

**Mentors' Manual for  
Universal Human Values 1**  
*(for Student Induction Program)*

*Version 1.30*  
**30 December 2019**



# Preface

This Mentors' Manual has been prepared for the Universal Human Values (UHV) component of the Student Induction Program (SIP). It lists topics that are to be covered in the UHV *group discussions*. The topics that have been chosen relate to issues that are very real in the minds of incoming students. They are real even in the minds of the senior students.

The Manual is written assuming that the classes would be interactive, where the students would speak freely. They would put forward their views, frankly and sincerely.

Each chapter outlines how the mentor can introduce the topic, what issues are likely to come up, what the student responses might be, and some of the exercises to be done by the students at home, etc.

This Manual is not a substitute for reading a book on the concepts that underly these discussions. The Manual would be *really* useful, after the faculty mentor has gone through a 3-day workshop followed by a 7-day workshop (under the Faculty Development Program for Student Induction (FDP-SI) running in the country).

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# General Instructions to Mentors

## 1. **Mode of conduct of classes:**

Universal Human Values class would primarily be through group discussions. It would be interactive, rather than monologue of lecture. The class size should be no more than 20 students to have effective discussions.

Out of the group discussions (in the classes), conclusions on the point under discussion may be drawn, wherever applicable. However, there would be no insistence on the student to agree to the conclusion. The goal is that the student through his/her own understanding reaches or accepts the conclusion, and hopefully implements them in his/her life.

## 2. **Attendance criteria:**

Attendance criteria remains the same as per the other courses or any mandatory activities, i.e. in principle, a student is expected to attend all the classes. If the attendance is less than 75% or 85% (as the case may be) 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.

## 3. **Maintaining a separate class notebook:**

Students should maintain a dedicated notebook for Universal Human Values (UHV) discussions to take notes. At the end of the semester, the mentor may like to give a glance through it.

It is expected that in Semester 4, while studying UHV-2, the same notebook will be used. This would help the students to find the total material on Universal Human Values in one notebook for referring to or implementing in their future life (which is the main purpose of the course).

## 4. **Writing of class summary:**

Ask every student in the class to write the summary of the class their register/notebook. In the next class, pick three to four students randomly and ask them to read out the summary written by them.

This has three advantages:

- (a) In the process of writing, everyone (and not just two or three students) has to think/reflect on the topics covered in the class.
- (b) They are attentive in the class because they have to write its summary.
- (c) Mentor finds out what concepts are understood by the class, and what have not been properly grasped.

## 5. **Language:**

Language is not a bar. The students may speak in English, Hindi, or their mother-tongue. The most important thing is that they should feel comfortable. There would be enough opportunity to learn English. (Induction Program also has a special provision for helping students who lack in English skills.)

## 6. **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. The grade would be Satisfactory(S)/Unsatisfactory(X) or Pass(P)/Fail(F), as the case may be.

Evaluation would be done mainly on the basis of:

- (a) Active participation in discussion, exhibiting that the essence of the topics under discussion has been grasped. (Some students speak less, but when asked the mentor finds out that they are fully engaged with the class.)
- (b) Submission of home assignments with proper thought, on regular basis.
- (c) Presentation and submission of summary write-up when the turn comes, and
- (d) Performance in examinations.

Mentors may maintain separate sheet for keeping the names of the students with date of submission of assignments and reading out of summary.

As no marks are given out, the mentor has to keep a record of understanding and participation of the students. This would mostly be qualitative.

## 7. **Mentoring** The class is typically conducted by a mentor. Sometimes there might be more than one mentor, both experts in the subject of UHV. At other times, there might be only one mentor, and the other faculty are co-mentors, who are relatively new to the subject of UHV.

### (a) **Multiple Mentors**

It is a golden rule that only ONE mentor should conduct the class. It is like riding a bicycle. Only one person should hold the handle, even when both are expert riders and know the destination and the route. If both try to steer the bicycle, they would lose the balance and fall.

For example, if a topic is being discussed in class, and both try to conduct the discussion, one might try to raise one aspect first, and the other mentor might try to raise the other aspect. As a result, the class would lack direction and veer randomly (like a bicycle with two riders).

If there are two experienced mentors in the same class, they should decide beforehand who will conduct the class. The other should stay silent.

### (b) **Co-Mentors**

To be a mentor, one must have attended at least two Faculty Development Programs for Student Induction (FDP-SI) workshops (one 3-day and another 7-day), and applied the learnings in one's own life and living.

A person marked as co-mentor has typically not done two FDP-SI workshops, and sometimes even none. Therefore, the co-mentor must not speak in the class except

when asked to do so by the mentor. This holds no matter how interesting the topic, and how eager one is to express one's views. It holds even when the co-mentor has a genuine query.

However, the co-mentor may talk to the mentor after the class, and give his feedback or clear his/her queries. This would be very valuable.

(c) **Research Scholar as a Mentor**

If there are two people both mentors (neither is a co-mentor), one of whom is a research scholar (PhD student), and the other is a faculty member, then the latter should give space and opportunity to the research scholar to conduct the class. The research scholars feel a little shy of speaking, so the responsibility lies with the faculty member that they are given adequate opportunity.



# Conduct of Classes

As mentioned earlier, Universal Human Values (UHV) classes will be conducted through group discussions, rather than monologue lectures.

Moreover, this is not a moral values class. There will be no Dos and Don'ts, or Should and Shouldn't.

