

UHVPE 0.1

Role of Education in Holistic Development

समग्र विकास में शिक्षा की भूमिका

Content of this Session इस सत्र का आशय

Holistic Development

समग्र विकास

The Role of Education in Holistic Development

समग्र विकास में शिक्षा की भूमिका

About the content of this Workshop/Course

इस शिविर / कोर्स का आशय

About the process of this Workshop/Course

इस शिविर / कोर्स की विधि

Whatever is said is a **Proposal** (**Do not assume it to be true**)

Verify it on Your Own Right – on the basis of your **Natural Acceptance**

It is a process of **Dialogue**

A dialogue between me and you, to start with

It soon becomes a dialogue **within your own self**

प्रस्ताव है (मानें नहीं)

जाँचें – स्वयं के अधिकार पर।

अपनी सहज स्वीकृति के आधार पर।

यह संवाद की प्रक्रिया है।

यह संवाद आपके और मेरे बीच शुरू होता है, फिर आप में चलने लगता है।

State of Society

State of Society Today...

Many advances have taken place through the use of science, technology, management, medicine...

Has society also advanced toward the desired state?

Out of the three types of fear, which is predominant?

- Fear of Natural Calamities
- Fear of Wild Animals
- Fear of the Inhuman Behaviour of Human Being

Is this on the increase or decrease?

There is increasing tension in individuals, division in family, terrorism in society...

There is increasing exploitation of nature, climate change, global warming...

Is education contributing positively or negatively to this?

- Do students develop a mindset of sustainable production & right utilisation
 - Or they develop a mindset of accumulation & indulgence (with minimum labour)
- Does this increase the fear or decrease the fear?**

समाज की स्थिति

विज्ञान, तकनीकी, प्रबंधन, चिकित्सा...के माध्यम से अनेक सुविधाएं उपलब्ध हुई हैं
क्या समाज का भी उतना ही विकास हुआ है ?

आप के लिए, इन तीनों में से कौन सा भय प्रमुख है ?

- हिंसक पशुओं का भय
- प्राकृतिक आपदा का भय
- मानव के अमानवीय व्यवहार का भय

यह भय बढ़ रहा है या घट रहा है ?

साथ साथ शिक्षा भी बढ़ रही है । आज की शिक्षा से युक्त होने पर विद्यार्थी की
क्या मानसिकता तैयार होती है ?

- सदुपयोग व श्रम पूर्वक उत्पादन की ? या
- कम से कम श्रम से संग्रह व भोग की ? इससे भय बढ़ता है या भय घटता है ?

Role of Education

Success

Is it getting money?

Is it getting a degree?

Is it getting a job?

What is success?

Should Education prepare you to be successful?

Expectations from Education

Education has the responsibility to facilitate:

Understanding 'what to do' – What is valuable, as a human being
and

Learning 'how to do' – skills, technology

Are both required or we can do with just one of them?

Both are important

What would be the priority between these two?

The Priority is

1. **Understanding** 'what to do'
2. **Learning** 'how to do'

The Current Priority: Learning 'how to do'

Knowingly or unknowingly, our education has become skill-biased.

There is almost no input on values

We are currently so focused on providing skills to do things, to prepare people for profession or jobs that in spite of tremendous achievements of science and technology, we can observe:

1. Lack of mutual feelings in relationship with human beings (
2. Lack of mutual enrichment with rest-of-nature

This shows up as confusion in the self; being easily influenced by others; and being busy in their program

E.g.

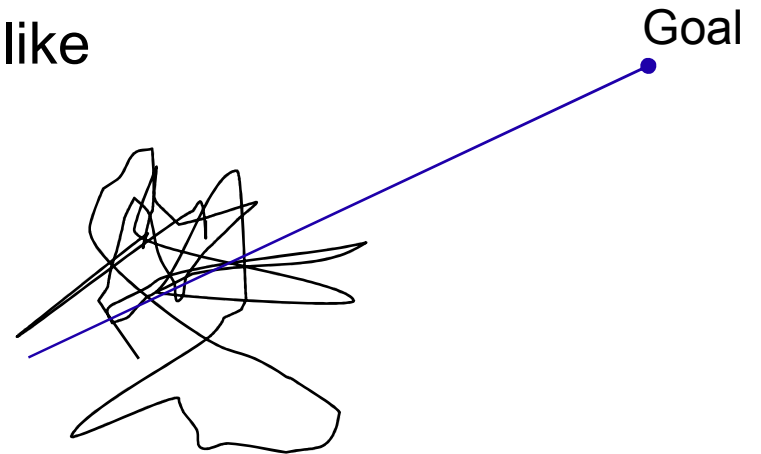
- Marks vs understanding what is taught – low interest in studies and busy with other programs like
- Food – The child assumes "fast food is good for me"
- Language – The child learns "foul words are cool"
- Behaviour – The child assumes "reaction, anger is OK"

Deciding “What to Do” or “What is Valuable” – Example

Without clarity on the first question, without understanding what to do, even if we are going about doing things in an efficient and effective manner... we are not sure where we want to reach, what is our goal

Our program becomes a jumble of choices like

- Complete school with good marks
- Get admission to a good college
- Get a degree
- Get a job
- and so on...



So while we progress in skills, it is difficult to find out if we are making progress or not

As a human being, it is important to understand what to do (what is valuable for human being), and then, how to do

The Role of Education शिक्षा की भूमिका

What is the Role of Education? शिक्षा की भूमिका क्या है ?

The role of education is to facilitate the development of the competence to live with Definite Human Conduct

शिक्षा की भूमिका मानव में निश्चित मानवीय आचरण से जीने की योग्यता विकसित करना है ।

Out of the three types of fear, which is predominant for you?

- Fear of Natural Calamities
- Fear of Wild Animals
- Fear of the Inhuman Behaviour of Human Being

Is this on the increase or decrease?

आप के लिए, इन तीनों में से कौन सा भय प्रमुख है ?

- हिंसक पशुओं का भय
- प्राकृतिक आपदा का भय
- मानव के अमानवीय व्यवहार का भय

यह भय बढ़ रहा है या घट रहा है ?

Literacy is increasing

The fear of the Inhuman Behaviour of Human Being is also increasing...

साक्षरता बढ़ रही है

मानव के अमानवीय व्यवहार का भय भी बढ़ रहा है...

4 July 2013

<u>Year</u>	<u>Literacy</u>	<u>Values</u>
1947	12%	
2011	74%	Declining

The Supreme Court said today that the education system in the country has failed to achieve its objective and **it has to be reformed immediately**.

It is unfortunate that today education **instead of reforming the human behaviour, in our humble opinion, appear to have failed to achieve its objective**.

<http://www.ndtv.com/article/india/india-s-education-system-failed-to-achieve-objective-needs-reform-supreme-court-388000>

Edn system failed to achieve objective, needs reform: SC

Education system in the country has failed to achieve its objective and it has to be reformed immediately, the Supreme Court has said.

"It is unfortunate that today education instead of reforming the human behaviour, in our humble opinion, appear to have failed to achieve its objective. Instead we find troubled atmosphere in the society at large, which calls for immediate reformation with the efforts of one and all," a bench of justices B S Chauhan and F M Ibrahim Kalifulla said.

The bench said that in comparison to earlier times, the literacy level has increased but it did not result in better human value which calls for transformation in education system.

"With great respect, it will also have to be stated that bereft of improvement in the educational field when we pose to ourselves the question as to what extent it has created any impact, it will have to be stated that we are yet to reach the preliminary level of achievement of standardised literate behaviour.

"In fact, in the earlier years, though the literate level was not as high as it now stands, the human value had its own respected place in the society," the bench said.

The court passed the order on a petition filed by Maharishi Mahesh Jogi



Supreme Court of India

"In fact, in the earlier years, though the literate level was not as high as it now stands, the human value had its own respected place in the society," - SC

Vishwavidyalaya of Madhya Pradesh challenging the state government's decision to amend the law under which the university was set up.

The apex court said it is still a matter of concern that so many people are illiterate and it is imperative that the institution, the teachers, the parents, the students and the society play a role in bringing transformation in the present system.

"When the British rule ended in 1947, the literacy rate was just 12 per cent. Over the years, India has changed socially, economically, and globally. After the 2011 census, literacy rate in

India, during 2011 was found to be 74.04 per cent. Compared to the adult literacy rate here, the youth literacy rate is about 9 per cent higher.

"Though this seems like a very great accomplishment, it is still a matter of concern that still so many people in India cannot even read and write. The number of children who do not get education especially in the rural areas are still high. Though the government has made a law that every child under the age of 14 should get free education, the problem of illiteracy is still at large," the bench said.

- Agencies

Education-Sanskar – Basis of Human Beings' Conduct

All units around us exhibit definite conduct... except human being

Trees, Plants...

Conduct is based on their seed

Cow....

Conduct is based on their breed

Human Beings

Conduct is based on their education-sanskar

प्रकृति में हर इकाई का आचरण निश्चित दिखाई देता है... मानव के अलावा। जैसे –

पेड़, पौधे...

जैसा बीज वैसा आचरण

गाए...

जैसा वंश वैसा आचरण

मानव

जैसा शिक्षा-संस्कार वैसा आचरण

The Role of Education-Sanskar शिक्षा-संस्कार की भूमिका

What is the role of education-sanskar?

शिक्षा-संस्कार की भूमिका क्या है ?

The role of education-sanskar is to facilitate the development of the competence to live with Definite Human Conduct

शिक्षा-संस्कार की भूमिका मानव में निश्चित मानवीय आचरण से जीने की योग्यता विकसित करना है।

Is there need for such education-sanskar?

Who is responsible to make it available?

Are we able to ensure it?

If we want to provide such education-sanskar, what would be the basic requirements?

We will explore into this

Is Human Relationship Important?

क्या मानवीय संबंध महत्वपूर्ण है?

Check within Yourself! *अपने में जांच कर देखें!*

What do we all want?

हम सब की चाहना क्या है ?

We can examine this within ourselves

इसे हम अपने में जांच कर देख सकते हैं।

Desire चाहना

Do we want to be happy?

क्या हम सुखी होना चाहते हैं ?

Do we want to be prosperous?

क्या हम समृद्ध होना चाहते हैं ?

Do we want the continuity of
happiness and prosperity?

*क्या हम सुख, समृद्धि की निरंतरता
चाहते हैं ?*

Desire चाहना

Do we want to be happy?

क्या हम सुखी होना चाहते हैं ?

Do we want to be prosperous?

क्या हम समृद्ध होना चाहते हैं ?

Do we want the continuity of
happiness and prosperity?

*क्या हम सुख, समृद्धि की निरंतरता
चाहते हैं ?*

State of Being होना

Are we happy?

