



CRITICAL THINKING For TRANSFORMATIVE LEARNING (CTTL)

Co-Existential Approach



स्वाध्यायान्मा प्रमदः

(State Council of Educational Research & Training)
Varun Marg, Defence Colony, New Delhi-110024

CRITICAL THINKING

For

TRANSFORMATIVE LEARNING (CTTL)

Co-Existential Approach

PRE-SERVICE TEACHER EDUCATION
D.El.Ed and B.Ed First Year



स्वाध्यायान्ता प्रमदः

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Critical Thinking For Transformative Earning (CTTL)

March 2024

No. of Copies : 1000

Publisher : District Institute of Education & Training (N/E)
Bhola Nath Nagar, Shahdara, Delhi

ISBN : 978-93-85169-50-2

E-mail : dietbholanathnagar@gmail.com

Printed at : Educational Stores, Gzb. (U.P.)



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Message

As we navigate through the complexities of the modern world, one skill stands out as indispensable: critical thinking. Not only NEP 2020, but many other documents also talk about this.

Critical Thinking' is learning to think without bias. All teachers are expected to develop critical thinking among their students. This is how teachers and education contribute to building a strong society. Teachers obviously cannot impart something they themselves do not have.

It is my pleasure to introduce you to this resource material designed to give insight using this crucial ability of critical thinking titled "Critical Thinking for Transformative Learning (CTTL)", to the teacher trainees enrolled in the Diploma in Elementary Education program across various teacher training institutes in Delhi.

As the Happiness Curriculum is running across all the Delhi government schools, this content will equip our future educators to be aligned with the curriculum.

This book aims to equip future educators with the necessary skills to make thoughtful and appropriate decisions that align with the harmony with existence in nature. Teachers and educators hold the potential to significantly influence the future of our nation through their classrooms. Grounded in the philosophy of co-existentialism, propounded by Shri A. Nagraj, this book of CTTL is expected to foster strong interpersonal relationships among all stakeholders within the education system.

In my capacity as Education Secretary, I sincerely think that education should focus on helping students become better human beings as well as knowledge explorers. I strongly recommend delving into the knowledge found in this book, thinking critically about its lessons, and putting them into practice.

I extend special commendation to the entire team at CHVT, SCERT Delhi, for the initiative towards fostering a society free from conflicts.

All the best!

Ashok Kumar

Dr. Rita Sharma

Director, SCERT



स्वाध्यायान्ता प्रमदः

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Message

"Teaching is not just about imparting knowledge; it's about modelling positive behaviour and attitudes."

SCERT Delhi, is dedicated to prepare role-model teachers who lead by example. To make this happen, 'Cell for Human Values and Transformative Learnings (CHVTL)' team of SCERT Delhi has developed a course book on 'Critical Thinking for Transformative Learning' as a new subject for the Diploma in Elementary Education curriculum. This content can lead to knowledge, wisdom, awareness, humanness, peace, etc., and hence foster an undivided human society.

In our pursuit of academic excellence, it is easy to overlook the profound importance of instilling values that shape compassionate, responsible, and empathetic individuals. In today's rapidly evolving world, where technological advancements often outpace moral considerations, the cultivation of human values is more crucial than ever. Through this book, you will explore how to foster values such as integrity, respect, empathy, and resilience within yourselves and your students.

This co-existential thought or value education for consciousness development has appropriate content that can be communicated to humans at an age when they are dedicated to learning.

This subject aims to shape the thinking and actions of future teachers, so they lay the foundation of human values and align with existing reality. As educators change, so will students and then society. This book serves as a beacon, guiding the integration of human values into every facet of the learning journey.

My best wishes and heartiest congratulations to CHVTL team members to put in so much efforts to develop this material. CHVTL's hard work would help the students to reap the benefit of this content.

Best wishes to the entire team!

Dr Rita Sharma

Dr. Nahar Singh
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Message

I am truly delighted to unveil the book “Critical Thinking for Transformative Learning (CTTL)” for the aspiring teachers of the Diploma in Elementary Education. With the expectation that this subject will mark a significant milestone in our journey towards enhancing the capabilities of pre-service teachers, who will soon embark on shaping the minds of the next generation in elementary schools.

This subject of CTTL holds the promise of instigating substantial positive changes in the approaches of future educators, empowering them to impart knowledge and wisdom to the eager young learners awaiting them in classrooms. The CTTL book, meticulously crafted and extensively deliberated, stands as a testament to our dedication, providing a scientifically sound and well-documented resource.

This book serves as your guide on this journey towards cultivating ‘critical thinking’ with the lens of ‘unbiases’ and ‘non-judgemental perspective’ in future teachers and eventually in their future students. It will embark on a self-exploration journey, thought-provoking activities for self-reflection, real-life examples, and inquiry questions to deepen your understanding of existential reality with the approach of critical thinking.

Based on the co-existence philosophy (Madhyasth Darshan) propounded by A. Nagraj, it guides throughout about human values and living in harmony with oneself, society, and nature. By embracing human values, we lay the foundation for a society built on mutual respect, empathy, and social justice.

I extend my heartfelt congratulations to all the dedicated team members of ‘Cell for Human Values and Transformative Learning (CHVTTL) SCERT’ who have poured their passion and expertise into the development of this content. Your tireless efforts have culminated in a tool that will undoubtedly shape the future of education.

Best wishes to all involved in this endeavour!

Dr Nahar Singh

Dr. Anil Kumar Teotia
Chairman (CHVTL) & Principal



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Acknowledgement

I am immensely thankful to everyone who offered unwavering support and valuable guidance during the development of this material titled “Critical Thinking for Transformative Learning (CTTL): Co-existential Approach” for Pre-Service Teacher Education of first year D.El.Ed. and B.Ed. students.

First and foremost, I would like to acknowledge with much appreciation the crucial role of Sh. Ashok Kumar, Secretary Education, Govt. of NCT, Delhi, for providing full support to the team who developed the material on Critical Thinking for Transformative Learning (CTTL).

My sincere gratitude to Dr. Rita Sharma, Director, SCERT Delhi, for providing continuous inspiration and support for this endeavour. Our heartfelt gratitude to Ms. Pranjal Patil, Additional Director of Education, for her immense support for this project. I am profoundly grateful to Dr. Nahar Singh, Joint Director, SCERT, for his democratic leadership & unwavering support. Moreover, our sincere thanks to the entire faculty members of SCERT/ DIETs, Delhi and Self Financed Institutions, for providing much needed support, as and when required.

My heartfelt appreciation to Happiness Teacher Coordinators and Happiness Teachers, for providing their valuable inputs, which made this material even more relevant to our trainees.

I would like to express our deepest gratitude to the late Sh. A. Nagraj, who propounded Co-existential Philosophy. The proposals of this philosophy became instrumental in the development of this material. I am also grateful to Sh. Som Tyagi (facilitator, Co-existential Philosophy) for his continuous guidance on curriculum development and capacity building for the team, which helped the team to immerse deeply in the culmination of this CTTL material with a co-existential approach.

