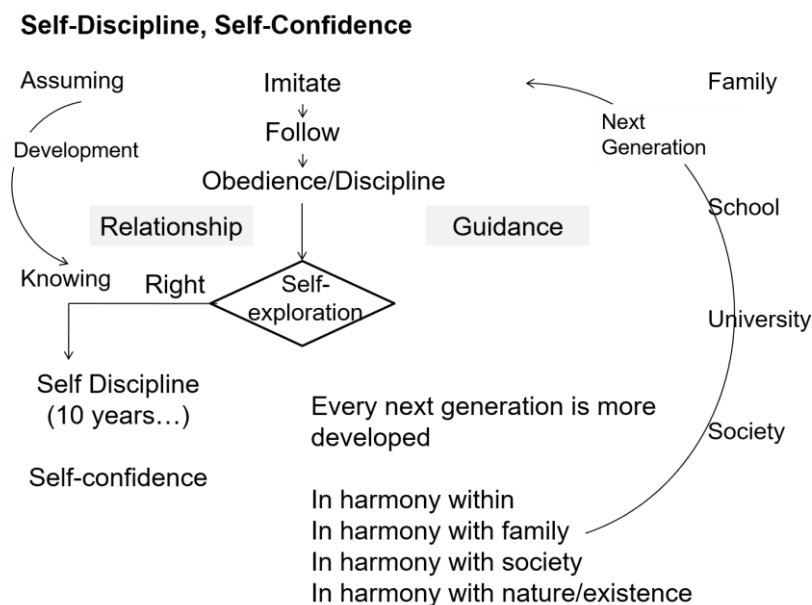


Fig. A9-1-1. Human Education-Sanskar

(S)he starts by observing, imitating and copying the actions of parents and family elders, assuming them to be right. (S)he wants to know about everything, so (s)he asks lots of questions. (S)he wants to relate to people around, so (s)he picks up the language, the accent, the mannerisms... (S)he wants to do things, so (s)he tries to participate in everything the people around are doing... Like this (s)he is exploring into life. Some thoughts and actions lead to her/his happiness – this is satisfying for her/him. The thoughts and actions that lead to contradiction, thus unhappiness, are not satisfying for her/him. Like this (s)he starts life in the world. The child makes a lot of effort in this direction from a very early age.

By the time a child is of school-going age, (s)he has learnt the language spoken at home, (s)he can recognise some 5000 things, is able to identify their shape, size, colour, property... is able to associate a word with each of these things, is able to speak these words and so on:

- 1- about himself / herself (body and Self). E.g. body parts, food for body... feelings in the Self...
- 2- about family (relationships). E.g. amma, appa...
- 3- about society. E.g. neighbourhood, community, village, festivals...
- 4- about rest of nature (other than human being). E.g. plants, animals... farming... daily use things obtained from nature

The child expects others to help him in learning and in understanding with a feeling of affection.

In this process, the child starts with imitating, and then following. In time, progressing to obedience and discipline, all the time assuming the elders to be right. However, the child wants to know and at some stage, (s)he starts verifying what (s)he has assumed. (S)he wants to know the “why” and “how” for everything. If (s)he is able to find answers, is able to validate them to be right, leading to harmony, satisfaction, self-discipline and self-confidence. (S)he is able to pick the right options in living, and makes mutually fulfilling choices, leading to happiness within and happiness for the others. The child’s conduct is definite and it is human.