## Salient Points

1. In discussions, take the students from near to far, that is, from what they know to new things and situations.
2. The course will take ordinary every day situations, and not extra-ordinary situations. If we can deal with ordinary situations in our life, hopefully we can deal with extra-ordinary situations as and when they arise.
3. When discussing a situation, it would be best if the students speak based on their own experience. Avoid the discussion in third person. If needed, ask the student to place himself/herself in the shoes of the third person, and speak in first person.
4. Bring about a shift from physical things to feeling and mental needs.
5. 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.
6. Avoid talking about hostel, mess, department problems as a “consumer” in the first few classes. First build a rapport and deliver some content.
7. It is expected that all the students in the class will actively take part in the discussion, and open up. It is the responsibility of the mentor to make sure that every student speaks in the discussions. If the mentor finds out that some students are not speaking, he/she can go around the group, one by one, asking them to express their views on the topic under discussion.

## Mentor's Checklist

Mentor should go through the check list below periodically and make sure that he/she is following it. After filling it, submit it to the course coordinator/convenor.

<i>SN</i>	<i>Question</i>	<i>Check mark</i>
<b>(1)</b>	<b>Class Summary</b>	
a	Does every student in your class have a course register?	
b	Is every student writing course summary for every class in their respective course registers?	
c	Are you asking 3-4 students to read the summary before you begin the class?	
<b>(2)</b>	<b>Home Assignments</b>	
a	Are you giving written Home Assignments (HA) to be submitted by them.	
b	Are you returning their HAs to them with your feedback by the next class?	
<b>(3)</b>	<b>Conduct of Class</b>	
a	Are the students interacting in the class? Do they speak up?	
b	Are the students speaking up 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 3rd person are you able to get them to change it to 'I'.	
<b>(4)</b>	<b>Students' Connectedness with You</b>	
a	Would the students share with you any difficulties they might be facing? Do they feel reassured in your presence?	

# Schedule

<i>Chap.</i>	<i>Topic</i>	<i>Sessn.</i>	<i>Date</i>	<i>Remark</i>
<b>Unit 1 (4 sessions)</b>				
1	Aspirations and Family Expectations: Getting to Know Your Students	1-2		
2	Purpose of Education	3		
3	Gratitude	4		
<b>Unit 2 (2 sessions)</b>				
4	Competition and Cooperation	5		
5	Competition and Excellence	6		
6	Interaction and Ragging ( <i>dropped</i> )	-		
<b>Unit 3 (5 sessions)</b>				
7	Self and Body	7-8		
8	Peer Pressure	9		
	<i>Mid Exam (Take-home exam given)</i>			
8	Self Confidence	10		
10	Peer Pressure - English	10		
9	Prosperity	11		
<b>Unit 4 (4 sessions)</b>				
11	Relationships - Seven Relations	12		
12	Mulya in Relationships: Trust	13		
13	Mulya in Relationships: Respect	14,15		
14	Anger ( <i>if time permits</i> )	-		
<b>Unit 5 (2 sessions)</b>				
15	Nature – Four Orders, Screen film: <i>Story of Stuff</i>	16-17		
	Screen film (on 15th August): <i>Gandhi</i>	+		
16	Gandhi Film - Points to Ponder	18		
17	Society ( <i>if time permits</i> )	-		
18	Honesty ( <i>if time permits</i> )	-		
	<i>End Exam (Open question paper posted to all, but to be written in exam hall)</i>			

The above is a typical schedule of topics. Each session is of one and a half hour (or 2 hour) duration, depending on the choice made by the institution. The set of topics are designed for delivery over 27 hours or 36 contact hours.

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

and his/her group of students. After all, the faculty members is also the mentor of the group of students.



# Chapter 1

## Student Aspirations, Family Expectations

### 1.1 Get to Know the 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. **At personal as well as family level** (the extent to which the student is comfortable to share):

- Place/city where “I” come from (“I” stands for the student)
- Schooling background
- Family background
- Hobbies & interests

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. One of the goals of the course is to:

- Gain an understanding of one’s own goals and aspirations.
- Reflecting on one’s own actions/behaviour.

**Exercise 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. (Students 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 Expectations of My Family

Ask students to talk about their family. They should also talk about what the expectations of my family members are from me, namely, expectations of mother, father, brother, sister, grandfather, grandmother, uncle (chacha), aunt (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 (or self). Having done so, the mentor may create the platform for discussion by the students as to how they prioritise between these two types of requirements in their own life.
- Conclude – what our family members want from us, and what we want from our family members.

**Exercise 1.2** Observe people around you – observe their behaviour. Whose behaviour influences you a lot – to emulate in your life (i.e., to try to do like this or even better than this leading to self-development).

## 1.3 Course Topics – Additional Material

In case Dangal film in a common class/lecture was held for all the students, the following can be used to discuss and elaborate on the topics to be covered in the UHV course.

After the Dangal film, at the end of the common class, in the last 15 minutes, the students were asked to write their thoughts on the topics that were discussed using the film Dangal. Those writeups are to be discussed in the group discussion in your class.

The students would be talking about themselves and their aspirations/goals about what they wish to *be* and what they wish to *do* (see Chap. 1 of Mentors Manual).

In the common class, the topics given below were touched upon. You could connect with them by taking up discussion on these topics.

### 1.3.1 Aspirations

While discussing Dangal film, we saw that it started with the goal of winning a medal for oneself. However, the goal then expands beyond the self to:

1. Winning a medal for the country and not just for oneself; and then ultimately to,
2. Setting an example by which lakhs of girls will break out of the narrow role defined for them by society.

When students present their own aspirations, if you find that they pertain to only their own self, you might encourage them to see beyond *I*, *me*, and *myself*.