क्या हम सुखी हैं ?

Are we prosperous?

क्या हम समृद्ध हैं ?

Is there continuity of our
happiness and prosperity?

*क्या हमारे सुख, समृद्धि की निरंतरता
है ?*

Desire चाहना

Do we want to be happy?

क्या हम सुखी होना चाहते हैं ?

Do we want to be prosperous?

क्या हम समृद्ध होना चाहते हैं ?

Do we want the continuity of happiness and prosperity?

क्या हम सुख, समृद्धि की निरंतरता चाहते हैं ?

We will explore this further

इस बात पर हम आगे अध्ययन करेंगे।

Effort करना

Is our effort (*हमारा प्रयास*):

– For continuity of happiness and prosperity?

सुख, समृद्धि की निरंतरता के अर्थ में है or या

– Just for accumulation of physical facility?

केवल सुविधा-संग्रह के अर्थ में ?

Have you assumed that happiness and prosperity will automatically come when you have enough physical facility?

What effort are you making for continuity of happiness and prosperity, other than accumulation of physical facility?

Check within Yourself! *अपने में जांच कर देखें!*

The unhappiness in your family is

- More due to lack of physical facility or
- More due to lack of fulfillment in relationship?

आपके परिवार में जो दुःख है, वह सुविधा के अभाव में ज्यादा है या संबंध का निर्वाह न होने के कारण ज्यादा हैं ?

How much time and effort are you investing:

- For physical facility
- For fulfillment in relationship

आप सुविधा जुटाने के लिए कितना समय व प्रयास लगा रहे हैं और संबंध का निर्वाह के लिए कितना समय व प्रयास लगा रहे हैं ?

The unhappiness is more due to lack of fulfillment in relationship

Most of the time and effort is spent for physical facility

दुःख संबंध का निर्वाह न होने के कारण ज्यादा है; परन्तु, समय व प्रयास सुविधा के लिए ज्यादा लगाया जा रहा है

Check within Yourself! *अपने में जांच कर देखें!*

For human beings physical facility is necessary but relationship is also necessary

मानव के लिए सुविधा भी आवश्यक है, परंतु संबंध भी आवश्यक है।

On examining carefully, we find that this is a fundamental difference between animals and human beings

ध्यान से देखें तो मानव व पशु के बीच यह एक मूलभूत अंतर है।

Physical facility is necessary for animals and necessary for human beings also

सुविधा पशु के लिए आवश्यक है, मनुष्य के लिए भी आवश्यक है।

However, *परंतु,*

For animals physical facility is necessary as well as adequate

पशु के लिए सुविधा आवश्यक भी है और पूर्ण भी है,

For human beings physical facility is necessary but not adequate

मनुष्य के लिए भी सुविधा आवश्यक है पर पूर्ण नहीं है।

When an animal has lack of physical facility it becomes uncomfortable, when it gets physical facility it becomes comfortable

Eg. When a cow gets a stomach-full of grass, it becomes comfortable, sits and chews the cud

पशु को सुविधा का अभाव होता है, तो वह परेशान होता है, सुविधा मिल जाए तो वह आराम में आ जाता है, (जैसे पेट भर घास मिल जाए तो गाय आराम से जुगाली करती है)।

When a human being has lack of physical facility, he becomes uncomfortable and unhappy

But once he gets the physical facility, he forgets about it and starts thinking about hundred other things

मनुष्य को सुविधा का अभाव होता है, तो वह परेशान व दुःखी होता है, परंतु सुविधा मिल जाए तो उसके बारे तो भूल ही जाता है, उसके अलावा सौ और चीजें सोचने लगता है।

(Check for yourself if you feel happy every day that you are getting enough to eat?)

(आप ही अपने में जांच कर देखें, क्या आप इस बात पर रोज खुश होते हैं कि आपको पेट भर भोजन मिल रहा है?)

For human beings, physical facility is necessary but relationship is also necessary

मानव के लिए सुविधा भी आवश्यक है, परंतु संबंध भी आवश्यक है

RELATIONSHIP

संबंध

**with human
beings**

PHYSICAL FACILITY

सुविधा

With nature

**For animals:
necessary &
adequate**

*पशु के लिए
आवश्यक
एवं पूर्ण*

**For human beings:
necessary but
not adequate**

*मानव के लिए
आवश्यक
परंतु पूर्ण नहीं*

For animals, physical facility is necessary as well as adequate

पशु के लिए सुविधा आवश्यक भी है और पूर्ण भी है

Other than physical facility what else does a human being think about?

सुविधा के अलावा सौ और चीजें क्या सोचता है मनुष्य ?

On close examination, the list of thoughts can be classified into two categories:

1. Feelings in relationship with other human beings
2. Right understanding in the self, or knowledge

Human beings think about ensuring these, in addition to physical facility

अगर इन सौ और चीजों पर ध्यान दें तो मूलतः दो प्रकार की सूची बनती है -

- 1. मानव के साथ संबंध में भाव और*
- 2. स्वयं में सही समझ, ज्ञान*

को सुनिश्चित करने की बात मनुष्य सोचता है, सुविधा के अलावा।

If we recognize human beings' aspiration, we find that they want to live in relationship with all and feel happy living in relationship, therefore relationship is necessary for human beings

मनुष्य की चाहना को पहचानें तो वह सभी के साथ संबंधपूर्वक जीना चाहता है और संबंधपूर्वक जीकर सुखी होता है, इसलिए संबंध मनुष्य के लिए आवश्यक है।

Examine within yourself if

1. You want to live in relationship (harmony) with others or
2. You want to live in opposition with others or
3. You believe living has to be necessarily in opposition with others, ie. There is 'struggle for survival' , 'survival of the fittest' and check if you feel happy living this way?

आप ही अपने में जांच कर देखें, क्या

1. *आपकी चाहना संबंधपूर्वक जीने की है या*
2. *आपकी चाहना विरोधपूर्वक जीने की है या*
3. *आपने मान रखा है कि जीना तो विरोधपूर्वक ही संभव है। 'struggle for survival', 'survival of the fittest' और क्या आप वैसा जीते हुए सुखी होते हैं ?*

Thus: for human beings, both physical facility and relationship are necessary

अतः मानव के लिए सुविधा व संबंध दोनों आवश्यक हैं।

For Human Being, both Physical Facility and Relationship are Necessary

RELATIONSHIP

संबंध

with human
beings

PHYSICAL FACILITY

सुविधा

With nature

For animals:
necessary &
adequate

पशु के लिए
आवश्यक
एवं पूर्ण

For human beings:
necessary but
not adequate

मानव के लिए
आवश्यक
परंतु पूर्ण नहीं

On further examination, we find that we all do want to live in relationship with others

आगे ध्यान दें तो पता चलता है कि संबंध पूर्वक जीना तो हम सब चाहते ही हैं।

Every night when there is a fight, we want to resolve it. We start the next day with the thought that we don't want to fight today, but due to lack of right understanding about fulfillment of relationship, a fight takes place by night

हर दिन जब रात में झगड़ा होता है तो अगले दिन यही तय कर के शुरू करते हैं कि आज झगड़ा नहीं करना है परंतु, संबंध के निर्वाह की समझ न होने के कारण हम संबंध पूर्वक जी नहीं पाते हैं, और रात तक फिर झगड़ा हो जाता है।

For fulfillment in relationship, it is necessary to have right understanding about relationship. i.e. Right understanding is also necessary for human beings

इसलिए संबंध के निर्वाह के लिए अपने में संबंध की समझ का होना आवश्यक है। अर्थात् मानव के लिए समझ की भी आवश्यकता है।

Right Understanding is also Necessary for Human Being

RIGHT UNDERSTANDING

(समझ)

in the self

RELATIONSHIP

(संबंध)

with human
beings

PHYSICAL FACILITY

(सुविधा)

with rest of nature

**For animals:
necessary &
adequate**

**For human beings:
necessary but
not adequate**

Are all 3 required? Is something redundant? Is anything more required?

Are we working on all 3?

If all 3 are required, what would be the priority*?

*Working on the high priority makes it easier to deal with the lower priority

Priority: Right Understanding, Relationship & Physical Facility

1 **RIGHT UNDERSTANDING**
(समझा)
in the self

2 **RELATIONSHIP**
(संबंध)
with human
beings

Feelings
- Trust
- Respect
- ...