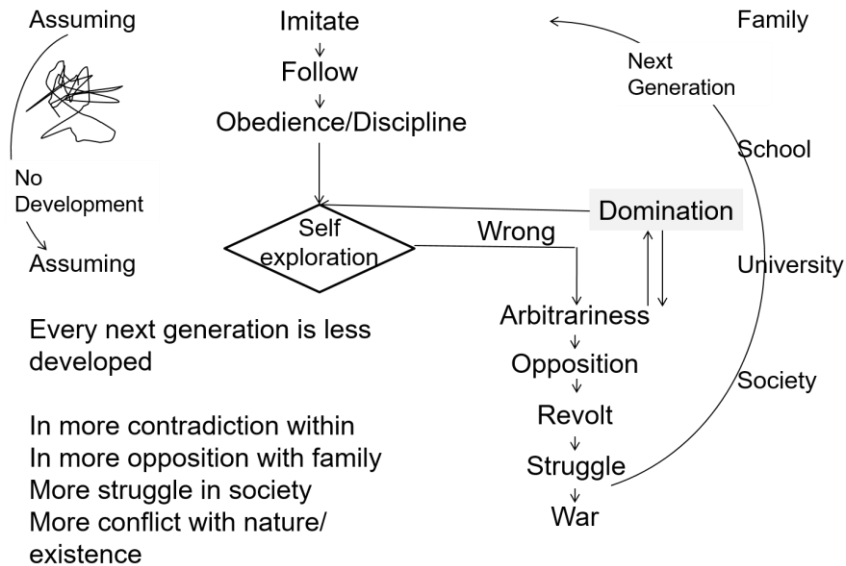


Fig. A9-1-2. Inhuman Education-Sanskar

Now, during the self-verification, if the child finds the inputs are not right, not leading to harmony, the child starts to have doubts on elders, teachers and try out its own choices. If yet the knowing does not take place, the child’s conduct remains indefinite and inhuman. The people around the child then try to restrain the child by more instructions, more domination. Many of the bad habits form during this stage. It is basically that the child is trying ways and means of happiness or escaping from unhappiness. This further aggravates the state making way for dissatisfaction, lack of confidence, opposition, revolt, struggle and war.

As far as understanding is concerned, a child, of less than about 12 years of age, primarily learns first by observation and practice; and then it understands by self-exploration. An older child, after about 12 years of age, understands first by self-exploration; and then it reinforces that understanding by observation and practice. Educators can design appropriate learning processes for both age-groups.

An environment with appropriate guidance is critical in both cases. If (s)he is able to get the guidance from the parents, family elders, teachers or responsible people in the society, and find satisfactory answers, (s)he is able to see things directly, is able to know. The child’s conduct becomes definite, human conduct. Now he is able to decide the right thoughts and right actions. No external controls or enforcement is necessary. This is the state of self-discipline.

On the other hand, if he is unable to get the necessary guidance, unable to find satisfactory answers, he remains confused – living on the basis of assumptions made so far are not fulfilling and no meaningful guidance is available, so what to do? In this state the child starts trying out new combinations on his own. From one set of assumptions, the child keeps moving to another set of assumptions. Living on the basis of these new set of assumptions may or may not be fulfilling for himself or for others. This is a state of arbitrariness. His conduct remains indefinite. In such a state, external controls and enforcement becomes necessary.

An environment of trust, respect, affection, care and guidance is essential for understanding to take place. Without this type of environment at home, at school and in the community, only some learning (assuming) may take place, not understanding (knowing)¹.

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

Appendix A12-1: Universal Human Values

The value of a human being is its participation in the larger, existential order, i.e. the participation of human being with each and every unit in the existence. This participation is something natural, rather than something forced upon us. One feels happy in the process of fulfilling one's participation. The other is also fulfilled – so, in living with these values, there is mutual fulfilment.

Overall, it can be seen as having the feeling of love within (based on having realised the co-existence in existence) and expressing this feeling of love in living with human beings as well as all other units in existence. This expression outside is called compassion. The ultimate human value is love which is expressed as compassion.

This is articulated at various levels as follows:

Human Values pertaining to the Self and the Body

Human being is the co-existence of the Self (consciousness) and the Body (material). The Self is continuously active. My participation (value) is to make effort for excellence – for understanding harmony and living in harmony at all levels of being.

My participation (value) vis-à-vis my Self is to ensure harmony in the Self by way of:

- Ensuring right understanding and right feeling in the Self. It means ensuring the understanding and feeling of relationship, harmony and co-existence. In this way, right understanding and right feeling becomes the guide for my imagination.
- Ensuring that my imagination is guided by right understanding and right feeling which is based on my natural acceptance. In this way, inputs from the other sources of imagination, i.e. preconditioning and sensation, are rightly evaluated. My sanskar is gradually evaluated till only that sanskar which is in harmony with my natural acceptance remains.