Since the goal in Dangal was discussed with them rather extensively, you can easily build on it.

### 1.3.2 Competition to Excellence

Another topic discussed in the common class was regarding transition from competition to excellence. Now that they have joined the Institute, it is a major shift in their life. They can, in fact, work for excellence. How would they do so?

Students would be talking about their own aspirations, and some might say they wish to do research or make a name for themselves. Would that be achieved by competing with others, or by focussing on solving the research problem (and thereby working for excellence)?

### 1.3.3 Peer Pressure

In the common class, through the film, it was shown how people laughed and derided the girls.

In case, some student while talking about himself/herself relates how other people laughed at him/her, you might like to connect with the film, where the people derided girls learning wrestling. How did such laughter affect the student in real life? What did he/she do?

You could ask them whether they have faced a situation in their life where people have made fun of them. How did they cope with it?

### 1.3.4 Assumptions

We had a discussion on how our wrong assumptions constrain us. They limit our vision and stop us from seeing many possibilities. As a result, our actions remain limited. In the film Dangal, the hero (girls' father) did not realize that girls can also take part in wrestling and win gold medal. After he realized that this was a mistaken assumption, enormous possibilities opened up.

What assumptions are constraining your own thought? For example,

- Do you believe that only certain branches of engineering are worth pursuing?
- That only certain type of jobs make you happy?

Become aware of your own assumptions.

- How would you evaluate each one of your assumptions, and then verify or reject each one?



## Chapter 2

# Purpose of the Course

### 2.1 Goal of Education

Goal of education is the holistic development of man. It is to develop both skills and values. The current education system is developing only the “skills” and not the values. Even in skills it focusses on “narrow” subject skills. As a result, the education fails to develop the person holistically. Even after 18 to 20 years of education, the person does not know how to live with one’s own family members, how to function as a citizen of society, and how to sort out one’s own goals and desires, and work with a feeling of responsibility.

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

Currently, the education is reduced to preparing students for skills to earn their livelihood, whereas this is only one of many different aspects of life. There are five major aspects that need development:

1. Right understanding and feelings in the human being,
2. Capability to earn livelihood for one’s family leading to a feeling of *prosperity*,
3. Live in good relationships in family and extended family,
4. Understanding one’s role and doing things in society, and
5. Coexistence with nature.

Mankind has progressed a lot related to skills. Students clearing a difficult exam like JEE is a proof. Such skilled students working and creating new technology is a further proof. But there is a lack of understanding of values. What can be done regarding it? How do we get the students to think about what can be done? Ask for their suggestions about what mankind can do.

Universal Human Values (UHV) course is an attempt to make the student aware about values. It is not to “give” values, but making the students aware of what is already inside them.

Introducing ‘values’ in education is a way to reach all human beings. However, for it to be effective, the teaching method should not be based on do’s and don’t’s but through a dialogue. Besides, it should also relate to real life. The Human Values course strives to teach about values by remaining connected to the present situation, without do’s and don’t or should and shouldn’t.

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

## 2.2 Course Outline

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. Through these we will address topics listed below organized around five units:

1. **Student aspirations**, family expectations,  
    **Gratitude** towards people,
2. **Competition, cooperation, and excellence**,  
    Interaction and ragging
3. **Human needs of (a) self and (b) body**,  
    Peer pressure  
    Prosperity  
    Self confidence – English as source of self-respect?
4. **Relationships** – Trust, Respect,
5. **Nature/environment** – Four orders in nature,  
    Freedom movement – non-violence but firmness  
    (Gandhi film on Independence Day followed by discussion in groups.)

## Chapter 3

# Gratitude

### 3.1 Expectations within Family

In the past session, expectations within the family have been discussed. Goal was to move the focus from material to non-material aspects. The discussion starts with looking at our achievements. Every one of the students has achieved something. In fact, their admission in higher education and at a prestigious institution, is itself an achievement, which is the result of long years of study. The question is who has helped the student reach where he/she has reached?

During the discussion, many different answers come out. In some case, it is the mother who sacrificed so much or did so much, in some others it is the father or the grandfather, and in yet others, it is a school teacher. This generates a feeling of gratitude towards the people who have helped.

**Exercise 3.1** Talk to the person who has played a major role in helping you reach where you have reached today. Express your gratitude by saying how much you value his/her contribution. Do it today. It will be discussed in the next class.

The next day, out of the class of 20 students, usually only 6-7 have talked. The rest, when asked, say “How do I express gratitude! It is very embarrassing.” While we agree that speaking and thanking is not enough and that one must do something more, the expression of inner feelings (whether by speaking or by doing something) is important.

When the students who have expressed their gratitude are asked to narrate how they did it, sometimes a touching story comes out. This serves to inspire others to follow through in the next discussion.

### 3.2 Recognizing the Role of Others

Now we expand the circle from family to people who help us live. And the immediate expansion is to people around us in the Institution. You may ask students to list people who are doing things for them now.

For example, I had meals today in college mess/canteen. Who are the people who 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.

Someone had served the food, someone cooked the food, someone bought/transported the raw materials from the 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 bought? We do not know most of them. It may happen that in the hostel, we do not even know who had cooked our food today!!

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?

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

To exemplify the above case, we may narrate a situation such as: During a scorching summer, on the road someone felt very thirsty. You shared your water with him/her. Next day 'the person' came with a bucket of water to repay. How would you feel? Do you think money could repay your 'contribution'?

Think, in such a situation, how can the contribution be repaid. (We may create the spark in the students: how about helping others in similar situations! That is a true repayment.)

### 3.3 Our Help to Others

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.