My heartfelt gratitude also goes to District Happiness Coordinators, Happiness Teacher Coordinators and all members of the ‘Cell for

Human Values and Transformative Learning’ for their unconditional support. I am also grateful to Shri Shravan Kumar Shukla, Shri Sanjeev Chopra, and other intellectuals for providing their support with content development from time to time.

The content of this book has taken inspiration from a wide variety of sources, especially the books ‘Co-existence and Happiness in Living Part I (Understanding Life and Human Values)’ and ‘A Foundation Course in Human Values and Professional Ethics’. These became profound sources of guidance for the development of the content of this CTTL book.

In cases where the source is unknown, we are deeply grateful to the unnamed contributors to the content. I am thankful to our D.El.Ed. students for their unbiased opinions and feedback during the piloting of the material, it helped us to improve the material.

In the end, I want to extend my heartfelt gratitude to all the family members of the working team for their continuous support.



Dr. Anil Kumar Teotia

Preface

Education serves a significant purpose and should not be disconnected from the crucial task of fostering self-awareness, sensitivity, emotional maturity, and a balanced life in individuals. As outlined in the National Curriculum Framework (NCF) of 2005, education should entail a journey of self-exploration and a deeper understanding of one's inner being. The Happiness Curriculum, implemented in government schools in Delhi for the past six years from nursery to eighth grade, effectively addresses this need.

The National Education Policy (NEP) 2020 emphasizes the importance of teachers, as they are critical to the future of the country. They can serve as role models for students to inculcate values. For this purpose, a curriculum was needed that would work for the qualitative shift in the mindset of future teachers. If it is aligned with co-existential approach, it would help trainees (future teacher) to be well aligned with the intent, approach, and perspective of 'Happiness Curriculum'.

Consequently, CHVTL Cell developed a curriculum 'Critical Thinking for Transformative Learning' for the trainees undergoing pre-service teacher education in the teacher training institutes, affiliated with SCERT Delhi. The course is to train teacher trainees in their two-year diploma program. The course is based on the philosophy of *Madhyasth Darshan-Sahastitvavaad* (co-existentialism) propounded by Shri A. Nagraj in the 1970s. The present book is designed and developed for first year teacher trainees.

Critical thinking is learning to think without bias to make positive change in ourselves, rather than learning to blame others. Thus, the tool of critical thinking should be used to introspect and transform oneself. Teacher is the best way to facilitate this transformation in the students by transforming themselves. Transformative learning facilitated through critical thinking, inspires individuals to elevate themselves from animal consciousness (Personal gain over collective good) to a stage of human consciousness (living with understanding compassion, and kindness).

This book is structured into units, each delving into distinct facets of existential reality, offering a concise overview of: what is critical thinking, its need, process, and tools; Its relation with transformative learning'; critical examination of 'Self', and relationship with other humans (family, friends, and society), nature, and other entities.


This book aims to explore our understanding on these matters as individual. It addresses challenges like inner conflicts, while offering insights to boost confidence in decision-making. Furthermore, it raises questions about personal goals, criteria of success, happiness, and autonomy, which are often neglected in current curricula. It presents proposal for consideration by all of us.

This book uses words like happiness, trust, relationship, nature, human, and self. These have a precise and specific meaning which may differ from general interpretations or meanings of these words, but when you read the book page by page, the intent of these words will make sense to you. The proposals given in this book can be verified by you as you go through your daily life events.

Hindi words have been used in the book for the purpose of not losing the real essence of the word. This will help you to grasp the meaning and be able to relate to the reference material. The symbols used for 'Hindi' alphabets have been listed and provided separately in the book in glossary as Annexure 2.

Unlike other subjects, this content is not restricted to the classroom. The process of analysing, self-verification, and mulling over the proposals takes place beyond the classroom boundaries, in our daily lives. Methods like activities, stories, case-studies, surveys, discussions are used to stimulate the deep thinking through 'Points to Ponder' and inquiry questions. Group activities in the classroom will enable a focused discussion to benefit the learners from different viewpoints, for their better understanding. An elaborated description of the topic is given in the 'Matter to Reflect upon' column. Readers can benefit themselves from it by engaging in that. It is also suggested that learners should write their reflection after every topic, as it can foster critical thinking and make a ground for transformation within.

This content and approach is a sincere effort to expand perspectives, enhance non-judgemental critical thinking skills,



provide guidance to lead self-aware lives, and make us capable of navigating various aspects of human existence. It is further proposes living with 'self, families, communities, nations, and nature in harmony. This book promotes appreciation for both commonalities and differences among human beings. Ultimately, it cultivates knowledge, wisdom, awareness, compassion, peace, and contributing to the creation of a unified human society. This course is for all human beings and hence beyond the boundaries of age and times.

It is not meant to be memorised for exams, but to understand the approach towards knowing human, and existential reality with a co-existence approach. Repetition in the content at some places is to emphasize key points for honest introspection. Classroom lectures provide space for collective dialogues to explore things together, and promoting self-verification. Accept only that which resonates with you. The process of internalizing during the course will benefit not only your present but also your future life.

In a nutshell, this book explores fundamental aspects of human life and happiness, aiming to help us understand, our own selves, and our place in the world.

Dr. Anil Kumar Teotia
Chairperson (CHVTL)

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HOW TO USE THIS BOOK

We all have seen that our schooling primarily focuses on teaching language, mathematics, science and various other subjects, guiding us to explore the world. However, education often becomes solely geared towards securing employment, evident in the emphasis on excelling in competitive exams. This narrow view overlooks the broader purpose of education. Additionally, alongside academic pursuits, our relationships with family and friends play a significant role in our lives. Yet, conflicts in these relationships are common, leading to uncertainty and blame. Our inability to handle conflicts within or with people affects our personal and professional lives. Unfortunately, our education system offers little guidance on managing such conflicts, leaving us feeling frustrated and burdened by these relationships.

We are dependent on nature for our needs of food, water, air, and many other things. We may not pay attention to these things around us all the time and keep exploiting our environment, eventually facing issues like water scarcity, pollution, deforestation, etc.

We have often seen that the media, through various programs, informs us about global and local events. As individuals, we consume all of this, become more fragmented in our opinion, and become consumers of what media and the products has to offer. Thus, media dramatically begins to influence our tastes, our opinions, and, in most cases, our choices. It seems as if we are becoming puppets for the personal gratification of others.

Sometimes, we doubt our decisions and actions. As we shape our lives, gaining a broader perspective-on ourselves, our needs, and the world, becomes crucial. Our current decisions, impressions, and perspectives significantly influence our future. We have societal responsibilities, necessitating the ability to make independent decisions. We need to explore our understanding of all these matters as individuals.

We are always in pursuit of happiness and prosperity. As we are living in co-existence with plants, animals, and humans, happiness can only be achieved through harmony within ourselves, our

families, society, and nature. By investigating these levels, we can understand, and achieve harmony, realizing our inherent role in existence. This understanding leads to the identification of human values and ethical conduct, which are crucial for personal and professional growth.