By ensuring these two, the Self is in harmony; “what I am” is in harmony with “what is naturally acceptable to me”. The Self is in a state of continuous happiness. This is my participation (value) vis-à-vis my Self.

This is articulated in terms of the values of happiness, peace, satisfaction and bliss.

My participation (value) vis-à-vis my Body is to ensure harmony with the Body by way of:

- Ensuring a feeling of self-regulation in the Self
- Ensuring the nurturing, protection and right utilisation of the Body
- Ensuring the production / availability of more than required physical facility for the above

By ensuring these three, the Body continues to be in harmony. This is my participation (value) vis-à-vis my Body.

This is articulated in terms of the value (feeling) of self-regulation.

Human Values pertaining to the Family

The important issue in the family is that of the feelings. These feelings are in one Self for the other Self.

My participation (value) vis-à-vis my family is to ensure harmony in the family, ensure mutual happiness, ensure justice in the family by way of:

- Ensuring the right feelings (trust, respect, affection, care, guidance, reverence, glory, gratitude and love) in myself – this leads to my happiness.

- Expressing (sharing) these feelings with the other – when the other is able to make the right evaluation of these feelings, it leads to hi(s)her happiness, thus leading to mutual happiness. My participation is to be of help to the other in their self-evolution, self-development.

With this preparation in the family, I have the ability to participate meaningfully in the larger society – in the neighbourhood, in the community and so on. When I am able to recognise and accept relationship in its fulness, I find that all human beings are part of the family. This feeling of acceptance is called love; and it is expressed in the form of compassion. This is my participation (value) vis-à-vis my family.

In the table, below, these right feelings within are labelled ‘established value’ and their expression is labelled ‘expressed value’. Some indicators of the expressed values are also included.

Established Value	Expressed Value	Indicators
Trust	Complementariness	Is able to see that the other has natural acceptance (intention) for mutual happiness, well-being of all, co-existence. Is able to distinctly see intention as well as competence in both, oneself as well as the other. Is able to work out a programme for mutual development with the other based on evaluation of mutual competence with trust on intention. Does not get irritated or angry in case of lack of competence in the other, but rather makes effort for the mutual development
Respect	Compliance	Is able to rightly evaluate the other; is able to see the other as a human similar to oneself; based on right evaluation of mutual competence, is able to recognise the complementary with the other and fulfil it unilaterally
Affection	Commitment	Is able to see the other as a relative and is self-motivated for fulfilling relationship
Care	Generosity	Is committed to fulfillment of relationship, takes responsibility for nurturing and protection of the Body of the other
Guidance	Spontaneity	Is committed to fulfillment of relationship, takes responsibility to ensure human education-sanskara for the Self; provides conducive environment for the other; also provides protection from wrong things
Reverence	Obedience	Is able to see the excellence in the other. Enthusiastically accepts inspiration from the revered to develop oneself
Glory	Simplicity	Is able to appreciate the effort for excellence the other is making, is able to take inspiration from the other. Absence of ego, absence of over evaluation of oneself
Gratitude	Self-restraint	Self-restrained in behaviour; continuous acceptance of the effort the other has made for one’s development (in terms of understanding, feeling as well as physical facility provided)

Love	Compassion	Lives with a feeling of co-existence with all (human being as well as every other unit in existence). Is able to see one's relationship with all and is committed to apply one's self-body-physical facility to fulfil the relationship
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Human Values pertaining to the Society

The society is composed of families living together, making effort for the common human goal. They are interconnected and interdependent from family order to world family order.

My participation (value) vis-à-vis the society is to develop the clarity of society, its goals, programme and scope; and with that, playing a part in the family order and then in the larger society.

In the family order, and then in the societal order, my participation (value) is:

- Ensuring happiness in the family by way of helping in the development of right understanding and right feeling in the Self of every member of the family, particularly the next generation.
- Ensuring health in the family by way of a system of nurturing, protection and right utilisation of the Body for every member of the family.
- Ensuring prosperity in the family by way of helping the family recognise the need for physical facility, its production, its protection and its right utilisation.
- Facilitating one or more members of the family to participate in the larger society, in one or more dimensions of human order.