3 **PHYSICAL FACILITY**
(सुविधा)
with rest of nature

For animals:
necessary &
adequate

For human beings:
necessary but
not adequate

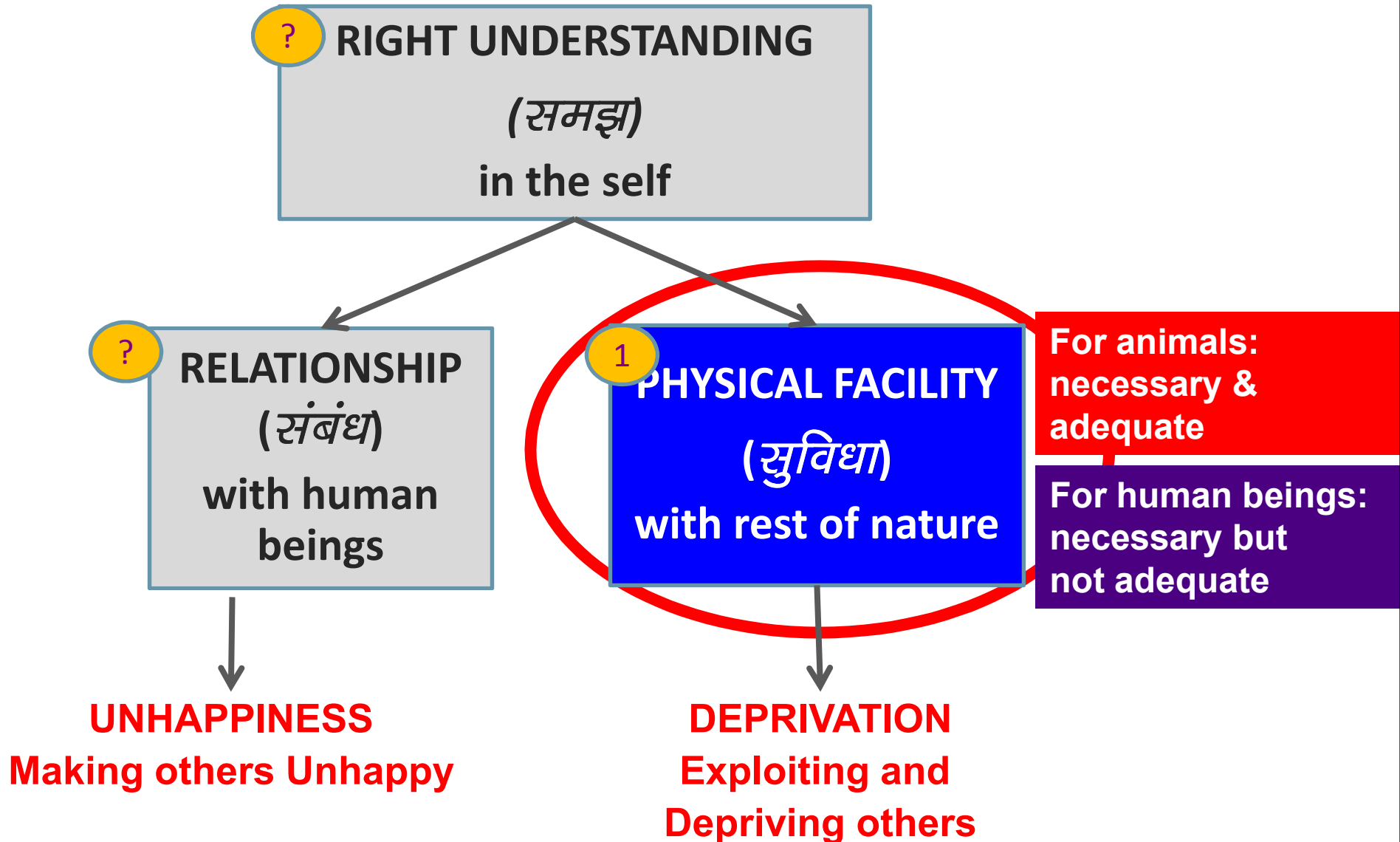
MUTUAL HAPPINESS

(उभय सुख)

MUTUAL PROSPERITY

(उभय समृद्धि)

Priority: Physical Facility



I desire for happiness

If I am not aware that right feelings (trust respect ... love) in me is a source of happiness for me

Expressing these feelings to the other can be a source of happiness for the other

Leading to mutual happiness

Then

I have only option, i.e. to draw happiness from physical facility (includes sensation) even though it is not continuous (tasty & necessary... intolerable)

Once I become aware that right feelings (trust respect ... love) in me is a source of happiness for me, I start paying attention to it

Then

My dependence on physical facility (including sensation) reduces

While I do not want to fight, a fight takes place...

I try to resolve it by giving a gift (tasty food, nice clothes etc.). Sometimes this works... Now I can see that it only shifts the attention from the fight to the gift, and only for a short time... In a few days, another fight takes place, and this time it is of greater intensity... Now I can see that it is due to lack of right understanding about relationship

I have been trying to fill this gap by more and more sensation

The happiness I draw out of physical facility (including sensation) is not long lasting; I get bored by one sensation... so I go for another

The happiness I get from feelings is long lasting, continuous. My need for getting these feelings from the other is also continuous

Right feelings (trust respect ... love) in me is a source of happiness for me

With insufficient understanding and insufficient fulfilment in relationship,
when we put in effort only for physical facility

समझ और संबंध के अभाव में जब सिर्फ सुविधा के लिए के लिए प्रयास कर रहे होते हैं तो:

1. Firstly, we do not experience happiness

एक तो समझ व संबंध के अभाव में हम सुखी नहीं हो पाते।

2. Secondly, without right understanding, we are never able to rightly determine our requirement of physical facility

Therefore, in-spite of having accumulation of physical facility, we feel that we do not have sufficient physical facility and we continually have the feeling of deprivation

दूसरा समझ के बिना कितनी सुविधा की आवश्यकता है, यह कभी तय नहीं हो पाती है, ।

इसलिए बहुत सा सुविधा संग्रह के बावजूद अपने में अभाव का भाव बना रहता है और स्वयं में दरिद्रता का भाव बना रहता है।

Therefore we can observe two categories of human beings

इसीलिए अभी दो तरह के मनुष्य दिखाई देते हैं-

1. Lacking physical facility, unhappy deprived (*सुविधा विहीन दुखी दरिद्र*)
2. Having physical facility, unhappy deprived (*सुविधा संपन्न दुखी दरिद्र*)

While we want to be – *जबकि हम होना चाहते हैं-*

3. Having physical facility, happy prosperous (*सुविधा संपन्न सुखी समृद्ध*)

Check within yourself

- Where are you now – at 1, 2 or 3 and
- Where do you want to be?

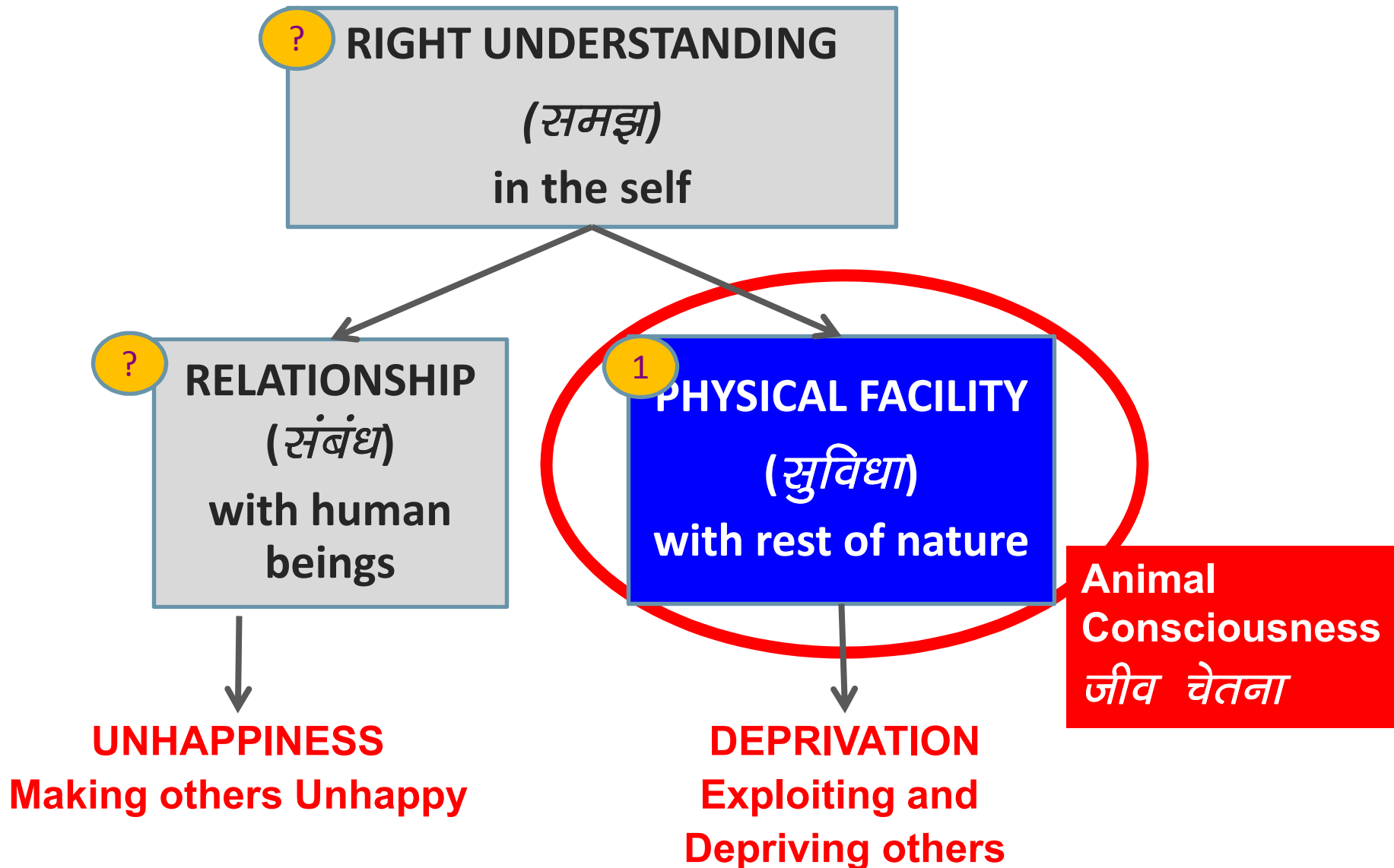
अपने में जांच कर देखें-

- *अभी हम कहां है ?- 1, 2 या 3 में और*
- *कहां होना चाहते हैं ?*

If our living is only for physical facility, then we are living with animal consciousness, because animals live only for physical facility and are fulfilled by that, not human beings

अगर हमारा जीना सिर्फ सुविधा के लिए है तो हम जीव चेतना में ही जी रहे हैं क्योंकि पशु का जीना भी सुविधा के लिए है और पशु ही इससे तृप्त हो पाता है, मानव नहीं।

Animal Consciousness, Indefinite Conduct



If we are living for all three (right understanding, relationship and physical facility) then we are living with human consciousness

अगर हमारा जीना तीनों (समझ, संबंध और सुविधा) के लिए है तो हम मानव चेतना में जी रहे हैं।

Human beings can be fulfilled by being happy and prosperous on the basis of these three

इन तीनों के आधार पर सुखी, समृद्ध होकर मानव तृप्त हो पाता है।

Human Consciousness, Definite Human Conduct

Human
Consciousness
मानव चेतना

1 RIGHT UNDERSTANDING
(समझ)
in the self

2 RELATIONSHIP
(संबंध)
with human
beings

Feelings
- Trust
- Respect
...