Based on the co-existence philosophy (*Madhyasth Darshan*) propounded by A. Nagraj, this book guides throughout about human values and living in harmony with oneself, society, and nature.

This book is structured into units, each delving into distinct facets of existential reality, offering a concise overview of them.

Unit 1- Critical Thinking for Transformative Learning: This unit will make our understanding on ‘what is critical thinking, its need, process, and tools for examining, its relation with transformative learning, and how to be balanced critique for transformation’.

Unit 2- Examining ‘Self’ for Transformative Learning: This unit will delve us into a critical examination of ‘Self’, our existing self-limiting notions and beliefs, prevailing notions of self, identity, aspirations, and prosperity, conduct, relationships, and universal definition of continuous happiness. While understanding ‘Self’ and ‘Body’, this unit serves as a tool for self-exploration, guide you through a process of self-discovery to gain a deeper understanding of yourself and the world.

Unit 3- Valuing Human Relationships: This unit gives us the opportunity to do a critical examination of human relationships, to view diversified opinions/perspectives, and conflicts in Interpersonal relationships. It delves into our personal lives, addressing satisfaction in relationships and the importance of understanding them.

Unit 4- Valuing Social System: This unit talks about the current state of social systems, which is a manifestation of human conduct. Critical examination of the role of human and social system for societal growth. All the dynamics of the five dimensions- Education, Health, Justice, Production & Exchange, happens in society. The importance of having a responsible

citizenship & governance, ethics & harmony. This unit helps us to critically evaluate all of that.

Unit 5- Valuing Human-Nature Relationships: This unit facilitates us to critically examine- our relationship with nature, relationships amongst the four orders- matter, plant, animal, and human. To explore the co-existence between human and nature.

The book incorporates Hindi words to preserve the true essence of the concepts discussed. These Hindi words are included to aid in understanding and to keep intact its literal meaning for preserving the context. Hindi words are provided separately within the book in the glossary as Annexure 2 for convenience.


The proposals given in this book can be verified by you as you go through your daily life events. It is useful to keep the proposal in mind and explore it, as and when such situations arise. Furthermore, it is proposed to test its validity in diverse situations of your own life (to check its universality). This will greatly help you to understand yourself, others, your surroundings, and your role and relationship with them.

This book also advocates for recognizing and valuing both the similarities and differences among individuals. Ultimately, it aims to foster understanding, wisdom, awareness, empathy, and harmony, thus playing a role in building a cohesive global community.

This course is designed for everyone, with the intention not to be memorized for exams, but to be comprehended for a clear understanding of human life and existential reality, fostering a coexistence approach. Repetition within the content is provided to underscore key points for sincere self-reflection. Classroom lectures encourage collective dialogue to explore concepts together, facilitating self-verification. Embrace only what resonates with you. The process of internalization throughout the course will help you become a better version of yourself.

Success Criteria : The success of this course depends on-

- ☐ How attentively you read, what is stated in the book, and listen to, what is facilitated in the classroom.

- 
- ❑ How sincerely and authentically you evaluate and analyse the same within yourself.
 - ❑ How non-judgementally you can do critical thinking and see the things as they are without any prejudices or biases.

So, this is not something you have to “learn” or give moral lectures to others. This is something you must start ‘paying attention to’ and understand in your own way and verify within yourselves.

Whatever is being proposed in this book is-

Universal: Free from dogma and sectarian/faith-based prescriptions, natural for every human being, and does not change with time.

Communicable: Non mystical, and appeals to human reasoning.

Liveable: Improves clarity, quality and experience of life.

Verifiable: Can be validated intuitively, rationally, and experientially.

In summary, this book explores fundamental aspects of human life and happiness, aiming to help us understand, our own selves and our place in the world.

It is proposed to begin the class with mindfulness. Various types of mindfulness are being shared in the Annexure. Introduction of mindfulness and ‘Mindful Breathing’ are shared before we delve into our units.

JOURNEY OF 'CRITICAL THINKING FOR TRANSFORMATIVE LEARNING' (CTTL) COURSE

After the launch of the Happiness Curriculum in July 2018, It was thought upon by the educationalists & academicians that it is also imperative to have the learnings of this co-existential philosophy in our future teachers, who have to role model themselves in order to transect this curriculum in its true sense. These expectations made the stakeholders of the education system, think, and devise a curriculum where the mindset of teachers can not only be studied, but is also be developed in coherence with existential reality.

After due deliberation, 'Cell for Human Values and Transformative Learning (CHVTTL)' initiated the design of a curriculum called 'Critical Thinking for Transformative Learning (CTTL), for Pre-Service Teacher Education Programme. For this purpose, firstly, the framework of CTTL was prepared with a team of experts from within the system and ardent followers, admirers, and experts of co-existential philosophy. Later a two-year course program named 'Critical Thinking for Transformative Learning' (Co-existential Approach) was also thought to be designed for the trainees undergoing pre-service teacher education in the teacher training institutes affiliated with SCERT Delhi. Initially in 2021, a team of 51 members consisting teachers from DoE Delhi, and assistant professors from various DIETs of SCERT Delhi, was constituted. After a couple of workshops, the work could not be continued further due to some reasons. Recently in December 2023, the process was again initiated with a team of 16 dedicated members comprised of teachers, mentor teachers of DoE Delhi (who are part of team happiness) and assistant professors of DIETs and SCERT Delhi, left no stone unturned to make this course a reality, in a short time span of 3 months, initially for the first year teacher trainees.

An overview of Happiness Curriculum :

Happiness Curriculum is focused on mindfulness, active listening, self-reflection, active responding, and effective communication / expression. The summary of Happiness

Curriculum is presented here, to make a connect with the CTTL curriculum designed for pre-service teacher education. We would like to summarize the Happiness Curriculum in three parts. Why the Happiness curriculum? What is the Happiness curriculum? and How Happiness curriculum?

Why the Happiness Curriculum?

To ensure happiness and harmony through Education, the primary purpose of education is to create happy, confident, and fulfilled human beings, who will play a meaningful role in society. Mahatma Gandhi said, “By education, I mean an all-round drawing out of the best in a child and man- in body, mind and spirit.” Whatever we do, is for the sake of happiness. Happiness is the greatest human expression. It can be said that the ultimate aim of all human beings is to achieve happiness in their lives. Across the world, educational administrators are realising the need of happiness or well-being lessons for children. Self-aware, sensitive, and emotionally mature children are far more successful owing to their advanced ability to engage in meaningful relationships. The new curriculum is based on human-centric education, which includes mindfulness, value education, and mental exercises. The entire curriculum is purely based on experiential learning, and no formal examinations will be conducted in it. However, a periodic assessment of children’s progress will be made using a happiness index.

What is the Happiness Curriculum?

It is a scientifically designed course that has been proven to be very helpful, in keeping children’s minds focused in work, living in harmony with family and society, to support our children to become honest and responsible human being, and developing a holistic outlook and perspective on life concepts.

According to co-existentialism (*Madhyasth Darshan- sahasitvawad*) propounded by Shri A. Nagraj ji, ‘Happiness’ is:

- ❑ State of NO CONFLICT, SYNERGY, state of being in ACCEPTANCE.
- ❑ One is in HARMONY within and with the outside world.