In the larger society, my participation (value) is:

- To play a role in one or more dimensions of the human order (education-sanskar, health-self-regulation, production-work, justice-preservation and exchange-storage)

In this way, the society with happiness in every individual, prosperity in every family, fearlessness (trust) in the society and co-existence (mutual fulfilment) in nature/existence is realised. This is my participation (value) vis-à-vis society.

It is articulated as the values of perseverance, bravery, generosity, kindness, beneficence and compassion.

Perseverance	Commitment for understanding harmony and for living in harmony (at all levels of being) with patience
Bravery	Commitment to help the other to understand harmony and to live in harmony (at all levels of being)
Generosity	The commitment to invest one's physical resources in understanding harmony and living in harmony (at all levels of being)
Kindness	Providing means to one who has the ability (competence) but not the means to live in harmony
Beneficence	Helping the other to develop the ability (competence) to utilise the means they already have so, that they can live in harmony
Compassion	Helping the other unconditionally, to develop the ability (competence) to live in harmony as well as providing the

	means. This is when the other neither has the ability (competence) nor the means
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Human Values pertaining to Nature

Nature is the collection of units. These may be classified into four orders which are helpful in understanding the activity, innateness (self-organisation), natural characteristic and inheritance of every unit. It provides us with a basic guideline for interacting with these. Thus, while interacting with any unit of nature, our participation (value) is ensuring mutual fulfilment by way of its right utilization in accordance with its natural characteristic so that it can continue with its innateness and inheritance.

Therefore, while interacting with the rest of nature, we have to ensure right utilisation, enrichment and protection. It results into prosperity for human being and preservation (preservation and enrichment) of the rest of nature. Endowing physical facility with utility value and artistic value makes it conducive for right utilisation by human being, so these are the two values with respect to rest of nature.

The first three orders are already in a relationship of mutual fulfilment. First part of our participation is developing our capacity to live in accordance with our natural characteristic, which can happen when we are self-organised (in accordance with our innateness) – through human education-sanskar. With this preparation, we can ensure the second part of ensuring mutual fulfilment with rest of nature – this is our participation (value) vis-à-vis nature.

Human Values pertaining to Existence

Existence is all that exists. It is in the form of units submerged in space. The collection of units is called nature, so we can visualise existence as nature submerged in space. My participation (value) vis-à-vis nature has already been defined, so now the only remaining part is realising that the existence is co-existence. Nature is submerged in space. Every unit is energised in co-existence, it is self-organised in co-existence and it recognises its relationship and fulfils its relationship in co-existence. My participation (value) vis-à-vis existence is only to realise (understand) the co-existence (and live in co-existence).

Glossary

The words used in These class notes have a definite meaning and point to some reality in existence.

Word → meaning (description of a part of the reality) → reality

This list has words, along with a meaning. It can help you to see the reality in existence that is being indicated.

Example:

Word = Chat

Description 1: Chat is an omnivorous animal with 4 legs and a tail

Did you get the reality? Since there are many such animals, you may or may not see the reality

Additional description 2: Chat is a pet animal

Now you may think of dog and cat

Additional description 3: Chat likes to eat mice

Now you may be sure that we are talking about the animal “cat” (chat is the French word for “cat”)

Now you can observe that:

1. Once you see the reality, you know much more about it than the description given. You may be able to describe many more details.
2. The reality is much more than the words, it is beyond words. Try describing the smell of a rose or try describing everything about yourself! Any reality is beyond words.
3. You see through your senses but you have the capacity to see beyond that (through the Self):
 - a. He is a student in your class – through the sense of sight.
 - b. He is from North India – maybe you can make out from his build, but a bit more than through the senses.
 - c. He is kind and gentle – certainly this part is not visible completely through the senses (the Self can make out these attributes).

The complete reality includes form, property, natural characteristic, innateness and Submergence. Every human being has the capacity to see the entire reality.