3 PHYSICAL FACILITY
(सुविधा)
with rest of nature

MUTUAL HAPPINESS

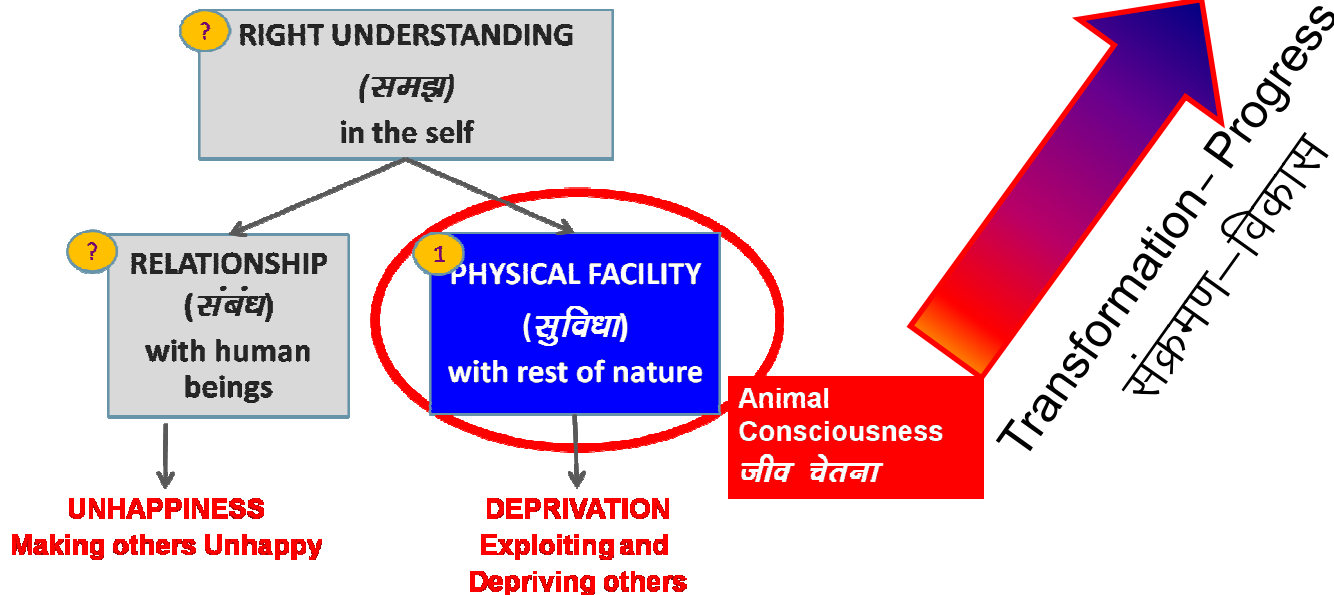
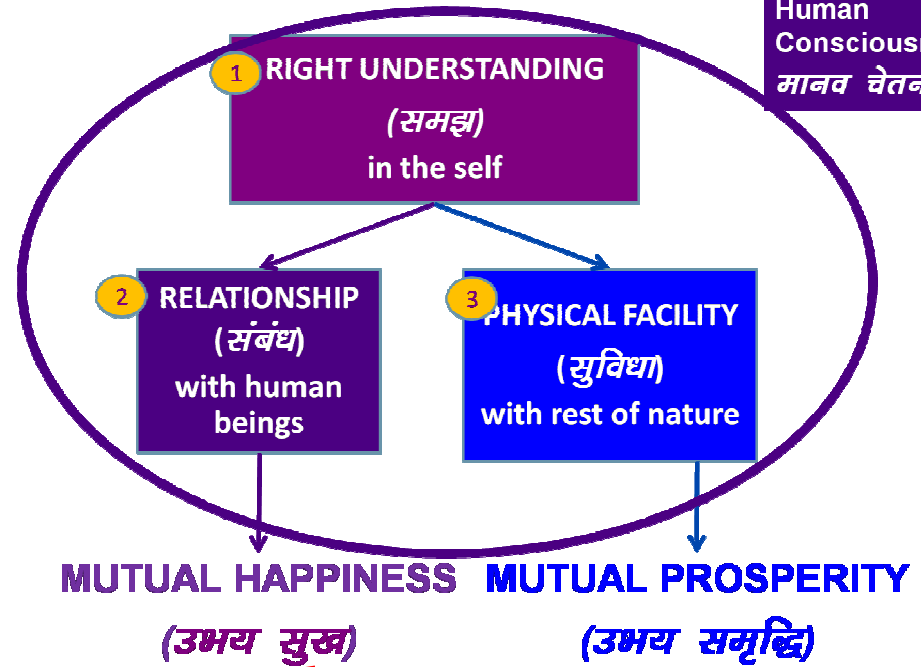
(उभय सुख)

MUTUAL PROSPERITY

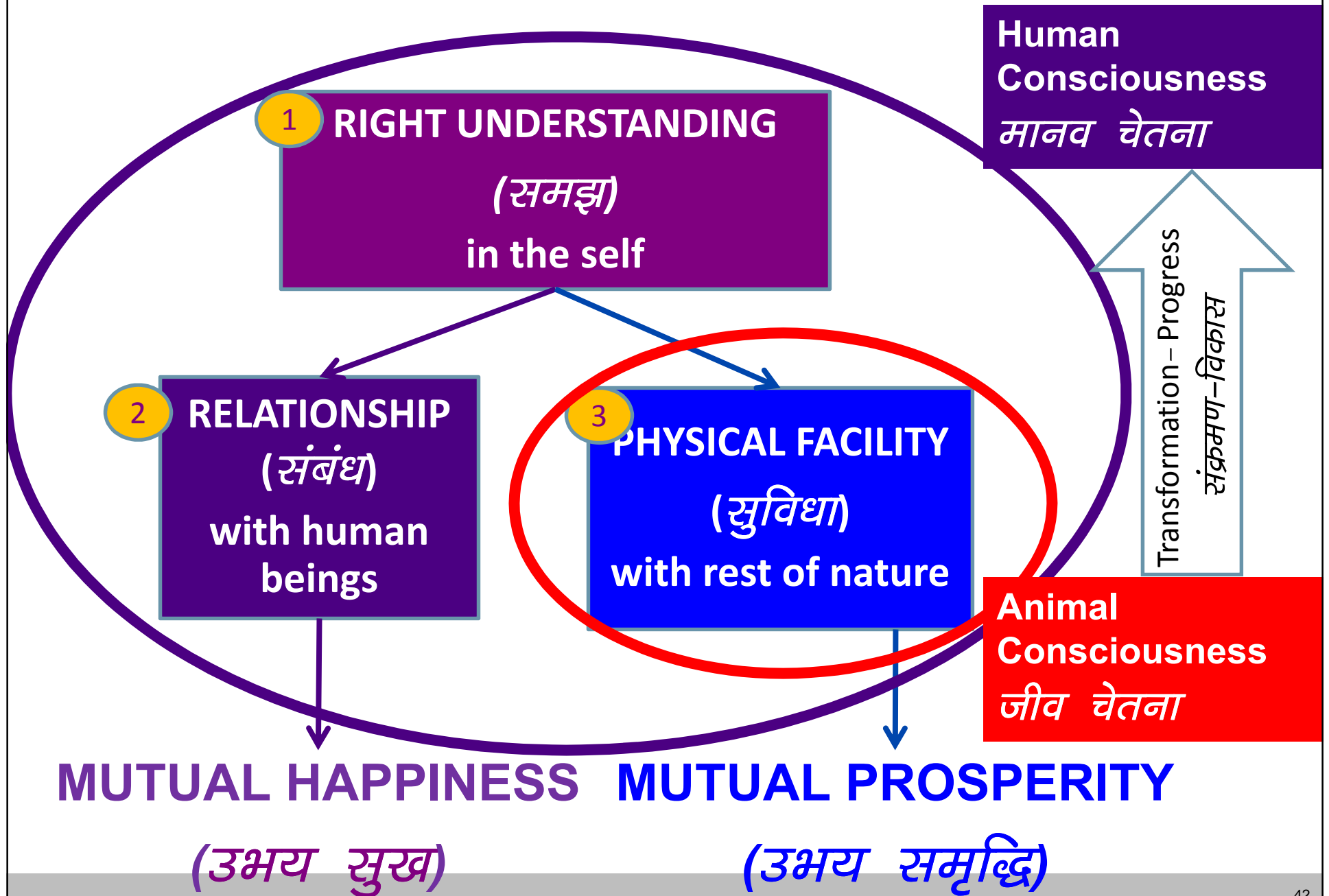
(उभय समृद्धि)

Transformation (संक्रमण) = Development (विकास)

Human
Consciousness
मानव चेतना



Transformation (संक्रमण) = Development (विकास)

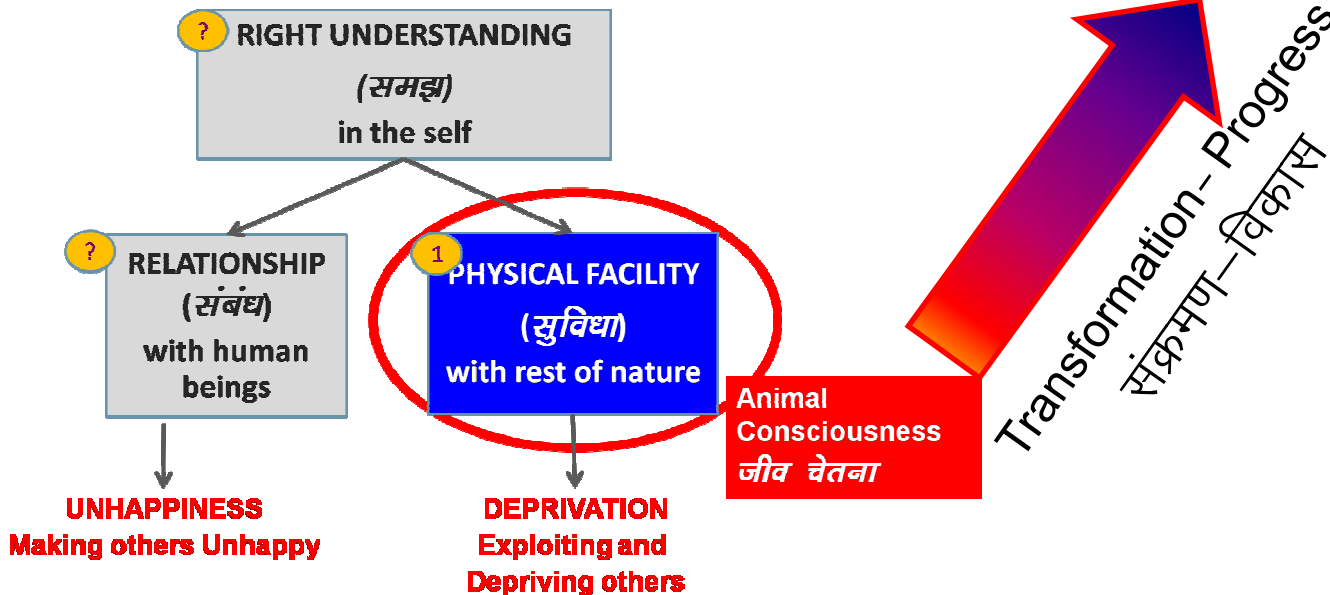
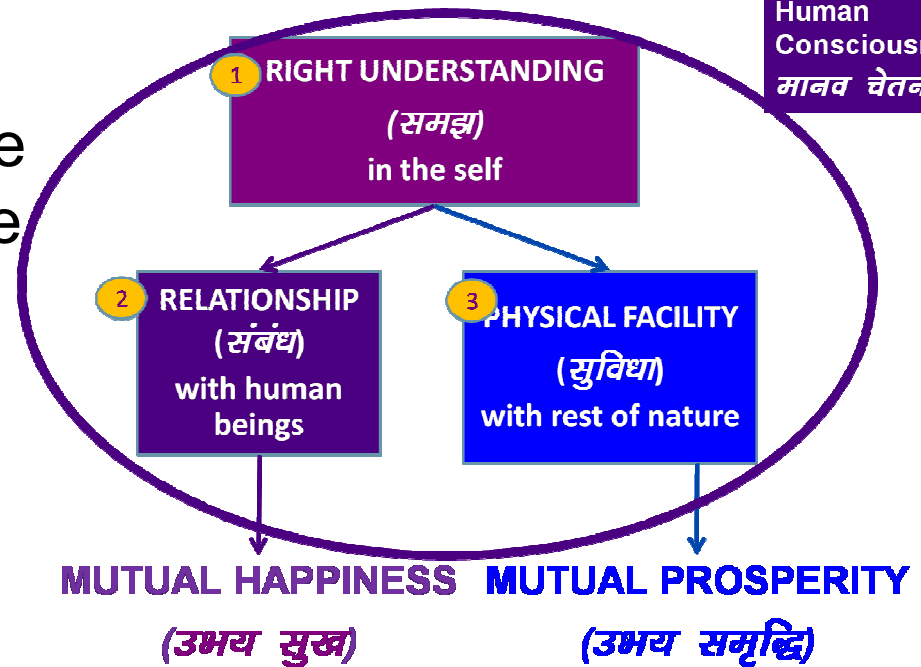