**Exercise 3.2** Try to know at least one person whom you do not know well who is in the long chain of people helping to get your meal, or in maintaining living condition or in educating you, 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 you ever repay?

[**For future:** The exercise may be kept open beyond the induction program. Encourage students to 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

### 4.1 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. Every one 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?

## 4.2 Salient Points – Tortoise and Rabbit Story

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

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

**Lesson:**

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

- II. 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.

III. 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.

IV. 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 Competition and Excellence

Get students to give answers to the following question in the class: What is competition and what is excellence? What is the difference between them.

Comparison between competition and excellence

<i>Issue</i>	<i>Competition</i>	<i>Excellence</i>
Comparison:	Compare with others	Compare with yourself
Goal:	Do better than others (relative)	To do the task well (absolute)
Example Q:	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. Example:
  - 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’.
  - Q: Working for JEE and admission to 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 already admitted, at least 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 – it is upto them
  - But have high goals (and find your talents and 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 and 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?
  - Give an example from our own life.
- Put your passion in trying to excel in your chosen areas. But do pass in all subjects!

Some examples:

- 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 a PhD and became a faculty member.)
- Ex. Although, a student at IIIT Hyderabad who was second last from bottom in grades during his B.Tech, he was the best computer systems expert. If any student had a problem with his computer system, he/she went to him seeking help. His talent was recognized, got an extremely good job. Of course, although he was second last, he did not fail in any subject.
- Ex. IITK allowed change in branch from B.Tech. EE to 5-year integrated Masters degree (IMD MSc) in Physics to a 3rd year student, even when IMD MSc Physics had just admitted 1st year students to it. In other words, there were no students in the senior years in the program.
- Ex. Cambridge University – Ramanujan was admitted even when he was class XII pass. The University believed in Prof Hardy, who put his reputation at stake, to get Ramanujan admitted. Rest is history, as he is now known as the man who knew infinity.

- How do we select our areas of interest in which our talent lies?
  - Everyone 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 and 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 the Tortoise who is a master in water, knows walking on land, albeit slowly.





## 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 by student:

- Ignoring and continuing to walk.
- Stopping and trying to appease people.
- Getting angry and insulting back.
- Be normal and answer with dignity and firmness.

What does the scenario show about raggers 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?  
A: Learning about each other. May occur between freshers or between freshers and older students, etc.
- What is ragging?  
A: Ragger tries to humiliate you. Why?

We should be also clear about the following:

- **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.
- **When does an interaction become ragging?**  
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.
- **Making friends – means and ends (i.e., methods and goals)**  
The aim of a senior student in ragging might be – he is trying to make friends with you. But then he does not know how to? He should be told at some stage.

### 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 a normal way of interacting 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?
- 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 by:
  - Getting people to accept the law ('legitimacy')  
Usually by some amount of force (fear) and a lot of temptation.
  - Realization came that =ç '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 BHUs foundation laying ceremony Gandhiji gave a speech – his first speech after returning to India. Present there was the Viceroy of India and many kings.
  - Said that the Viceroy should prefer to die than live in such fear.
  - Maharajas wearing jewels – It does not speak well of you when your countrymen live in such poverty.
- Changes brought about in India due to British presence/rule in India.  
Ref. sahasra-phana by Viswanath Satyanarayana. Gyanpeetha award winner.



# Chapter 7

## Self and Body

### 7.1 Introduction

#### 7.1.1 Opening up Larger View

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?

### 7.2 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 some of their desires (if they are comfortable doing so). Write the desires so spoken in the form of a list on the board (in the form of bullet points with one or two keywords each). Avoid duplication.

After writing a desire on the board, you could 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 judgmental. Do not deride or make fun of any desire. Nor should you allow the other students to do so.

#### 7.2.1 Classify Desires

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

- Mental need
- Physical need

For example, clothes fulfils a physical need to protect our body from heat or cold. What do “branded clothes” fulfill? Is brand our attempt to fulfill our need for respect and recognition?

Would it ever fulfill the need by clothes? Even if it apparently fulfills it, would it have continuity or break down very soon?

#### 7.2.2 Conclusion

At the end, you can conclude the following:

- The list is not infinite, but finite. It is only some tens in number.
- 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**

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

### 7.3 Needs of Self and Body

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. [Gaur et.al, 2010; p.61-67]

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

If time is available, cover knowing, assuming, recognizing and fulfilling (jaanana, maanana, pahchaanana, nirvaha karna) [Gaur et.al, 2010; p.73-76]

#### 7.3.1 Distinguishing between Needs of Self and Body

**Exercise 7.2** 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. [Gaur et.al, 2010; p.78-83].

### **Exercise 7.3**

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

## **Reference**

*Human Values and Professional Ethics*, RR Gaur, R Sangal, GP Bagaria, Excel Books, New Delhi, 2010.





# Chapter 8

## Peer Pressure

### 8.1 Pressure Related to Appearance

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?

#### 8.1.1 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?

#### 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?

#### 8.1.2 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?

#### 8.1.3 Latest Model Gadgets

In Scenario-2, if the issue is of latest model having attractive outward look, what would your feeling be?

### **Note of Caution to Mentors:**

After attending so many HV classes, it is likely that the students (feeling the pulse of what is expected) 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?

## **8.2 Clarifying the Meaning of Peer Pressure**

### **8.2.1 Peer Pressure – Some Basics**

Peer: A *peer* is someone placed similar to you, e.g., in age, in your class, in your society.

Pressure: *Pressure* is that internal *feeling* that you are being pushed toward making a certain choice – good or bad.