Shri A. Nagraj (1999) put together a triad for happiness corresponding to our senses, feelings, learning (understanding) and awareness. Human beings seek fulfilment from all these aspects of living, which correspondingly results in happiness, peace, satisfaction, etc. that together constitute 'human happiness'. The triad is as follows:

1. **The Momentary Happiness** – which is derived through inputs from the five senses, such as listening to music, eating food of choice, watching a film etc. Hence, it is a short term happiness.
2. **The Deeper Happiness** – derived from the feelings and values exchanged in relationships, such as affection, care, trust, respect, gratitude etc. Example, spending quality time with family, sharing our thoughts with our friends etc. The satisfaction derived from these feelings lasts longer. Hence, it provides deeper happiness.
3. **The Sustainable Happiness** – derived from learning (behaviour change through knowledge) and awareness. It indicates a state of clarity within. It denotes the feeling we get when we solve a problem, learn something new, understand a concept, or the meaning of something. A feeling of 'knowing' that stays with us for a much longer period. Hence, it is sustainable happiness.

How Happiness Curriculum?

Main Pedagogies of Curriculum Transaction:

- ☐ Mindfulness activities
 - ☐ Inspirational stories and reflections
 - ☐ Activities and discussions
 - ☐ Expressions on values experienced
1. **Mindfulness:** Students to learn to pay full attention to whatever they are doing, and to live in the present. There are various types of 'mindfulness' sessions.
 2. **Stories:** These stories are to inculcate values. It develops



the emotional quotient of children through examples. It helps children identify situations in their lives similar to those in stories and discuss them. It also makes them reflect in the class openly with reasons, and this makes them analyse the situations through their reflections only.

3. **Activities:** It instils critical thinking, analytical thinking. It encourages children to look within and understand their own reactions and thoughts that arise during activities.
4. **Expression:** It is the desire of all human being to express their thoughts and feelings, that's why human is called *vyakti*. Children explore values like- trust, affection, care, gratitude, respect etc., and experience and express them in their lives.

There is no preaching by the teacher. A suitable non-judgemental environment is maintained during the class to encourage children to express their feelings. Every expression is to be heard well and with respect.

MINDFULNESS- AN INTRODUCTION

Before start reading this book, we will do something different.

While reading, pay attention to where your focus is. Be aware of the book you are holding right now in your hands. Observe, if you can feel the weight of this book. Observe the colour of the pages of the book, pay attention to the difference among the paragraphs, sentences, and even observe the formation of the letters.

Now, slowly focus on your seating position, and if you are sitting on a chair, feel the touch of your body with the chair. Be attentive to whatever you are feeling now. If there are some thoughts and feelings in your mind, pay attention to them for a while. Without being distracted by any thought, pay attention to the breath while inhaling, and be attentive to the sounds around you while exhaling.

Appreciate yourself for the moments you spent with yourself. Whatever you have experienced right now, is an example of Mindfulness.

When we pay our attention to ourselves and the environment around us, we experience a new energy and stability within ourselves and it develops our insight.

Like any other skill, the process of mindfulness can also be learnt. As learning to drive, play music, dance, etc. properly requires constant practice, mindfulness also requires constant practice. Through mindfulness, we can experience stability and balance of mind.

What is Mindfulness?

To live in the present and be aware of what is happening 'now' is mindfulness.

Introduction

Sit in a comfortable position. You may straighten your back. Close your eyes for the next one minute and let the thoughts that are coming to your minds flow (wait for 1 minute).

Now, open your eyes and observe your thoughts of the last 1 minute.

Were your thoughts related to the past or the present?

Were some of your thoughts related to the planning or worries for forthcoming moments?

Were your thoughts related to the moments in the present? (Usually, our thoughts are either related to the past, or future rather than in the present moment.)

It is important to know the difference between 'being mindful' and 'mind full'. 'Being mindful' means to work with complete awareness, while 'mind full' means drifted by the thoughts.

Hence, 'to live in the present', 'to be aware of yourself' and 'to be alert' is mindfulness.

Benefits of Practising Mindfulness:

It improves concentration, improve listening skills, reducing feelings of stress, sadness, worry, and loneliness.

It is also proposed to start the class with 'mindful Breathing'.

MINDFUL BREATHING

Steps of the Activities

Welcome to the session of mindfulness. For the next 5 minutes, we will focus on mindful breathing, which means being attentive to our own breaths. First of all, we will bring our attention to the sounds around us and then focus on our own breaths.

Sit in a comfortable position. Straighten your back and let loose your body, and close your eyes softly. If someone is having any difficulty closing their eyes, they can look downward.

One deep breath in... and out slowly... (wait for 2 seconds)

Now bring your attention to the sounds around you. The sounds can be soft or loud... they might be intermittent or continuous... (wait for 10 seconds).

Keep your focus on the sounds and try to observe from where

they are coming... which sounds are coming from near and which are from far.... (wait for 10 seconds)

Now keep your attention on your breaths. Be attentive when you are inhaling and exhaling. Feel the touch of air... (wait for 10 seconds)

Do not change the rhythm of your breath. Just be aware of them and focus on them.

Is there any difference between the breaths you are taking in and out? Are the breaths cool or warm? (wait for 10 seconds)

Are the breaths fast or slow.... light or deep..... (wait for 10 seconds)

Without any change, just be aware of each breath. Not even a single breath will go unnoticed..... (wait for 10 seconds).

Now, slowly focus on how you are sitting and feel the touch of the body.

Whenever you are comfortable, you may open your eyes.



<https://drive.google.com/file/d/13sJSKSbiGTFWL3KXhMAC2yDl1m51vg6H/view?usp=drivesdk>



CRITICAL THINKING FOR TRANSFORMATIVE LEARNING

UNIT-1

Introduction:

In the dynamic landscape of education and personal development, the interplay between critical thinking, and transformative learning stands out as a powerful force for growth and positive change. This introduction delves into the profound relationship between critical thinking, and transformative learning, exploring how they intersect and complement each other.

What is Critical Thinking?

Critical thinking is the ability to analyse, evaluate, and synthesize information in a thoughtful, logical and non-judgemental manner. It involves questioning, making assumptions, considering alternative perspectives, and making well-informed decisions based on evidence and reasoning. It encourages individuals to question deeply held beliefs and prejudices, paving the way for transformative change. By challenging ingrained biases, individuals can broaden their perspectives and embrace new ways of thinking.

Critical thinking enables individuals to connect disparate pieces of information, transforming them into meaningful knowledge and skills. Critical thinking fosters a sense of empathy and ethical reasoning, prompting individuals to evaluate their conduct and its impact on others. This introspection is crucial for transformative learning, as it encourages individuals to strive for humane behaviour. This process is central to transformative learning, as individuals synthesize information to deepen their understanding of the world.