Role of Education-Sanskar: Enable Transformation

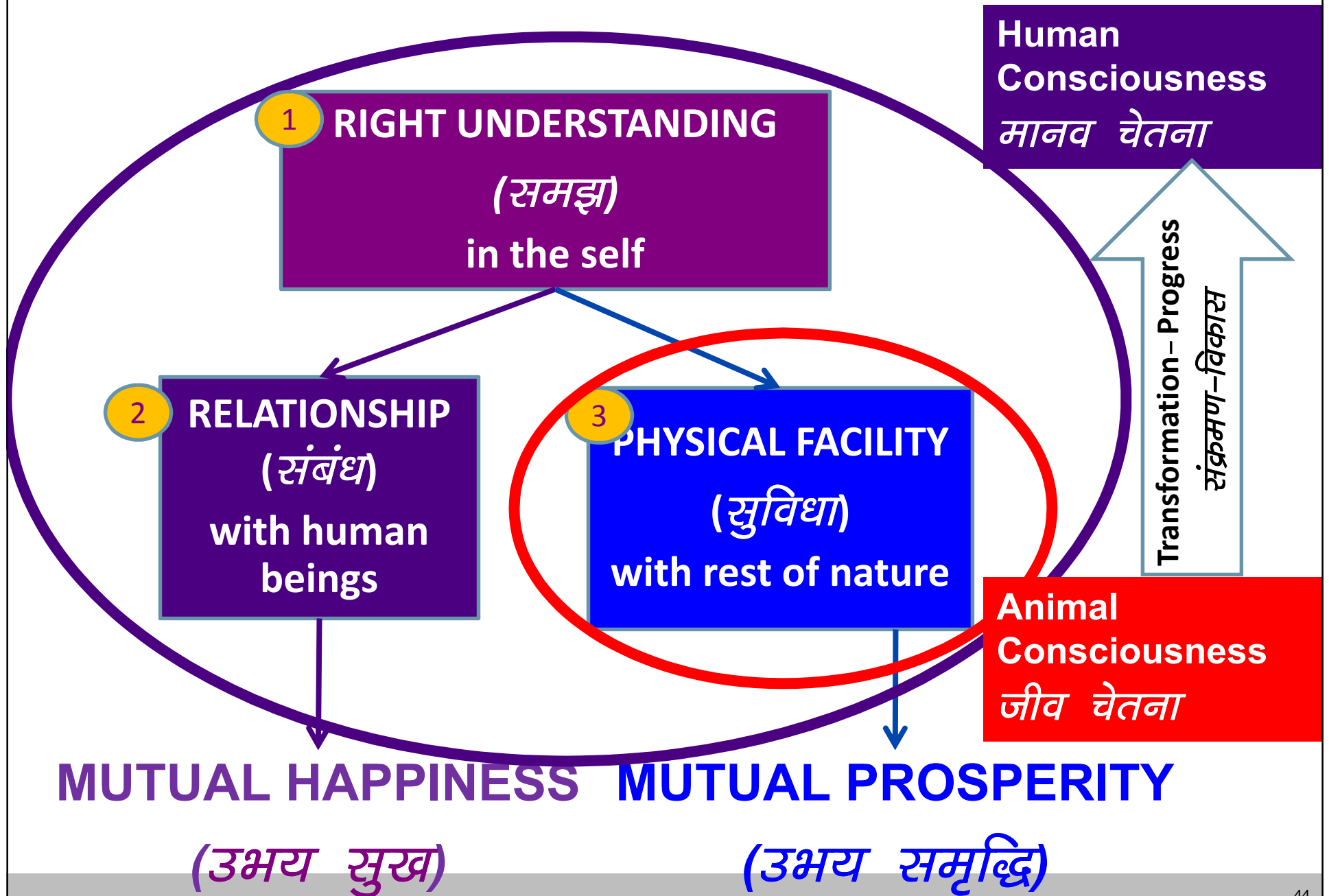
The role of education is to facilitate the development of the competence to live with Definite Human Conduct

शिक्षा की भूमिका मानव में निश्चित मानवीय आचरण से जीने की योग्यता विकसित करना है।

Human
Consciousness
मानव चेतना



Role of Education-Sanskar: Enable Transformation



Role of Education-Sanskar: To Enable Transformation

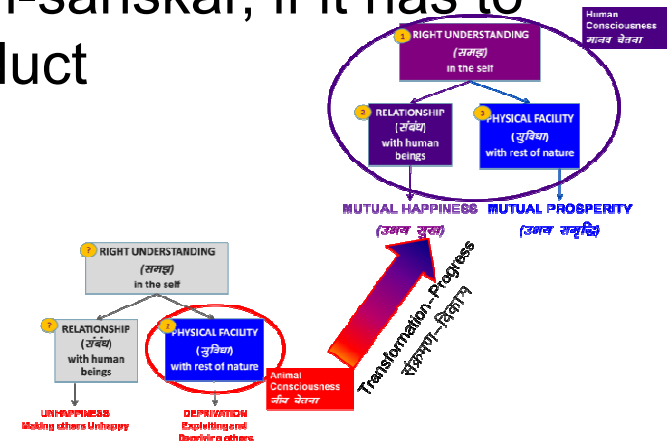
Holistic development is transformation to Human Consciousness.

The role of education-sanskar is to enable this transformation by way of ensuring the development of the competence to live with Definite Human Conduct

For this, the education-sanskar has to ensure

1. Right understanding in the self of every child
2. The capacity to live in relationship with the other human beings
3. The capacity to identify the need of physical facility and the skills & practice for sustainable production of more than what is required leading to the feeling of prosperity

These are the 3 components of human education-sanskar, if it has to ensure development of definite human conduct



Role of Education-Sanskar: Enable Transformation

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If we look at the education we are giving today...

1. First one is missing
2. The second one is missing
3. In the third one, identification of physical facility, is also missing. The willingness to produce by way of labour is also missing. The core feeling that is generated is to accumulate more & more rather than produce more & more ; and to consume more & more

Role of Education-Sanskar: Enable Transformation

The role of education-sanskar is to facilitate the development of the competence to live with Definite Human Conduct by ensuring all 3 (Right Understanding, Relationship and Physical Facility) – in every Human Being

हर मानव को निश्चित मनवीय आचरण से युक्त करना— समझ, संबंध, सुविधा तीनों को सुनिश्चित करना। यह शिक्षा—संस्कार की जिम्मेदारी है।

Parents, teachers & society/environment have the responsibility of providing such education-sanskar

Education – Developing Right Understanding

शिक्षा – सही समझना।

Sanskar – Commitment/ Preparation/ Practice for Right Living.

Preparation includes Learning Right Skills & Technology

संस्कार – सही जीने की निष्ठा / तैयारी / अभ्यास।

सही हुनर / तकनीकी को विकसित करना।

Course/Workshop Content: Right Understanding

1 RIGHT UNDERSTANDING
(समझ)
in the self

Understanding Harmony:

- Harmony in the Individual
- Harmony in Family
- Harmony in Society
- Harmony in Nature/Existence

2 RELATIONSHIP
(संबंध)
with human
beings

Feelings
- Trust
- Respect
...

3 PHYSICAL FACILITY
(सुविधा)
with rest of nature

Living in Harmony at
all 4 levels:

- Individual
- Family
- Society
- Nature/Existence

MUTUAL HAPPINESS

(उभय सुख)

MUTUAL PROSPERITY

(उभय समृद्धि)

Course/Workshop Content: Right Understanding

Human
Consciousness
मानव चेतना

1 **RIGHT UNDERSTANDING**
in the Self
– Understanding Harmony
in Individual, Family,
Society, Nature/Existence

2 **JUSTICE in**
RELATIONSHIP
with Human
Being
- from Family to
World Family

3 **PARTICIPATION in**
LARGER ORDER
with Nature
- From Family
Order to World
Family Order

MUTUAL HAPPINESS **FULFILMENT of HUMAN GOAL**
UNDIVIDED SOCIETY **UNIVERSAL HUMAN ORDER**

मानव चेतना से मानवीय व्यवस्था



Course/Workshop Methodology: Self Exploration

Whatever is said is a **Proposal** (**Do not assume it to be true**)

Verify it on Your Own Right – on the basis of your **Natural Acceptance**

It is a process of **Dialogue**

A dialogue between me and you, to start with

It soon becomes a dialogue **within your own self**

प्रस्ताव है (मानें नहीं)

जाँचें – स्वयं के आधार पर।

अपनी सहज स्वीकृति के आधार पर।

यह संवाद की प्रक्रिया है।

यह संवाद आपके और मेरे बीच शुरू होता है, फिर आप में चलने लगता है।

Sum Up: Holistic Development & The Role of Education

The role of education-sanskar is to enable the transformation to Human Consciousness (i.e. holistic development) by way of ensuring the development of the competence to live with Definite Human Conduct