### **8.2.2 Definition of Peer Pressure**

*Peer pressure* on a person is the influence of a peer group that encourages the person to change his/her attitudes, values, behaviours or action to *conform* to the peer group.

- a. 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 force one experiences when one is 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 ones '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.

- b. 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 a 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, it could be positive too. But the human goal is to be self organized, and thus be free of peer pressure.

### **8.2.3 Purpose of Physical Facilities – Clothes**

We may put the issue of clothes before the students for deliberation. And finally, it may be summed up as follows.

Purposes of dress are to:

- Protect the body as per climatic need, and

- Cover the body parts as per social norms.

The following questions may be put regarding costly or branded clothes (e.g., branded jeans and T-shirt) :

1. Is it a demand of the body to go for costly and branded clothes or the body needs comfortable clothes?
2. Which one is more comfortable – cotton or polyester?

Similarly ask:

1. What needs does a costly or branded dress (or jeans/T-shirt) satisfy?  
Ans : Need for identity, respect etc.
2. Are these need of the body or need of the self?  
Ans : Self

#### 8.2.4 Satisfaction of Needs of 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. Would you be willing to remove the visible brand label from your dress!

Observe yourself. Note that the observation is possible in the light of the right proposal. For example, it is possible here in the light of 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 and physical need (from Exercise 7.3.1), and re-examine why mixing is taking place.
- b. What insecurities come to your mind? (This is self observation.)
- c. Do you see any conflicts between desires?

##### Exercise 8.2 Peer Pressure

- a. Write about incidents from your life where you felt a lot of peer pressure.
- b. What were the reasons within you because of which you felt the pressure.
- c. What did you do or are doing to overcome them?

### 8.3 Peer Pressure and Sahajataa

#### 8.3.1 Self-Consciousness and Sahajataa

In the lecture on 'Sahajataa and Mauliktaa' (naturalness and originality) by Shri Pawan Gupta, he points out that during the course of his research studies, he had visited many schools – both

elite schools like the Doon School, and ordinary schools like the municipal schools. He found one thing in common among them. The Indian student is “self-conscious” and tries to pose when asked a question. He tries to show his “smartness” if he knows the answer, and if he does not know the answer, he tries to evade or “hide”. He does not give a straight answer either way! This is coming out of his self-consciousness.

On the contrary, when he visited a school with children from foreign, such as USA, Europe, Japan, Korea etc. he did not find things to be so. When a child did not know the answer, he simply said that he does not know the answer.

From where has this “self-consciousness” or “peer pressure” arisen in the Indian child?

When the Britishers started the so called modern education, the situation in school differed drastically from home. The clothes were different (pant-shirt vs. kurta-payjama, dhoti, lungi, etc.), mannerism (use fork and knife vs. eating with hands), language (English vs. regional), and the child gives a higher status to the school. As a result, the student becomes “copy cat”, and the whole nation becomes innovation-less.

### **8.3.2 Peer Pressure – Why**

It has already been discussed that Peer Pressure is a pressure we feel from inside. It primarily arises when we try to pose what we are not.

It mainly comes out of two factors:

1. Maan bhaya (fear of loss of face/respect from peers)
2. Mitra-bhed bhaya (fear of loss of friends)

#### **Maan Bhaya**

##### **Why does maan bhaya arise?**

It arises, when we are trying to pose what we are not. Therefore, we are afraid that if our weakness is known, others will think lowly of us! So we try to hide.

##### **What can be done to come out of it?**

Accept your shortcoming publicly. Say that you lack in such and such. For example, if you have gone to the stage to deliver a lecture, but your legs are shaking, start by saying that “I am feeling nervous”. You might come to ease.

#### **Mitra-bhed Bhaya**

By ‘mitra-bhed bhaya’ we mean the fear of losing a friend or losing the acceptance from a group. Frequently, this pushes us into doing things that we do not like to do, but is liked by the peer group.

##### **Why does it arise?**

It arises because we believe that we will lose the friendship of others, if we do not do as they want us to behave or act. This generates a pressure on us.

##### **What can be done to come out of it?**

Knowing that the other person is like me only, now or later.

## 8.4 Self Confidence

### 8.4.1 Reason for Being Under Peer Pressure

Lack of *self confidence* on our belief, thought, feeling, behaviour, and action on various issues, makes us vulnerable to peer pressure. There are two kinds of self confidence:

- Relative self confidence
- Absolute self confidence

### 8.4.2 Relative Self Confidence

Relative self-confidence occurs when one feels confident about one's state merely because one looks or behaves like others, and that one looks for other's approval or acceptance. In some sense, it is not self-confidence at all.

Fundamental issue involved in this case is that the basis of such confidence is the approval or acceptance of the people around, and not one's own self verification.

### 8.4.3 Absolute Self Confidence

When one feels confident about one's state because one has verified it 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 or acceptance from the people around.

<i>S.No.</i>	<i>Relative Self Confidence</i>	<i>Absolute Self Confidence</i>
1.	Based on approval or 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 to emulate such personalities by watching their behaviour.

### 8.4.4 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 8.3** 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 9

# Prosperity

### 9.1 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!

### 9.2 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.

### 9.3 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 type 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.

### 9.4 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.

#### Exercise 9.1

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

### 10.1 Example Scenarios

The scenarios below might be used to initiate discussion.

#### 10.1.1 Scenario 1: High Ground

You are in a class. The teacher asks a question in 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 with – 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.

#### 10.1.2 Scenario 2: Low Ground

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 hesitate 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.

### 10.1.3 Scenario 3: Expression of Feelings

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:

- *Feelings* (or Bhaava) 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 or terminology in the topic. Many students report this.