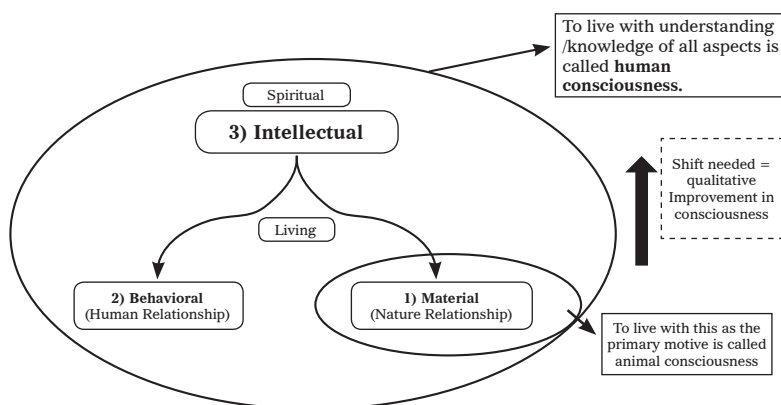
Critical thinking enables individuals to discern subtleties in

language and communication, uncovering hidden meanings and assumptions. This skill is essential for transformative learning, as it allows individuals to navigate complex ideas and concepts effectively.

What is Transformative learning?

Transformative learning is an irreversible process where individuals undergo significant and positive shifts in their perspectives, beliefs, or ways of understanding the world. It often involves challenging one's existing assumptions, gaining new insights, and experiencing a profound change in attitudes or values, leading to personal growth and development. Transformative learning often occurs through first-hand experiences and observations. Critical thinking helps individuals make sense of these experiences, enabling them to extract meaningful lessons and insights that ultimately manifest in their behaviour.

In other words, 'Transformative Learning' is the purpose of education – where in an individual takes every opportunity to learn with awareness that the learning translates into a positive change within (in oneself) and without (in society). Hence, transformative learning facilitated through critical thinking, inspires individuals to elevate themselves from animal consciousness (that is, personal gain over collective good) to a stage of human consciousness (that is, living with understanding, compassion, and kindness). These individuals living in human consciousness will form prosperous families, an undivided society, and a sustainable and harmonious world.



By exploring the intricate relationship between critical thinking and transformative learning, this book aims to empower readers to embrace these concepts in their personal and professional lives. Through a blend of theory and practical examples, readers will gain a deeper understanding of how critical thinking can drive transformative change, leading to a more enriching and fulfilling life.

Objectives of Critical Thinking for Transformative Learning:

- ❑ To enhance the ability to analyse information, arguments, and situations critically, leading to more informed decision-making.
- ❑ To encourage openness to new ideas, perspectives, and experiences, facilitating transformative shifts in thinking.
- ❑ To alter deeply held beliefs, prejudices, and biases to facilitate personal growth and development.
- ❑ To improve the capacity to identify, assess, and solve complex problems through logical reasoning and creative thinking.
- ❑ To encourage introspection and self-awareness, leading to a deeper understanding of one's values, beliefs, and motivations.
- ❑ To encourage independence of thought and the courage to challenge conventional wisdom, fostering innovation and creativity.
- ❑ Ultimately, the objective is to inspire personal growth and transformation, empowering individuals to lead more fulfilling and purposeful lives.

You can validate your perception and thinking on the basis of the following qualifying standards for a universal course in value education:

1. **Secular Universal:** Free of dogma and sectarian/faith-based mandates.

2. **Humanistic:** Inherent in every human being.
3. **Natural to Existence:** Founded on natural principles that can be studied.
4. **Everlasting:** Does not alter over time.
5. **Communicable:** Non-mystical, relies on human logic.
6. **Liveable:** Improves clarity, quality, and life experience.
7. **Verifiable:** Validation can be done intuitively, intellectually, and experientially.



CHAPTER-1.1



Need for Critical Thinking for Transformation

1.1 Introduction:

In this chapter, you will understand critical thinking and its need. You will also see how critical thinking can lead to a transformation in your learning. For thinking critically, questions like what, why, and how shall be asked. Since, it has been proposed to start our day/class with a mindfulness activity and make it a daily practice. Let us analyse this critically to see whether it is really needed or not. Let us understand:

- ☐ What is mindfulness?
- ☐ Why shall it be done?
- ☐ How shall it be different from meditations?

Through the activities in this chapter, you will realise that acceptance becomes permanent when you understand it critically. You will understand that analytical and logical observation and experience lead to a permanent change in behaviour (learning).

Activity 1: Mindfulness

- ◆ Do 'Mindful Listening' through recorded audio/Link/QR Code.



<https://drive.google.com/file/d/1l-LtQOqa74Nx3oaA8yHBQbB0L1nfNCWG/view?usp=drivesdk>

Mindful Listening-

- ◆ Reflect on your experiences while doing mindfulness.
- ◆ Write your initial understanding on mindfulness over following points:
 - ➞ Why do we do mindfulness?
 - ➞ Does it have any impact on our lives? How?

Now reflect on the following questions:

1. Have you ever left the geyser 'on', even when it was not in use?
2. Have you ever had a cut, while shaving?
3. Has it ever happened to you that you were not able to see something on the first go, whereas when you looked for it carefully, you found it at the same place?
4. Has it ever happened, that you answered a question in the test incorrectly, because you read the question incorrectly?
5. What was lacking in the above cases?

When we are not focussed, we tend to not see things, right in front of us or even listen. Eyes and ears are the medium to see or listen, but if one is not focussed, even eyes and ears do not enable us to see and hear. Mindfulness is an activity that if practiced daily, can enhance focus and awareness about the surroundings.

Points to Ponder:

- ☐ Do we know the purpose of doing mindfulness?
- ☐ Do we do any task without knowing its purpose?
- ☐ If we do not know the purpose of any task, how do you feel while doing the same?
- ☐ Is it important to critically think before doing any task? Why?

Inquiry Questions:

1. When should mindfulness be practiced? Why?
2. Does it have any impact on your focus if you practice mindfulness daily? Inquire with some examples.

Matter to Reflect upon:

When you do not know the purpose of doing any task, there is a chance that you may not feel like doing it. Even if you do it, you do it just for the sake of doing it. But when the purpose is clear, your actions become clearer and you enjoy the task. Do you have any such task that you do without understanding its purpose? Do you feel bored, or remain excited while doing that task? Compare the experiences with the experiences of doing those tasks whose purpose is clear to you, and notice the difference in approach and results. Hence knowing the purpose of a task through critical thinking helps to identify and weigh the pros and cons of different options, to avoid biases and assumptions, and consider the implications and consequences of your choices.

Activity 2: Remove the Confusion

- ♦ If possible, make small groups of 8-10. (If not possible this activity can be done individually as well).
- ♦ Read event 1 and 2 as given below.
- ♦ Discuss/reflect on the case studies in your group/individually.

EVENT-1

Raj goes to school daily with his father. While enjoying the scooter ride his father always tells him about the traffic rules, like don't jump red light, never drive fast etc. But whenever they go to have ice cream or something in the night the father jumps the red lights and says nobody's watching.

At home, while playing with his toy car, Raj is confused : which one is the 'right' what his father says or what he does?