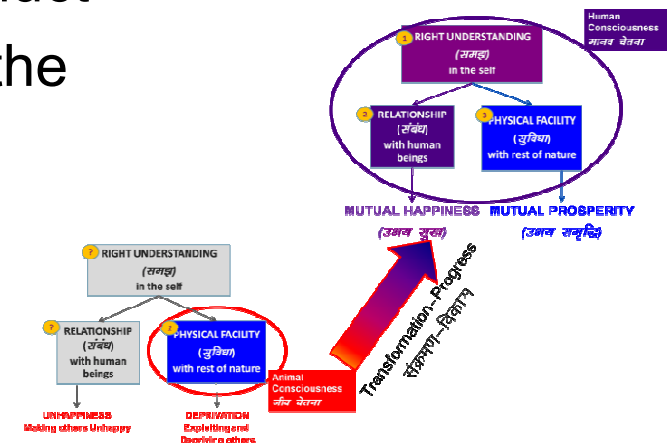
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2. The capacity to live in relationship with the other human beings
3. The capacity to identify the need of physical facility and the skills & practice for sustainable production of more than what is required leading to the feeling of prosperity

These are the 3 components of human education-sanskar, if it has to ensure development of definite human conduct

Parents, teachers & society/environment have the responsibility of providing such education-sanskar

We will explore the steps necessary to ensure Human Education-Sanskar

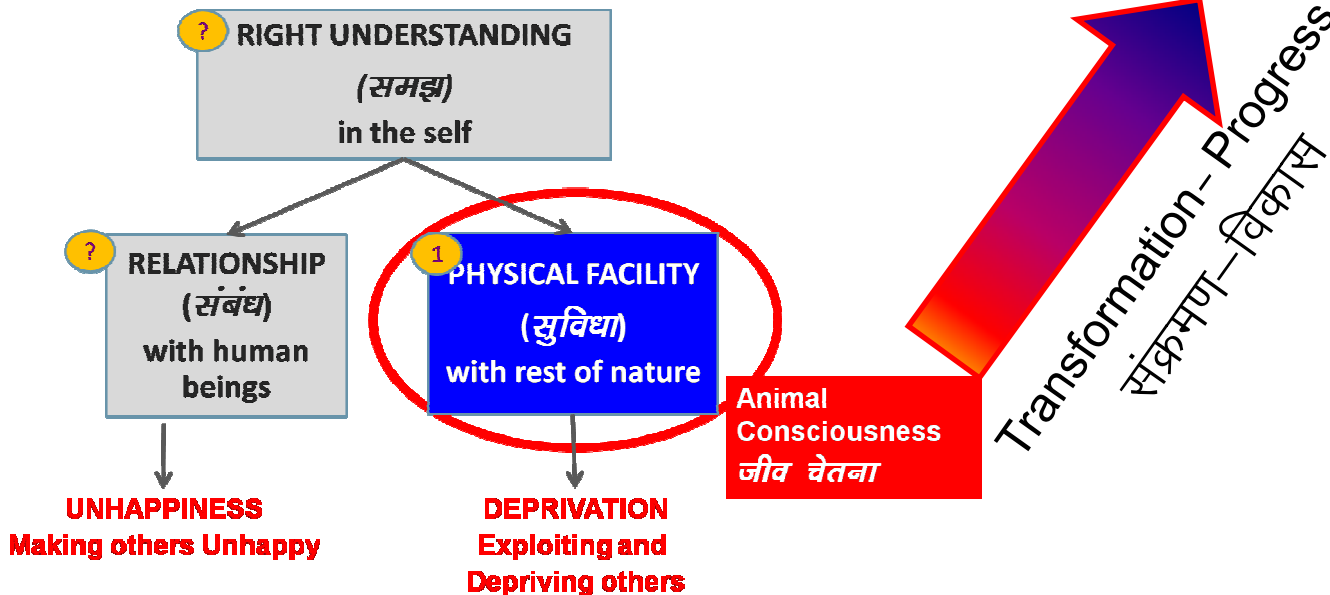
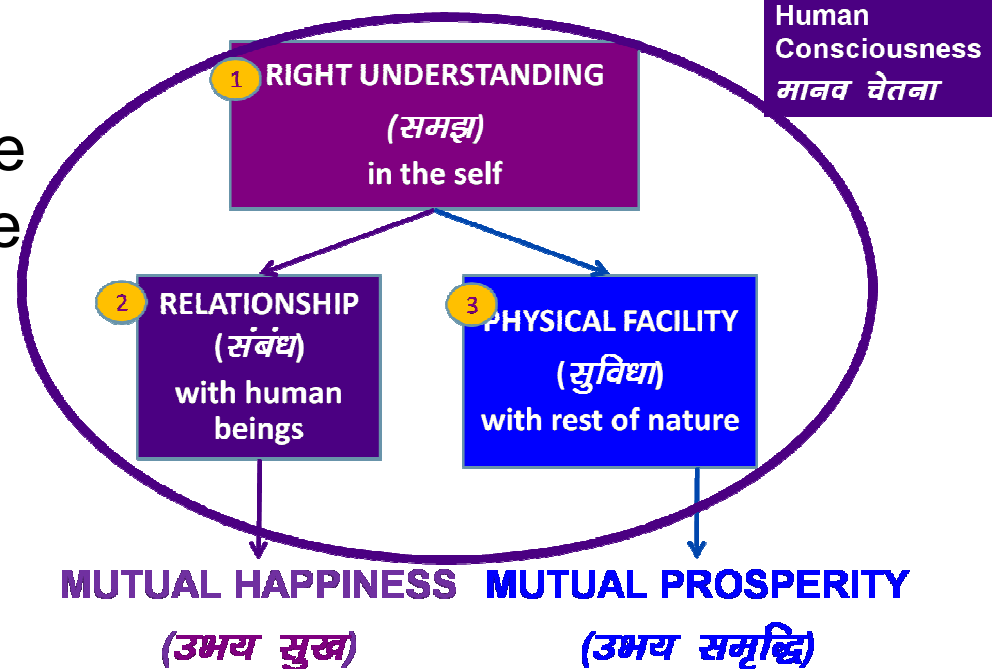


More about the Course/Workshop

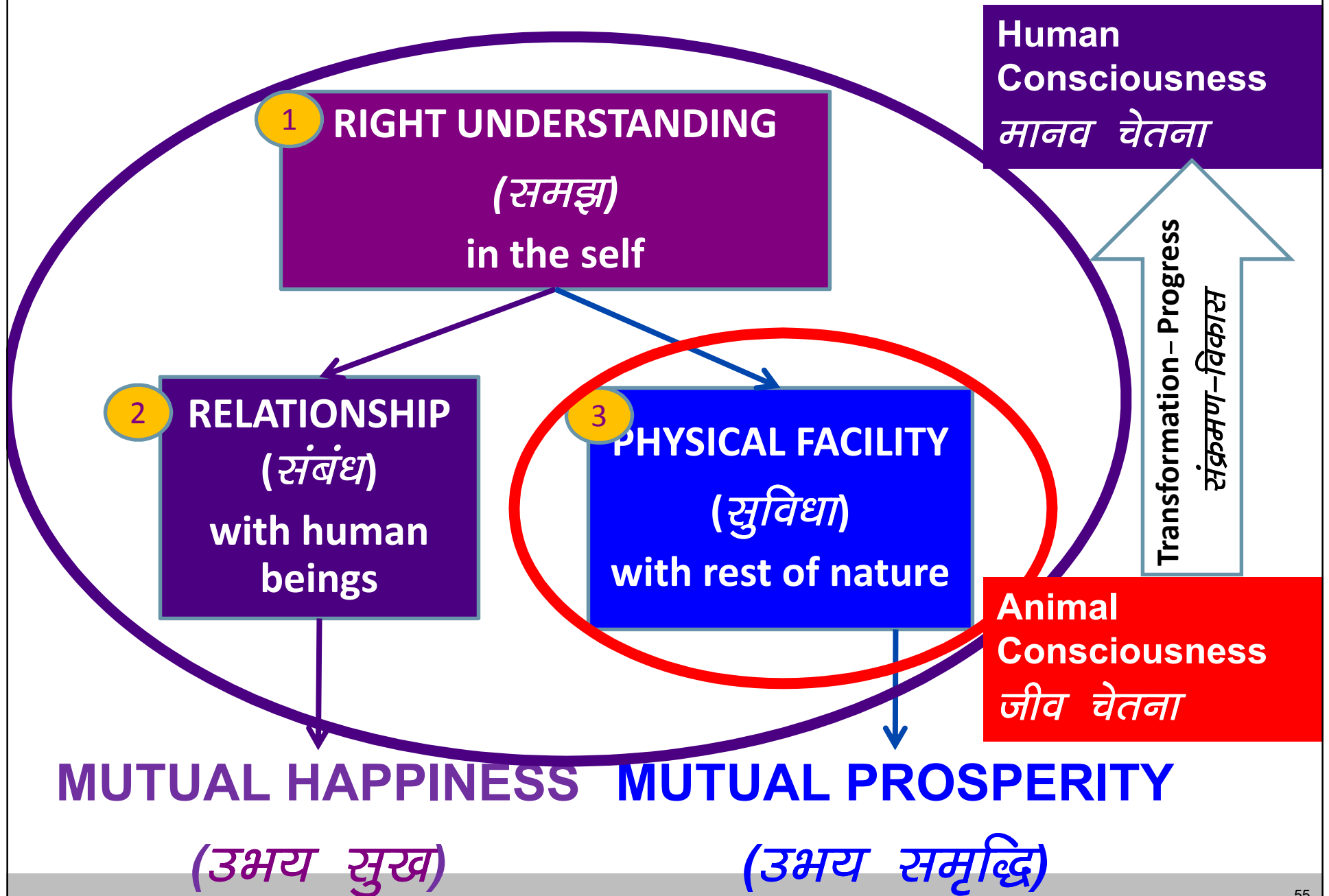
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Role of Education-Sanskar: Enable Transformation



Need Voiced by Education Commission & Committees in India

Every committee on framing education policy has easily agreed that education on human values should be imparted... but we have not been able to implement it effectively.

The problem has been “How to teach human values in educational institutions”

8 .Zakir Hussain Committee -1937

9 .The Sergeant Report- 1944

10. The University Education Commission (S Radhakrishnan)- 1948

11 .The Secondary Education Commission-1952

12 .The National Committee on Women's Education-1958

13 .D.S. Kothari Commission- 1964

14 .Yashpal Committee Report -1993

15 .National Knowledge Commission-2005

16 .S. Muthukumaran Committee-2007

Guidelines for Value Education

- **Universal**

Whatever is studied as value education needs to be universally applicable to all human beings and be true at all times and all places.

It should not depend on sect, creed, nationality, race, gender, etc.

- **Rational**

It has to be amenable to logical reasoning.

It should not be based on blind beliefs.

- **Verifiable**

The student should be able to verify the values by checking with one's own experience, **and is not asked to believe just because it is stated in the course.**

- **Leading to Harmony**

Values have to enable us to live in peace and harmony within our own self as well as with others (human being and rest of nature).