In this glossary, we have listed the key words used to point to the various realities discussed in These class notes. For each reality, we have given a brief description, i.e. a meaning of the words. These are hints for you to see the reality within yourself, for which you have the potential (like every other human being).

Words (indicating a reality)	Meaning (a brief description of the reality)
Activity	Actions or changes taking place in a unit over time. (1) Units are self-energised, self-organised activity in space, they are active (interacting with other units in accordance with their natural characteristic). (2) Activities can be: physical-activity, chemical-activity and consciousness-activity.
Activity Completeness	Refers to the Self which is awakened to all of its activities.

Animal Consciousness	A human being, assuming itself to be the Body, trying to fulfil all its needs solely on the basis of physical facility (and not working for right understanding and fulfilment in relationship).
Assuming	Acceptance of oneself and the other. There are two possibilities: <ul style="list-style-type: none"> • Assuming on the basis of knowing – The acceptance is definite. I am a human being; the other is similar to me; and I have a feeling of mutual fulfilment in that relationship. • Assuming without knowing – The acceptance indefinite, based on preconditioning or sensation; my feeling in that relationship is conditional.
Behavior	Interaction of one human being with another human being. The primary interaction is in the form of exchange of feelings.
Body	The material unit in co-existence with the Self (the conscious unit).
Character	Behaviour, work and participation in the larger order by a human being.
Co-existence	Interconnected, interrelated units submerged in space.
Conduct	The complete living of a human being, including understanding, thought and its expression in behaviour, work and participation in the larger order.
Conduct Completeness	The conduct of a human being awakened in all activities of Self (including contemplation, understanding and realisation) and expressing it in behaviour, work and participation in the larger order.
Consciousness	Units that have the activity of knowing, assuming, recognising and fulfilling. The activity of assuming is awakened, but the activity of knowing may or may not be awakened or active.
Consciousness Development	Self-evolution, awakening to the higher potential in the Self from living on the basis of assuming without knowing to living with assuming on the basis of knowing. It can also be seen as the transformation from animal consciousness to human consciousness.
Cyclic and mutually enriching	A process in which the participating units convert from one state/form to another and in the process every participating unit is enriched.
Definite Human Conduct	The conduct of a human being living with human consciousness. The dimension of thought, behaviour, work and participation in the larger order is guided by relationship, harmony and co-existence, for which they have natural acceptance.
Enslaved	Any of the following: <ol style="list-style-type: none"> Physically constrained at the level of body Having disharmonious expectations Having contradictory thoughts Having desires that are not in line with co-existence
Enslavement	Dictated by the other or by one's own disharmonious expectations, thoughts or desires.
Ethics	Ethics is the basic codes/principles in the expression (behaviour, work and participation in the larger order) of definite human conduct.
Ethical	In accordance with ethics (defined above).
Ethical Conduct	Conduct conforming to ethics (defined above).
Ethical Human Conduct	The participation of a human being with the world outside which is guided by right understanding and right feeling – which is in accordance with ethics (defined above).
Existence	All that is/is to be.
Experiential validation	Verification in living – either in behaviour with human being or in work with rest of nature.
Family	Group of individuals having a feeling of acceptance for each other, living in relationship of mutual fulfilment.
Fearlessness	Mutual trust and complementariness.