EVENT-2

Rohan studies in class 4th. He always thinks of good conduct, like being honest, always speaking the truth, etc. But one day, father is calling in the office and saying that he is unable to come as he is not well. Rather, he was perfectly fine and had to attend a family function.

Rohan is confused, which one is the 'right' what his father says or what he does?

Points to Ponder:

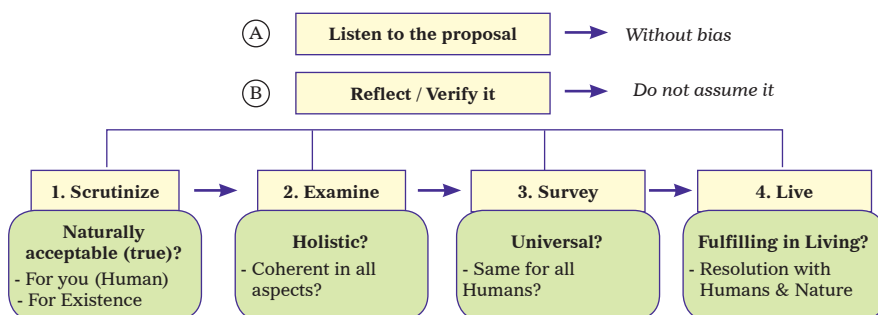
- ☐ Have you also faced any such confusions in life? Share your experiences.
- ☐ How did you find out a way to remove the confusion?
- ☐ Human beings act on the basis of what they observe and experience. Reflect.
- ☐ Is their thinking guided by understanding logic, or is it random? Reflect.

- ❑ How can you reach to a conclusion that is 'right'? Is there a certain fixed method, or you need to analyse the situation to find the correct method?
- ❑ How can you reach to a conclusion that is 'right'? Is there a certain fixed method, or you need to analyse the situation to find the correct method?

Inquiry Questions:

1. Think of one good and one bad habit of your friend or sibling. Analyse and discuss with them, through which experiences or observations they have developed those habits.
2. How important it is to think and analyse logically?

Matter to Reflect upon:



Something can be considered right only when it is applicable, logical, verifiable, universal and liveable. Listen to the proposal, without being judgemental. Do not accept it to be true. Reflect on it and verify the same. Only when you are able to examine them for both yourself and others, it can be considered universal and liveable for all. 'Understanding' is 'universal': as is true for every human being in this world without exception. Understanding is 'Secular': as it is not dependent on faith, caste, creed or gender. Understanding is 'Timeless': because it is true in the past, true today and will be true in the future. Understanding is 'Verifiable': as it is verifiable via observation, intuitively, logically & experientially. Understanding is 'Liveable': as it can be practiced and not restricted to just theory.



CHAPTER-1.2



Process of Critical Thinking

1.2 Introduction:

In the previous chapter, you realised what critical thinking is and what its needs are. You realised that your behaviour is a reflection of your observation. Your experiences later alter those learnings, and with analytical and critical thinking, we can find what is right or wrong. Now, in this chapter, you will realise that not being a critical thinker can lead to more confusion in life. You will move from 'assuming' to 'knowing'. You will also see how you can critically think and analyse things so as to live in harmony.



Activity 1: Is more publicity more popularity?

(क्या जो दिखता है वही बिकता है?)

Essential material:

Take paper cuttings of five advertisements, like- fairness cream, toothpaste, energy drinks, hair growth oil, deodorant etc., from magazines or newspapers.

- ♦ If possible, make small groups of 8-10. (If not possible, this activity can be done individually also).

- ♦ Each group will discuss different advertisements.
- ♦ Discuss among the small groups about the functioning and characteristics of the products shown in the advertisement.
- ♦ Reflect on the following questions in small groups or individually:
 1. Have you/anyone known to you, use any of these products?
 2. If yes, did you find these up to the mark as advertised?
 3. Why will you buy or not buy that product in the future?

Points to Ponder:

- ☐ Do you think, it is important to exaggerate the qualities of any product for its sale?
- ☐ Do you behave in the same manner while dealing with your relationships (friends, parents, and other relatives)?
- ☐ Do you also need to pretend what you are not, in front of your parents, friends and other relatives, in order to have a good relationship?
- ☐ How can you have a good relationship- by faking, or by being real?

Inquiry Questions:

1. Do we accept things as told or suggested by someone, or do we understand them first?
2. Has life become easy and comfortable in just accepting everything as it is or by understanding it? Reflect on your daily life experiences.

Matter to Reflect upon:

Media unleashes upon your ideas of what is 'right', & what is 'wrong', what is socially acceptable, and what is not, and it does so by stating this, as well as in a silent way through promotional

advertisements and star powered personalities. As individuals, you consume all of this and become more fragmented in your opinion and become consumers of this media and the products it has to sell. The media thus dramatically begins to influence your tastes, your opinions, and in most cases your choices as you live through your lives. You get influenced by the over marketing and over evaluation of products and even humans. You can see, people are trying to get respect on the basis of high-quality products that they have, instead of maintaining high-quality relationships. But you need to realise that such a relationship is not going to last long. Think of some people you respect. Do you respect them because of their beauty, wealth, power or position? If not, then how can you gain respect your self from these things. The right evaluation of anything is the way to lead a sorted life. Over evaluation or even a lower evaluation can lead to further confusion and disharmony. So, it is important to reflect on, what is the basis of a relationship.



CHAPTER-1.3



Balanced Critique (Sameeksha)

1.3 Introduction:

In this chapter, we will understand how knowing (जानना) is different from assuming (मानना). You will explore the right method of evaluation. You will find out what shall be the basis, when doing any verification. You will realise that diversity is complementary and does not increase the conflicts among humans.

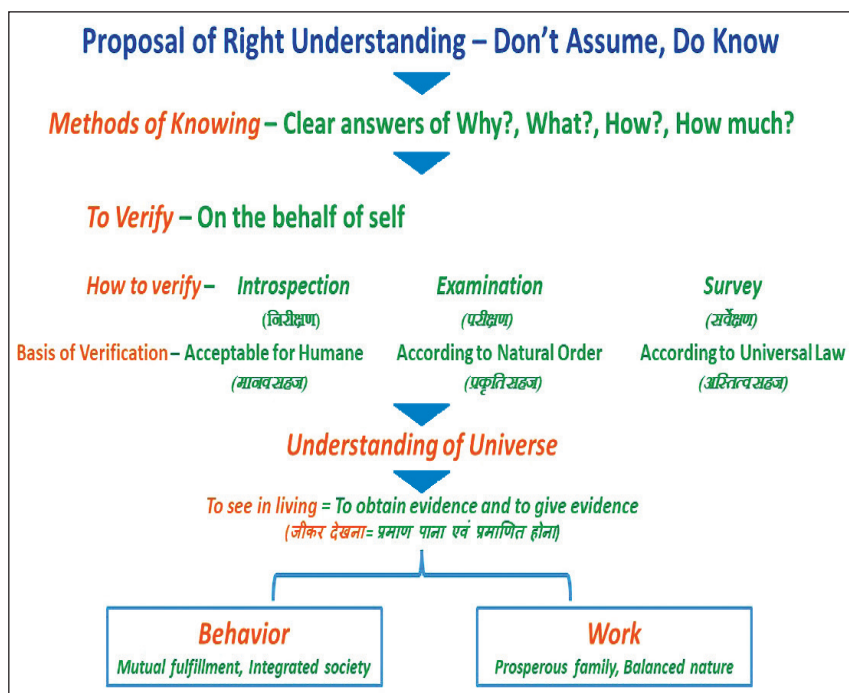
Activity 1: Do you Know or Assume it?