**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.

### 10.1.4 Scenario 4: Use of Mother Tongue

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.

### 10.1.5 Scenario 5: Helping the Other

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?

## 10.2 Other Issues:

- Question from students: Some IITs take an English test after admission, 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 for the child to comprehend. Hence, primary education must be in native language. English (or for that matter, any other language) can be taught as a second language.

Language is a *tool* to reach the *goal* (i.e., communication and understanding), not the *goal* by itself.



# Chapter 11

## Relationship 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. System related (Vyavasthaagata sambandh)

What are the expectations in each of the relationships? For example, what are the expectations of a teacher (guru) in a teacher-student relationship? Is the expectation of money? Then it is a transaction and not a relationship.

The expectation of the teacher is that the student would be sincere towards studies inside and outside of the class and would put in the effort. The expectation of the student would be that the teacher explains things till the student understands, and that the teacher would help the student, whatever be the difficulty. The fulfillment of these expectations results in the student gaining understanding, which leads to mutual fulfillment.

### 11.2 Justice (Nyaya) in Relationship

We have discussed expectations. Now, we would like to introduce feelings (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 sauda.

Fulfillment of expectation of feelings leads to justice (nyaya). Justice (Nyaya) consists of four elements:

1. Recognition/identification of values (mulya ki pehchan) in human-human relationship,

2. Effort made for fulfillment of expectation in relationship (mulya kaa nirvah),
3. Right Evaluation of the effort for fulfillment of values and its success etc. (mulyankan), and
4. 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:

1. Do you want nyaya only on a few occasions or every moment?  
Answer: Every moment
2. 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 on how the court cannot ensure nyaya. Court can proclaim only judgement (faisala), cannot ensure ubhay-tripti. Nyaya would be there if all parties recognize their role in fulfilling expectations.

**Exercise 11.1** Give two incidents from your experience where you have not experienced ubhaya tripti:

1. You felt dissatisfied, the other was satisfied,
2. You felt satisfied, the other was dissatisfied,

Analyze why this happened?

## 11.3 Transaction and Relationship

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.



### 11.3.1 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?*

### 11.3.2 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).

### 11.3.3 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.

### 11.3.4 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!

## 11.4 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.

### 11.4.1 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 2010 and the time was about 6 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.

### 11.4.2 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. Even if the price of tea at the platform is fixed by the railways, he could have closed his shop as he had run out of milk. And asked people to have tea outside at higher price, as those shops probably belonged to his friends only.

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!

*I shared the same incident with my nephew visiting me from USA, who had just completed his MBA. I asked him if it was alright to raise the price of tea? He said it was fine, as it was following the principle of demand and supply. I then asked him how would he feel as a customer, if it happened to him? He thought for a while then replied he would feel bad. I then asked him if it is so, why are we teaching it? He suddenly brightened up and said that the course in business ethics had taught him that if you act ethically, namely you do not increase the price (when it costs you no more than before), your customers come back. This tea vendor, I told him, will probably never see these passengers again in his life: These were passengers, moreover these were passengers in a train that does not even stop at that station. None of them are likely to visit again. I then asked him whether ethics is for business or business is for ethics?*

*I asked my nephew one more question - under what rule/law do you think the tea vendor was operating?*

### 11.4.3 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 this behavior 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.

## 11.5 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).

## 11.6 Nine Values (Mulya)

There are nine types of feelings or values in relationships.

1. Trust (Vishwas)
2. Respect (Samman)
3. Affection (Sneha)
4. Care (Mamataa)
5. Guidance (Vaatsalya)
6. Gratitude (Kritagyataa)
7. Reverence (Shraddha)
8. Glory (Gaurav)
9. Love (Prema)

## 11.7 Survival and Sacrifice

We have heard about Darwin's theory of evolution and it explains the development of different species. The human body, in particular the brain, is the highest state reached due to evolution

Does it not apply also to human society and the human being? To find the answer, consider you yourself and your brother or sister. If there is serious shortage of food, would you share it with him/her or eat it yourself? Why? When you share what you have, do you feel happy or unhappy?

### Exercise 11.2

- a. Give an example where you helped someone by sacrificing the fulfillment of your own need. Why did you do it? How did you feel? (Your example should involve someone than other parents or immediate family members.)
- b. Later the person for whom you sacrificed, offers you money in-lieu of what you did. How would you feel?



## 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:<sup>1</sup>

<i>SN</i>	<i>Proposition regarding want (or chaahanaa)</i>	<i>Likely answer of students</i>
1a.	I <b>want</b> to make myself always happy.	Yes
2a.	I <b>want</b> to make the other always happy.	Yes
3a.	The other <b>wants</b> to make himself/herself always happy.	Yes
4a.	The other <b>wants</b> to make myself always happy.	?

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

<i>SN</i>	<i>Proposition regarding competence (or yogyataa)</i>	<i>Likely answer</i>
1b.	I am <b>able</b> to make myself always happy.	?
2b.	I am <b>able</b> to make the other always happy.	?
3b.	The other is <b>able</b> to make himself/herself always happy.	?
4b.	The other is <b>able</b> to make myself always happy.	??

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

- The first set of four questions [1a-4a] are related to my intention or chaahanaa in other words, what I really want to be.
- The next four [1b-4b] are related to my competence or yogyataa, in other words, whether I am capable of rendering what I want.

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<sup>1</sup>You may want to write down the likely answers of students on the blackboard, by making a similar table.

Contrast between *doubt on intention* vs. *doubt on competence*. In terms of intention, trust means: To be assured that the intention of the other is always correct. Let us examine, in general, where we go wrong in judging the intention and competence.