Fulfilling	That which is filling the need of the given unit.
Happiness	To be in a state of harmony.
Harmony	Synergy, consonance.
Health	(1) The Body acts according to the Self. (2) There is harmony between the parts of the Body.
Human Being	The co-existence of the Self and a human body.
Human Consciousness	A human being, knowing itself to be the co-existence of the Self and the Body, making effort to fulfil the needs of the Self by Right Understanding and Right Feeling; and the needs of the Body by Physical facility. A human being living with justice in relationship, harmony and co-existence (mutual fulfilment) with perseverance.
Human Goal	Right understanding and right feeling (happiness), prosperity, fearlessness (trust), and co-existence (mutual fulfilment).
Human Values	Natural Participation of human being at all levels of existence- such as Perseverance, Bravery, Generosity, Kindness, Beneficence, Compassion
Humane conduct	The conduct of a human being in accordance with its natural characteristic.
Humane Society	A society in which the human goal is fulfilled generation after generation.
Humane Tradition	(1) Human beings living with fulfilment of comprehensive human goal. (2) Humane conduct, education, constitution and universal human order, its continuity.
Innateness	The harmonious self-organisation of a unit, that which is inseparable from the unit.
Interconnectedness	Being together and being related to each other.
Interdependence	Being interrelated and fulfilling the needs of each other.
Knowing	Seeing the reality directly, as it is, in completeness.
Knowledge	(1) The right understanding of reality. Seeing the reality as it is, in its completeness. (2) Knowledge of Self, knowledge of existence and knowledge of humane conduct.
Larger Order	The system of which a unit is a part, is the larger order for that unit.
Material	Units characterised by 'recognising and fulfilling' (which do not have the activity of assuming or knowing). Its needs and activities are temporary in nature.
Mutual	Togetherness, being with each other.
Mutual Fulfilment	Being in a relationship in which one unit is fulfilling the need of the other unit and vice-versa.
Natural Acceptance	Innate feeling of acceptance. It is for relationship, harmony and co-existence.
Natural Characteristic	The natural participation of a unit in the larger order.
Nature	Collection of units (material and consciousness units).
Participation	Behaviour, work or other involvement with another unit.
Preconditioning	An assumption that has not been self-verified. It may or may not be a right assumption.
Profession	Participation in the larger order, in the system of production, health, exchange, etc. To profess what one knows and practices – in human consciousness with the right understanding.
Professional Ethics	The basic codes/principles in the expression (behaviour, work and participation in the larger order) of definite human conduct, specifically in relation to the profession being carried out.
Prosperity	The feeling of having / producing more than required physical facility.

Purpose	The natural characteristic of the unit.
Reality	Whatever exists. There are three kinds of reality - material, consciousness and space.
Realisation	Seeing the essence of entire reality directly. Seeing existence as co-existence in the Self.
Recognising	Being able to see the relationship.
Right Feeling	Feeling of co-existence, harmony and relationship. Feeling of love (complete value)... feeling of trust (foundation value). [all 9 values]
Right Understanding	Understanding of harmony at four levels of living from Self to entire existence. Endowed with knowledge.
Right Utilization	(1) The utilization of a physical facility in fulfilling the comprehensive human goal. (2) Activities of extending and offering one's wealth (body, Self, and physical resources) in fulfilling human values.
Sanskar	Acceptances derived out of the accumulation (in the Self) of desire, thought and expectation over all time.
Goal	Destination. What we want to be and continue to be. We want to be happy and continue to be happy.
Self	Unit of consciousness.
Self-exploration	Exploring within the Self.
Self-extension	Extending the harmony within to the outside world.
self-organised	In accordance with its innateness, in harmony, in a definite order, participating in the larger order in accordance with its natural characteristic.
self-organisation	The internal organisation or order of a unit.
Self-regulation	(1) In the context of the Body - the feeling of responsibility for nurturing, protection and right utilisation of the Body. (2) In the context of nature – the regulation within the four orders.
Self-verification	Verification by the Self, in the Self on the basis of its natural acceptance as well as experiential validation for relationship, harmony and co-existence.
Sensation	Sensation is the information the Self reads from the Body through the five sense organs – of sound, touch, sight, taste and smell.
Skills	Learning of process (way or techniques) to a) work with the rest of nature and b) to express feelings through behaviour.
Society	Group of families living together in a relationship of mutual fulfilment.
Space	The all-pervading reality in which every material and conscious unit is submerged – energy in equilibrium, all reflecting.
Truth	Essence, that which is ever-present.
Undivided Society	A society in which every individual has an acceptance of being related for every other individual.
Unhappiness	To be forced to be in a state of disharmony.
Universal Human Order	A society in which human goal is fulfilled generation after generation.
Values	The natural participation of a unit in the larger order.
Wisdom	Clarity of human goal.
Work	The effort a human being does on the rest of nature by which physical facility is produced.

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(Note: A Teacher's Manual for teaching this course is also available)