(जानो या मानो?)

- ♦ If possible, make a small group of 8-10, (If not possible this activity can be done individually as well).

- ♦ Reflect on the following points in the small group or individually:
 1. Why are beliefs made?
 2. Are your actions in life governed by belief or understanding?
 3. Are all beliefs right or wrong?
 4. What is the need to examine these beliefs critically?
- ♦ After this, each group/individual shall reflect on some common and prevalent beliefs that can be seen around them. (For example: It's not right to sweep at night, it's not right to cut nails at night, or one shall not wash hair on Thursday and Saturday) etc.
- ♦ Recall more such beliefs, each group/individual shall discuss one of the beliefs (each group/individual should pick different belief).
- ♦ Now, reflect on the following points:
 1. Do you all follow this belief? Is this belief applicable universally?
 2. Do we need to understand it deeply?
 3. Try to apply all possible logic to prove this belief right. (For example, one statement that supports the belief that one shall not sweep at night can be: When someone is eating at night, sweeping may lead to blow dust.)
 4. Out of all the logics, which logic fits universally?

After this, think of more such beliefs and find out whether they are completely illogical or there is any logic behind them from a different perspective and situation.



Points to Ponder:

- ☐ What is your opinion after discussing the logic behind different beliefs?
- ☐ Which process did you find better, simply following the beliefs or first understanding them in context?
- ☐ Discuss the terms “Knowing or Assuming” (जानना या मानना).

Inquiry Questions:

1. Talk to your parents/grandparents/elders and ask them the reason behind some of their beliefs.
2. Discuss the same questions as discussed in class today with your family members, to build a proper understanding of the beliefs.
3. After understanding, discuss whether all beliefs fit in all situations or we need to review/alter them from time to time.

4. Convert a belief into a universally accepted statement.
(For example, One shall not sweep in the dark so that something valuable is not lost.)

Matter to Reflect upon:

All the beliefs that we hear from our elders were not beliefs earlier. They were said with some context and understanding of the situation. But when one starts believing things without knowing the purpose of the same, it can be dangerous too. As you can see, there are many examples, when one is forced to follow those beliefs, and eventually it leads to various repercussions. Our actions merely on the basis of assumptions may lead to havoc situation and a feeling of uncertainty within us.

If you look deep into yourself, you find that each one of us believe in certain ideologies or philosophies, based on what keep 'value' to us, and it becomes our belief. Beliefs are a certain judgement or evaluation you make of yourself, of others, and the world at large, around you. What you believe is important, and valuable at one point of time, and keeps changing or 'shifting' with time. Sometimes, you hold conflicting 'values' or 'beliefs' and sometimes you compromise on them as per situation. For example, you may want to earn a lot of money and live honest life, but there may be situations where you need to be dishonest in order to make more money! What keeps 'value' to you, may not have same value to me, which may lead to conflicts and unpleasant situations. We face this problem today because the 'conditional beliefs' and 'values' that we hold today are often contradictory, conflicting, unstable, and may not be based upon, what is true in all times. Living our lives based on beliefs without examining its universality, can ensure only conditional happiness.

We can either blindly follow our beliefs and 'assumed values', in our lives or critically examine and understand reality and than make our choices.



CHAPTER-1.4



Critical Thinking for Transformative Learning

1.4 Introduction:

In the previous chapter, you have understood how critical thinking can transform our learning. In this chapter, you will realise the purpose of education through critical thinking. You will also, understand the importance of connecting knowledge-with skills and Learning. You will explore, what is the ultimate goal of life and real happiness. Through this chapter you will be able to understand that developing right understanding is the key solution to all problems.

Activity 1: Why do I want to be a teacher?

- ♦ Think about your reason for choosing your current profession.

For Livelihood	For Fame	To transform lives	Any other reason

- ♦ Write your response in the respective columns.
- ♦ Introspect your own reason and keep asking 'why' to find the ultimate reason. (For example, if you say for livelihood, then ask why do you want to earn livelihood? Ans: To fulfil my daily needs. Why do you want your needs to be fulfilled? Ans: to live a comfortable life). This may go on and on, but ultimately it is going to be concluded with the ultimate human desire, i.e., 'to be happy'.
- ♦ Think about the broader and individual goals of education and make a list of them. Now analyse the list to see what present education is catering to-

- Only Knowledge
- Only Skill
- Only Values
- Behaviour dispositions
- All of above
- Any other

Points to Ponder:

- ☐ Is the current education system able to fulfil universal aims and objectives of educations? How? If not why?
- ☐ If not, then what should be changed to achieve the same?
- ☐ What is the universal aim of education, which is applicable for all? What is the reason for your answer?

Inquiry Questions:

1. What is the connection among information, knowledge, and skills? Reflect with some examples.
2. Is it necessary to find connection among information, knowledge and skills for better learning and behavioural change? Why?
3. What aspects of education need to be fulfilled to foster wisdom and behavioural change in learners.


Matter to Reflect upon:

Most of us don't realise the purpose of education. You all have different reasons for choosing your current course/job. But when you think in the direction of having the ultimate goal, you will find that we all are doing everything to get happiness. But, due to lack of understanding, we do not realise our role and responsibilities towards living in harmony with self, family, society, and nature. We often see that out of those people who do masters or Ph.D in Political Science, how many of them make their system organised? Do you know someone who

has studied psychology and he/she understands everybody's psychology perfectly, and leads a harmonious life in his/her personal relationships. You can clearly see, the disconnect among knowledge, skill and learning. This happens when we are not clear with ultimate goal of our life. Through this activity, we have tried to reach a consensus on the ultimate goal of life which is 'Happiness'.

Activity 2: Older Time or Current Time?

KIDS WERE PUSHED INTO BEGGING



31-year-old migrant worker, Sanju Chenna, lodged complaint with Government Railway Police, Secunderabad.

Sanju stated that Ayush, who was playing on platform number 1 along with his elder sister Ajeeta, 6, was missing.

Police checked CCTV cameras at station and saw that when Sanju went out of station leaving his children on platform to purchase breakfast, two unidentified women took away Ayush.

FUNCTION CASES IN THE

20-day-old girl abducted by a woman from government maternity hospital in Kati. She abducted the baby after offering help to her mother in getting the girl vaccinated. With the help of CCTV footage, cops have traced the baby in Bidar and rescued the baby.

14-year-old boy, on his way to school in Medchal, was abducted by a gang, who forcefully pushed him into a car. The boy was rescued by Cyberabad police, but the accused are still at large.