Content of Value Education (All Encompassing)

Human
Consciousness
मानव चेतना

1 **RIGHT UNDERSTANDING**
in the Self
– Understanding Harmony
in Individual, Family,
Society, Nature/Existence

2 **JUSTICE in**
RELATIONSHIP
with Human
Being
- from Family to
World Family

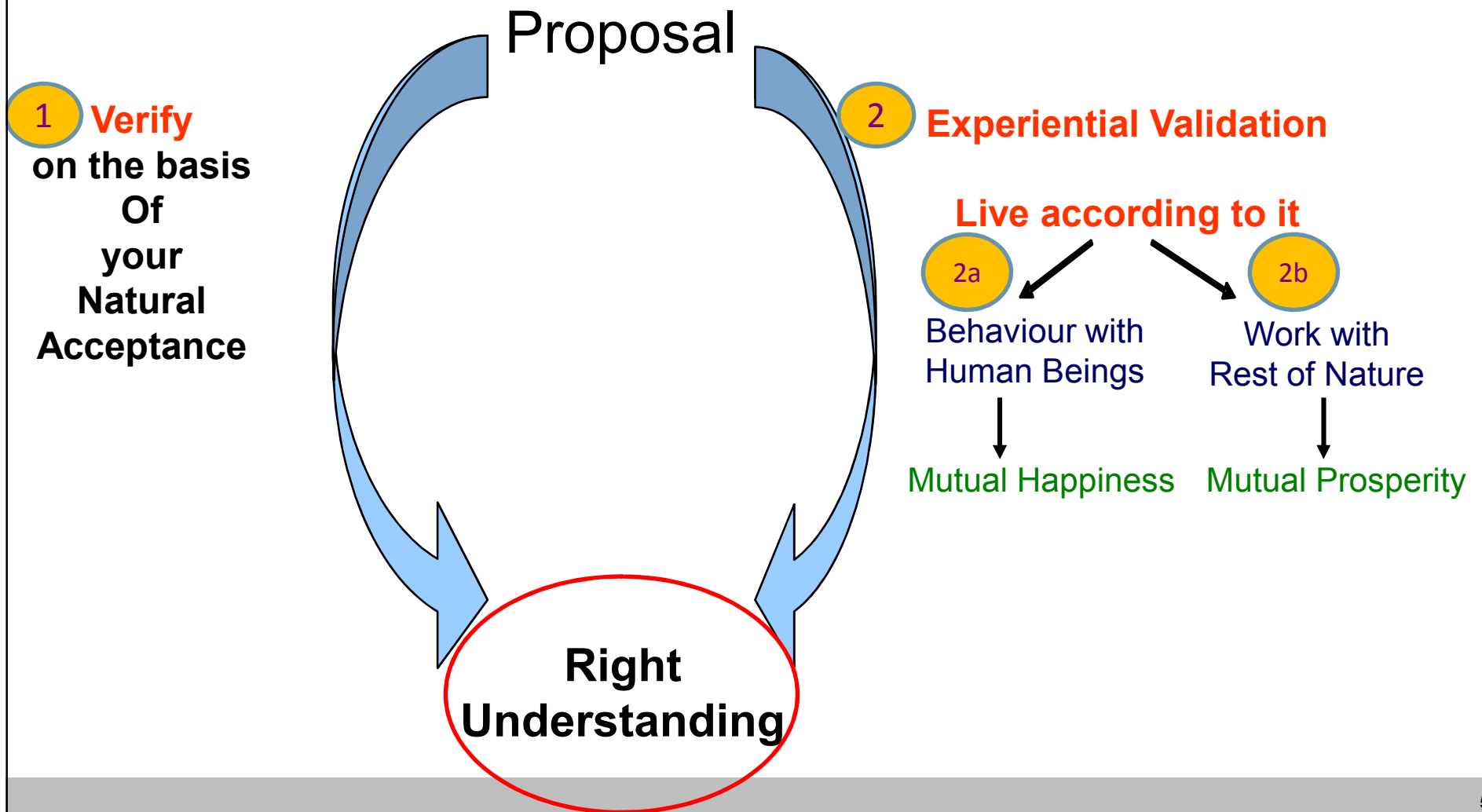
3 **PARTICIPATION in**
LARGER ORDER
with Nature
- From Family
Order to World
Family Order

MUTUAL HAPPINESS **FULFILMENT of HUMAN GOAL**
UNDIVIDED SOCIETY **UNIVERSAL HUMAN ORDER**

Process of Value Education (Self-verification)

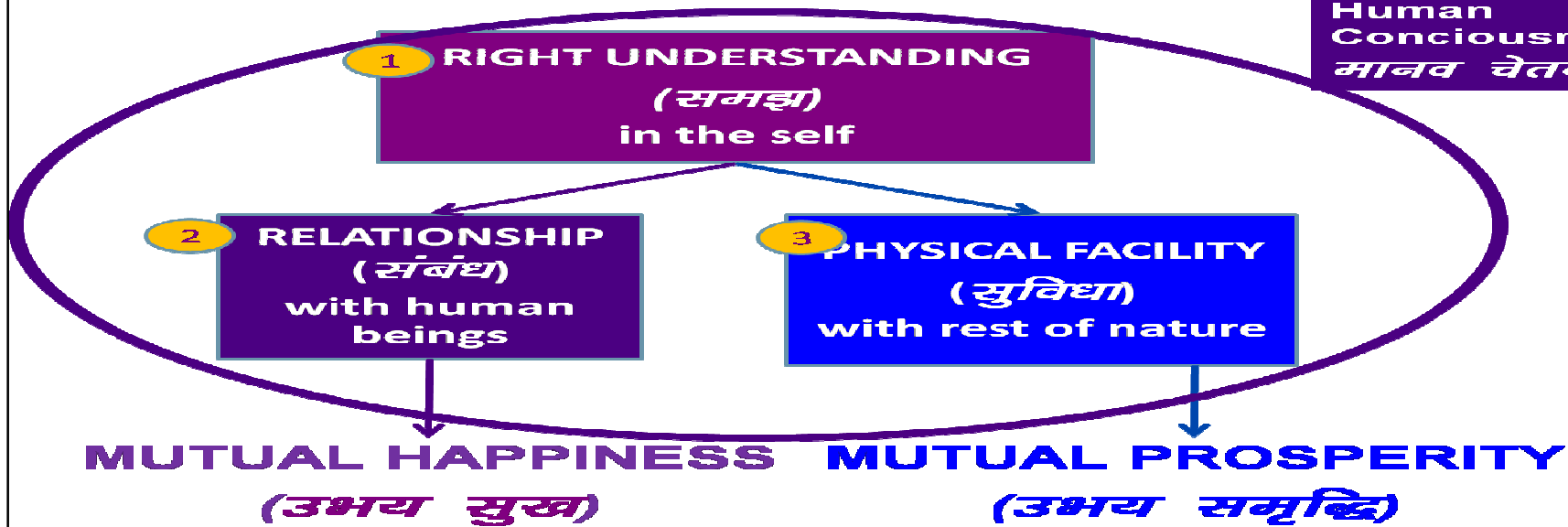
Whatever is said is a **Proposal** (**Do not accept it to be true**)

Verify it on your own right



Basic Human Aspiration – Happiness, Prosperity → Continuity

Human
Consciousness
मानव चेतना



Happiness

To be in a state of Harmony is Happiness

- Harmony at all levels of my being – from self to entire existence

Prosperity

The feeling of having more than required Physical Facility

- Physical Facility is required only for nurturing, protection & right utilisation of the Body

Happiness

The state or situation, in which I live,
if there is harmony / synergy in it,
then it is Naturally Acceptable to me to be in that state / situation

To be in a state / situation which is Naturally Acceptable is Happiness



To be in in a state of Harmony / Synergy is Happiness



Happiness = Harmony

Unhappiness

The state or situation, in which I live,
if there is **disharmony / contradiction** in it,
then it is **not Naturally Acceptable** to me to be in that state / situation

To be forced to be in a state / situation which is not Naturally Acceptable is **Unhappiness**



To be forced to be in a state of **Disharmony / Contradiction** is **Unhappiness**



Unhappiness = Disharmony

Happiness

The state or situation, in which I live,
if there is harmony / synergy in it,
then it is Naturally Acceptable to me to be in that state / situation

To be in a state / situation which is Naturally Acceptable is Happiness



To be in a state of Harmony / Synergy is Happiness



Happiness = Harmony

Continuity of Happiness

State / Situation in which I live or Expanse of my Being:

1. As an Individual
2. As a member of a Family
3. As a member of Society
4. As an unit in Nature/Existence

Continuity of Happiness = Harmony at all levels of my Being. i.e.

1. Harmony in the Human Being
2. Harmony in the Family
3. Harmony in the Society
4. Harmony in Nature/Existence

1 Scope of Right Understanding in the Self

Right Understanding i.e. Understanding the reality, as it is

1. Understanding the Human Being (Individual)
 - Harmony in the Human Being
2. Understanding Human-Human Relationship
 - Harmony in the Family
3. Understanding Society
 - Harmony in the Society
4. Understanding Human-Nature/Existence Relationship
 - Harmony in Nature/Existence

Desirability: Right Understanding – in every human being

2 Scope of Relationship with Human Being

Right Feelings in Relationship:

1. Trust विश्वास FOUNDATION VALUE
2. Respect सम्मान
3. Affection स्नेह
4. Care ममता
5. Guidance वात्सल्य
6. Reverence श्रद्धा
7. Glory गौरव
8. Gratitude कृतज्ञता
9. Love प्रेम COMPLETE VALUE

Understanding these feelings, ensuring continuity of these feeling in the self leads to happiness. Expressing these feelings to the other leads to his/her happiness, i.e. mutual happiness

Justice = Recognition, Fulfillment & Evaluation of Human-Human Relationship, leading to Mutual Happiness

Desirability: Right Feelings – in every human being & sharing right feelings

i.e. Justice – from Family to World Family → **Undivided Society**

3 Scope of Human Order

Human Goal (मानव लक्ष्य)

Right Understanding
& Right Feelings



In Every Individual

Prosperity



In Every Family

Fearlessness
(Trust)



In Society

Co-Existence



In Nature/
Existence

Five Dimensions of Human Order (मानवीय व्यवस्था – पाँच आयाम)

- | | |
|----------------------|------------------|
| 1. Education–Sanskar | - शिक्षा–संस्कार |
| 2. Health–Sanyam | - स्वास्थ्य–संयम |
| 3. Production–Work | - उत्पादन–कार्य |
| 4. Justice–Suraksha | - न्याय–सुरक्षा |
| 5. Exchange–Storage | - विनिमय–कोष |

Desirability: Fulfillment of Human Goal for all human beings

i.e. Family Order to World Family Order → **Universal Human Order**

Qs: Is there a provision in Nature for living thus? Is existence in chaos?