1. We generally evaluate ourselves on the basis of our intention and others on the basis of their competence.
2. We seldom look at our competence and others intention.

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

<i>My perception about the Other</i>	<i>My perception about Myself</i>
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 (even when I became late)
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:

1. 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.
2. 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 fulfill. 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 does not have the thing demanded/asked/expected.
- B does not want to help A.
- A did not fulfill the expectation of B, in the past.
- And examples like that.

Mentor (requiring some 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-fulfilment of expectation.

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

### Exercise 12.1

1. List the names of persons on whom you have complete Trust on their intention – continuously and unconditionally.
2. Name persons you feel close to but not coming in the above list. Why do you lack complete Trust in them? Describe.
3. 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 = Sama (right) + maan (evaluation), that is,  
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 (Adhi-mulyan) to evaluate for more than what it is

Under Evaluation (Ava-mulyan) to evaluate for less than what it is

Otherwise Evaluation (Anyatha-mulyan) to evaluate for other than what it is

No Evaluation (Amulyan OR Nirmulyan) 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)):

1. Our purpose is the same since our Natural Acceptance is the same:
2. As I want to be and remain continuously happy, so does the other.
3. 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.
4. 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.
5. The difference is only be at the level of Understanding (not just information):
  - If the Other has Better Understanding than Me, I need to understand from the Other.
  - 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 coexistence 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, gender.
- 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 caste, 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.

**Exercise 13.1** 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 and buddhi.

# Chapter 14

## Anger

### 14.1 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 analyze 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.

### 14.2 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.

### 14.3 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 hurt/impact is more harmful, as an example, anger due to some personal comments passed by someone considered to be a close friend.

### 14.4 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.

### 14.5 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.

## 14.6 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.



# Chapter 15

## Four Orders

### 15.1 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).

\* *See the enclosed figures (in ppt).*

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

#### 15.1.1 Understanding the Current Situation

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

## 15.2 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)

### Exercise 15.1

- a. Give three examples from nature (one from each of the first three orders) showing that the conduct of the first three orders is definite.
- b. Discuss how there is harmony among the different orders.

### Exercise 15.2

- a. Define pollution in terms of the concepts introduced in the class. Why is burning coal or oil a polluting act? What about burning wood? Discuss.
- b. What are the options in front of humankind to avoid pollution? What role can you play in achieving pollution free world?

### Exercise 15.3

- a. What do you understand by shortage of raw material? Define the shortage in terms of concepts discussed in the class.
- b. What are the options in front of humankind to avoid shortage of raw materials? What role can you play in achieving the lack of shortage?

### Exercise 15.4

- a. How do you characterize your own behaviour with colleagues and friends in your hostel and department? Does it have conflict? What is the source of conflict? What are you doing to resolve them?
- b. The same question as above, but in the context of teachers?



## Chapter 16

# ‘Gandhi’ Film: Points to Ponder with 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).)

*Discussion on the points to ponder below is given in italics. This note without the discussion (in italics below) is to be given to the students in advance of the discussion but after showing them the film. See Appendix D for such a copy of the note without the discussion.*

### 16.1 Non-Violent Protest

Mahatma Gandhi “invented” non-violent civil dis-obedience. It started with burning of identity passes in South Africa [0:15]<sup>1</sup>.

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.*

*A person is defeated only when he accepts defeat (mentally)! If a person does not accept defeat, but holds on to his ideals, he can be killed but cannot be vanquished.*

*When the method is non-violent, it leads to the generation of a “moral” force on the person who is inflicting violence and exploitation.*

*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.*

### 16.2 Gandhiji’s Return to India

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

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<sup>1</sup>[0:15] means 0 hours and 15 minutes after the film started.

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 which caused 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.*

### 16.3 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.*

Why does Gandhi take the tray from the waiter?

**Discussion:** *By taking the tray from the waiter and serving others the tea, Gandhiji assumes the "lowest" role in that setting. It establishes dignity of labour on one hand. (It was well known that people who visited him in his ashram, found him cutting vegetables for cooking. When he was visiting different cities, he would live in the "bhangi" basti and clean latrines.) On the other hand, he appeals to the person who is talking to, as a human being and not as a person holding a position.*

*The Britishers, used to a highly hierarchical system, just did not know how to deal with it! Here was a national leader, who was so humble, and yet so firm on standing for what was right.*

### 16.4 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!*

## 16.5 Non-Violent Movement: Ends and Means

### 16.5.1 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, because even the law in British India 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!*

### 16.5.2 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.*

## 16.6 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.*

## 16.7 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.*

## 16.8 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.

## 16.9 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.

# APPENDICES

## Appendix A

# Examination Correction Guidelines

### A.1 Correcting Examination Papers

As you would not be giving marks for the answers in the examinations in Universal Human Values course, the following is suggested for giving feedback etc.

1. While reading answer to a question, you can write on the margins of the answer sheet: a query to provoke thought, an issue to think about, or a suggestion for exploration.  
You could also write at the end of the answer, an overview comment on the question or a summary point etc.
2. While evaluating an answer, see whether the main points have been grasped by the student.
3. *Note down on a separate sheet of paper, some salient points about each student. This would be helpful while dealing with the student later. Note that you are their mentor, and that he/she might require your guidance in future.*

### A.2 Showing Answer Books

1. Answer books of Mid Examination are shown to the students and returned to them.
2. Answer books of End Examination are shown to the students, then collected back and kept by the teacher (for at least a year).

*In the case of Universal Human Values-1 course, the answer book should be finally given back to the students at the beginning of their Universal Human Values-2 course in their 4th semester. It can become a good starting point for that course, where the student recapitulates his thoughts and experiences in his 1st semester.*





## Appendix B

# Mid Term Examination Question Paper

**(Take Home Exam – Due in 3 days)**

### Note

1. You are advised to think and answer on your own, based on your personal experiences etc.
2. You can write in English, Hindi or your mother tongue, or a combination thereof (provided your mentor knows the language).
3. All the questions are to be answered.
4. We expect you to write at least 8-10 pages (A4 Size) in answer to all the questions.

### Questions

**Q1** You have been in this campus for a few weeks now.

- (a) Do you miss something which is there in your family?
- (b) Looking at this institute as an extended family, what do you think makes it work as a family? You could elaborate this by taking examples or your observations.
- (c) What was the effort of specific people to make you feel comfortable here? Give examples.
- (d) What role can you play to become a responsible member of this family?

**Q2** From the following people around you, illustrate how the people are related to you by using at least one example in each case. (Pick any four relations from the following.)

- (a) Room-mate
- (b) Friends
- (c) Mess workers and staff
- (d) House keeping staff
- (e) Teachers

(f) Administrative staff

You may focus on what role they are playing in your life and what role you are playing in their life. Explain with real examples.

**Q3** You had discussion on Excellence and Competition in your Human Values classes.

- Write two examples where you think that society has thrived due to pursuit of excellence.
- Write an example in your own life where pursuit of excellence has led or leading you towards positive results.

**Q4** What do others think of you?

- What is the others' impression/opinion of you? Give two examples of other people's opinions about you that you like, and two examples of those you don't like. Explain.
- What is your own impression/opinion of yourself?
- What impression/opinion you would expect others to have of you? Give two examples of impressions/ opinion that you would like the others to have of you (that they do not have currently).

**Q5 (Question to be given by the mentor of your group, based on discussions in the class.)**

# Appendix C

## End Term Examination Question Paper

### (Open Question Paper)

#### Note

1. First four questions were announced beforehand so that you can think and come prepared for the Exam. You are advised to think on your own, based on your personal experiences and understanding.
2. As announced earlier, a few additional questions are there in this final question paper. The last three questions were not announced, but are included here.
3. Do NOT carry any notes or paper to the examination hall. The question paper and answer book will be provided at the time of exam.
4. You can write in English, Hindi or your mother tongue, or a combination thereof (provided your mentor knows the language).
5. All the questions are to be answered.

#### Questions

- Q1** (a) List 6 of your needs/desires/aspirations.  
(b) For each one, ask 'why' ('kyon'), to get the underlying need.  
(c) For each of the 6 needs, is it related to your body or your 'self'?  
(d) For any of the above, do you see if there is an attempt to satisfy the need of the self by physical object? Would it get satisfied with continuity? What would you do about it?
- Q2** Choose ANY TWO advertisements ('ads'). For each ad, answer the following:
- (a) Give a short description of the ad.
  - (b) Is the ad describing the qualities of the product, or trying to take advantage of your temptations and insecurities? Explain how.

- (c) What underlying beliefs does it end up planting in its viewers? Analyze and discuss in depth.
- (d) What belief has it planted or reinforced in you? How are you coping with it?
- Q3** Identify TWO activities related with yourself which you are doing under 'Competition' and describe them. Suggest ways to convert them into 'Excellence'.
- Q4** For TWO of your interactions with people (one within your family and one outside the family) in which you had expressed 'Disrespect', do the following for each:
- (a) Narrate the interaction in brief.
- (b) How was it perceived by the other and what was the response from the other?
- (c) What were your 'feelings' internally when the expression of disrespect occurred?
- (d) What have you learnt from the incident?
- Q5** What do you think is the purpose of the Human Values course?
- Q6** What is your responsibility towards the following and how would you fulfill it:
- (a) Health of your body
- (b) Hostel wing
- (c) Studies
- (d) Facilities you use (water, electricity, computers)
- (e) Nature around you.
- Q7** A large scale non-cooperation movement was launched by the Congress under Mahatma Gandhi's leadership in 1920. However, an enraged crowd in Chauri-Chaura village burnt the police station and killed the policemen.
- 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.
- (a) What do you understand by 'ends' and 'means'?
- (b) Can the ends and means be separated? Do the 'means' influence the 'ends' (that we would reach wrong 'ends', by following the wrong 'means')?
- (c) Is non-violence an end (goal) or a means (method)? Explain with reasons.

## Appendix D

# ‘Gandhi’ Film: Points to Ponder

*(To be given to students)*

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. There would be a discussion on the points in your Universal Human Values discussion group.

(Numbers in square brackets give the timestamp [in hours and minutes] of the incident in the film. The film version is the Hindi dubbed version of the film with English subtitles.)

### D.1 Non-Violent Protest

Mahatma Gandhi “invented” non-violent civil dis-obedience. It started with burning of identity passes in South Africa [0:15]<sup>1</sup>.

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?

### D.2 Gandhiji’s Return to India

Gandhiji returns to Indian in 1915. When he meets Gopal Krishna Gokhale, he tell 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?

### D.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?

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<sup>1</sup>[0:15] means 0 hours and 15 minutes after the film started.

## D.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?

## D.5 Non-Violent Movement: Ends and Means

### D.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*.

### D.5.2 Non-Cooperation Movement – 1920

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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)?

## D.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.)

## D.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?

## D.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?

## D.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.)

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6. Jalianwala Bagh massacre (1919) [1:24]
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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]
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