Current State – Have we understood our Goal?

Human Target (मानव लक्ष्य)

Right Understanding
& Right Feelings



In Every Individual

Prosperity



In Every Family

Fearlessness
(Trust)



In Society

Co-Existence



In Nature/
Existence

Gross Misunderstanding (आधारभूत भ्रम)

Assumptions (eg.
Money is everything)



In Every Individual



Accumulation
By Any Means



In few Individuals



Domination ,
Exploitation, Fear



In Society



Mastery &
Exploitation



Over Nature



Madness for Consumption
Madness for Profit
Madness for Sensual Pleasure



भोग उन्माद
लाभ उन्माद
काम उन्माद

Terrorism
War



Resource Depletion
Pollution



FAO Report – 11-May-2011

Of the 4.2 billion tons of food produced, more than 1 billion tons of food is lost or wasted every year, UN-backed report finds (11 May 2011)

About a third of all the food produced for human consumption each year – or roughly 1.3 billion tons – is lost or wasted, according to a new **study** commissioned by the United Nations Food and Agriculture Organization (**FAO**)

Global Food Production is 6 times requirement

Global Food Wastage is 1/3rd of production

Wastage is enough to feed 1300 crore people/year

Have we understood right utilisation?

Is it a question of production?

Is it a question of distribution?

Is it a question of relationship?

Is it a question of right understanding?

It is a question of right education-sanskar

<http://www.un.org/apps/news/story.asp?NewsID=38344&Cr=fao&Cr1>



State of Education-sanskar ↔ State of Society

Education-sanskar shapes the society of the future

If we are providing human education-sanskar, students will exhibit definite, human conduct & they will contribute toward a humane society in future

If we are not providing such education-sanskar, students will exhibit indefinite, inhuman conduct & they will contribute to an inhumane society in future

The state of society today indicates that:

- There is increasing tension in individuals, division in family, terrorism in society...
- There is increasing exploitation of nature, climate change, global warming...

Is it desirable to ensure human education-sanskar?

Are we ensuring human education-sanskar?

4 July 2013

<u>Year</u>	<u>Literacy</u>	<u>Values</u>
1947	12%	
2011	74%	Declining

The Supreme Court said today that the education system in the country has failed to achieve its objective and **it has to be reformed immediately**.

It is unfortunate that today education **instead of reforming the human behaviour, in our humble opinion, appear to have failed to achieve its objective**.

<http://www.ndtv.com/article/india/india-s-education-system-failed-to-achieve-objective-needs-reform-supreme-court-388000>

Edn system failed to achieve objective, needs reform: SC

Education system in the country has failed to achieve its objective and it has to be reformed immediately, the Supreme Court has said.

"It is unfortunate that today education instead of reforming the human behaviour, in our humble opinion, appear to have failed to achieve its objective. Instead we find troubled atmosphere in the society at large, which calls for immediate reformation with the efforts of one and all," a bench of justices B S Chauhan and F M Ibrahim Kalifulla said.

The bench said that in comparison to earlier times, the literacy level has increased but it did not result in better human value which calls for transformation in education system.

"With great respect, it will also have to be stated that bereft of improvement in the educational field when we pose to ourselves the question as to what extent it has created any impact, it will have to be stated that we are yet to reach the preliminary level of achievement of standardised literate behaviour.

"In fact, in the earlier years, though the literate level was not as high as it now stands, the human value had its own respected place in the society," the bench said.

The court passed the order on a petition filed by Maharishi Mahesh Jogi



Supreme Court of India

"In fact, in the earlier years, though the literate level was not as high as it now stands, the human value had its own respected place in the society," - SC

Vishwavidyalaya of Madhya Pradesh challenging the state government's decision to amend the law under which the university was set up.

The apex court said it is still a matter of concern that so many people are illiterate and it is imperative that the institution, the teachers, the parents, the students and the society play a role in bringing transformation in the present system.

"When the British rule ended in 1947, the literacy rate was just 12 per cent. Over the years, India has changed socially, economically, and globally. After the 2011 census, literacy rate in

India, during 2011 was found to be 74.04 per cent. Compared to the adult literacy rate here, the youth literacy rate is about 9 per cent higher.

"Though this seems like a very great accomplishment, it is still a matter of concern that still so many people in India cannot even read and write. The number of children who do not get education especially in the rural areas are still high. Though the government has made a law that every child under the age of 14 should get free education, the problem of illiteracy is still at large," the bench said.

- Agencies

Shri. Ashok Thakur, IAS, Secretary, MHRD, 18 Feb 2013

Speaking at the valedictory session, Shri. Ashok Thakur, IAS, Secretary, Ministry of Human Resource Development, Government of India, said “...this is a beautiful opportunity” [The need is clearly felt, the minister is committed to value education and you have a well conceived and tested foundation module].

Part 51A of the Indian Constitution speaks about fundamental duties. In particular clause j “It shall be the duty of every citizen of India [particularly parents and teachers] to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement”.

Under this clause a lot of work on human values can be done. Regulators can be asked to create conditions for value education by holding workshops, developing more centres like the NRCVEE at IIT Delhi and by including values in the accreditation process.

He noted “your recommendations are eminently doable... my ministry would definitely facilitate the proliferation of Value Education in India”.

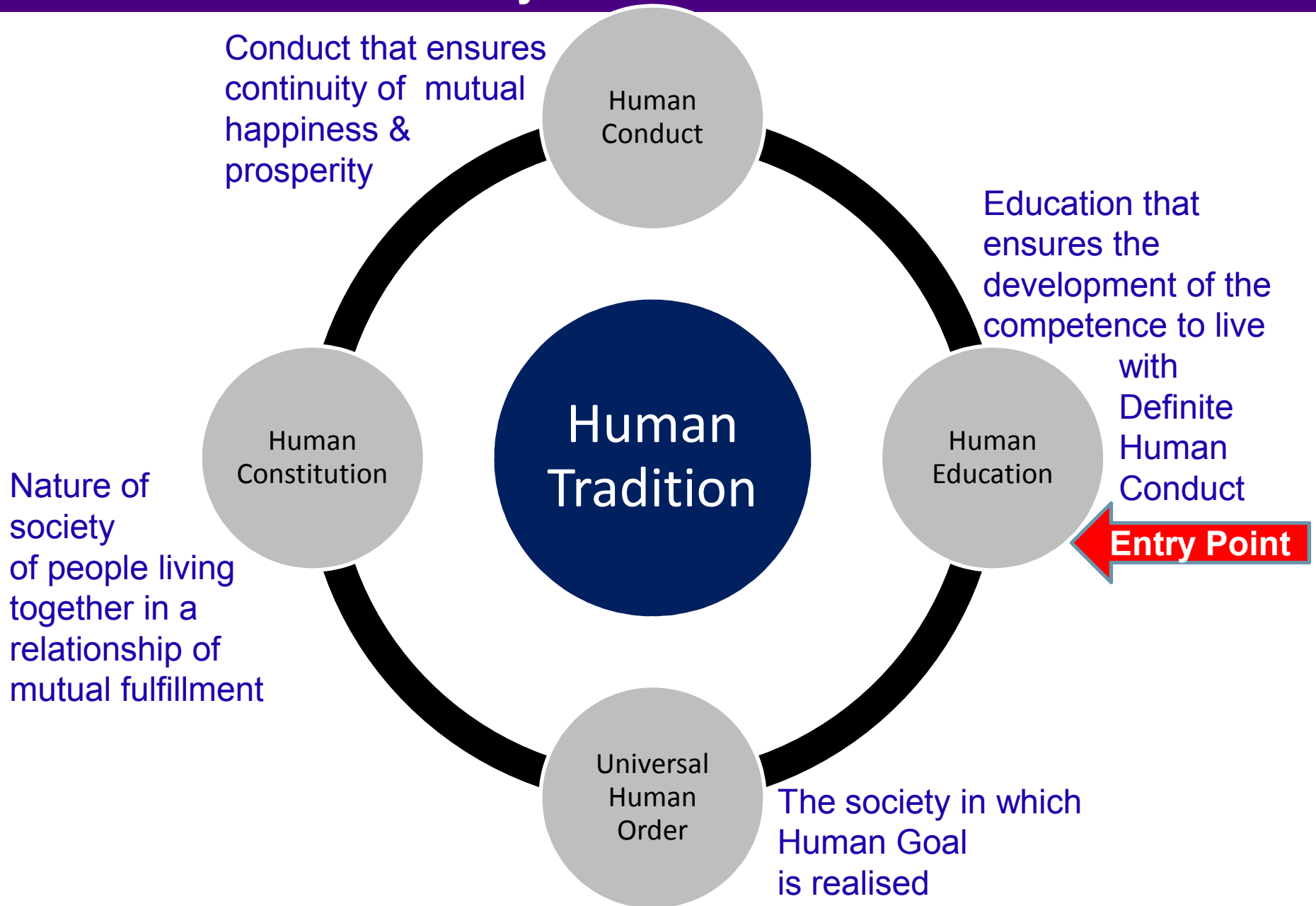
**2nd International Conference on Human Values in Higher Education
16-18 February 2013 at IIIT Hyderabad**

51A. Fundamental Duties

51A. Fundamental duties.—It shall be the duty of every citizen of India—

- (a) to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;
- (b) to cherish and follow the noble ideals which inspired our national struggle for freedom;
- (c) to uphold and protect the sovereignty, unity and integrity of India;
- (d) to defend the country and render national service when called upon to do so;
- (e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;
- (f) to value and preserve the rich heritage of our composite culture;
- (g) to protect and improve the natural environment including forests, lakes, rivers and wild life, and to have compassion for living creatures;
- (h) to develop the scientific temper, humanism and the spirit of inquiry and reform;
- (i) to safeguard public property and to abjure violence;
- (j) to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement.

Universal Human Order: Dynamics



Sum Up: Holistic Development & The Role of Education

The role of education-sanskar is to enable the transformation to Human Consciousness (i.e. holistic development) by way of ensuring the development of the competence to live with Definite Human Conduct

For this, the education-sanskar has to ensure

1. Right understanding in the self of every child
2. The capacity to live in relationship with the other human beings
3. The capacity to identify the need of physical facility and the skills & practice for sustainable production of more than what is required, leading to the feeling of prosperity

These are the 3 components of human education-sanskar, if it has to ensure development of definite human conduct

Parents, teachers & society/environment have the responsibility of providing such education-sanskar

We will explore the steps necessary to ensure Human Education-Sanskar