Four-month-old infant abducted from apartment in Nampally, while his mother was sleeping. The two accused were planning to sell the child to a friend. Cops nabbed the duo and rescued the baby within 15 hours.

14-year-old boy, on his way to school in Medchal, was abducted by a gang, who forcefully pushed him into a car. The boy was rescued by Cyberabad police, but the accused are still at large.

Six-year-old girl and her 4-year-old brother were kidnapped by a family of women. Later, the women released the girl and sold the boy for ₹15,000. Later, police rescued the boy.

CHILDREN & ELDERLY AT RISK

PM2.5 (µg/m ³)	Today (Midnight)	Tomorrow (Midnight)	After 3 days (Midnight)
95 (Poor)	106 (Poor)	102 (Poor)	

(The maximum permissible limit of PM2.5 is 60 µg/m³)

HEALTH WARNING

Areas with 'very poor' air quality (Chivragupur & Dandli)

Everyone may experience more or serious health effects

People with heart or lung disease, older adults, and children should avoid prolonged or heavy exertion

Significant increase in respiratory effects in general population

Everyone else should reduce prolonged or heavy exertion

Areas with 'poor' air quality (Gulbarga, Madhapur, Inwadi & Nigdi)

Increasing likelihood of respiratory symptoms in sensitive individuals

Children and elderly at risk. Everyone may begin to experience some level of discomfort

People with heart or lung disease, older adults, and children should reduce prolonged or heavy exertion

Warning about smog in the Katraj area of Mumbai

WHY AHEAD


The day and night temperatures as well as wind speed during the next few days in Pune will determine how much polluted the city gets

If maximum temperature increases and skies are free of clouds, pollutants could get dispersed sooner

If maximum temperature increases, even then there would be dispersion in pollutants. However, if the temperature drops (13°C or less), air quality could further deteriorate

An air quality index has increased in Pune city, with dense clouds being reported in areas like Shivajinagar, Pashan and Lalbagh. Cirrus clouds are thin, detached, hair-like clouds

Climate change threat to humanity: environmentalist



At least, there has not been any climate change crisis. However, human activities have polluted the atmosphere. Contrary to the common belief, pollution is not a local phenomenon. Pollution caused at one place of the world spreads across the globe. Therefore, it is not just a matter of individual countries, but of humanity.

Flannery said, "In 2006, the carbon dioxide level reached 310 billion tonnes. It has increased by 1.4 ppm each in 100 ppm in 2008. The carbon level is also depleting. Therefore, we need to take the greatest care of humanity."

Though the most affluent and developed countries had suggested the process of climate change through rapid industrialisation years ago, the poor in the developing nations are most susceptible to the direct consequences stemming out of it – most common example is water scarcity.

Flannery said while delivering a lecture at "We are the weather makers: An exposition on global climate change" organised by the World Institute of Sustainable Energy (WISE) at IITCAA.

"Climate change is primarily caused by pollution. Oceans are large enough to absorb pollution, but the atmosphere is not and put into the ground."

10k students ended lives in 2018; highest in 10 years



NCRB Data Shows 28 Pupils Committed Suicide Every Day

Amid China-Pak naval drill, India deploys aircraft carrier

- ◆ Conduct a survey to compare the situations of older times with today on the following topics:
 1. 'Depression and Anxiety' cases.
 2. Secured movements of both elders and kids in the locality.
 3. Use of CCTV cameras and security guards in your locality.
 4. Air Quality Index.
- After the survey, reflect on the reasons for your findings.

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Points to Ponder:

- ☐ In today's world, whom are you more afraid of? Humans or animals?
- ☐ Ask your grandparents to recall their childhood, were they allowed to play till late night in their locality? Why?
- ☐ Do your parents feel confident enough to send you and your siblings or grandparents outside alone at night? Why it was so?
- ☐ Do you find some imbalance in nature in comparison to older time and now? Share some examples.
- ☐ How much do creatures other than humans contribute to the imbalance seen in nature?
- ☐ What is the contribution of humans in creating imbalance in nature?
- ☐ What is the reason behind all of this?
- ☐ Reflect on the fact that the most intellectual being on this earth is human, then why are we moving towards a deteriorating world (in terms of global warming and relationships)?

Inquiry Questions:

1. Can you find the solution of these challenges through critical thinking?
2. Do we need to understand how to develop harmony in self, family, society and nature in order to have a better life? How?

Matter to Reflect upon:

You can see a well-defined system and balance among matter, plants and animals. As you depend on nature for your various physical needs, you can either exploit nature or enrich it. As a spontaneous instinct the answer is the same for each one of us : we want to enrich nature. But you see, the current scenario

doesn't reflect it. Given the choice, we all want to live in harmony with nature. When it comes to the current state with respect to nature, you see that news about an impending ecological disaster is all over the media. You can also see its effects on our living. For a long time, humans have been making various inventions to make our lives easier and more comfortable. We have definitely attained heights when it comes to the physical facilities. But, do you realise the impact of the same on the nature and other aspects of life that are equally important to us? Do these facilities really satisfy our soul?

On the other hand, you see, that we are not paying enough attention to our relationships; we are largely focusing on the accumulation of material things. This is basically because we largely assume that material things are all we need, and we end up ignoring our relationships. In the present scenario our individual and collective focus in education, is not on gaining wisdom through 'Understanding' but on the consumption & accumulation of material-things.

We need to have understanding of the existential reality in order to be resolved and have solutions to lead a life in happiness and prosperity.

Summary of the Unit:

Through this unit your attention was drawn to the need of critical thinking. The content and methodology of the activities were planned to develop critical thinking abilities by bringing attention to various aspects of human lives, beliefs, and diversity. You explored while indulged in activities that the assessment tools of critical thinking- (Analysis, Examine, Clarification, Explanation, Problem Solving, Decision Making, etc.) help to identify the root causes of problems and their solutions through right evaluation. Now with the tool you can analyse various self-limiting beliefs non-judgementally and modify them as per co-existential living needs rather than just follow them blindly. You must explore universal standards to validate things and undergo transformation in your learning and eventually in yourself.


We see multiple problems everywhere, all over the world, in human relationships- in the form of social, national and international conflict. Process of critical thinking entails you to equip with tools to be able to think beyond bias and prejudice, and move from a situational understanding of people and life to a deeper universal understanding.

Thus, the tool of 'Critical Thinking' while observing and analysing within the *Self-Nirakshan*– How do I feel about this? - Examining in people around- *Parikshan*– how do people around me feel about this? - Examining amongst everyone - *Sarvekshan*: How does everyone feel about this? is helpful to introspect and transform oneself.

Furthermore, if this examination is: - **Universal**: across time and place (*sarvkaalik aur sarvbhaumik*). **Logical**: comprehensible and communicable. **Liveable/Practicable**: can be practised and brought into living (in behaviour and work). Thus, this process of examination would get learners to examine proposals on the basis of above tools and then accepting them accordingly. This is a process to evaluate assumptions (not follow them blindly) and then operate from a position of understanding.

'Transformative Learning' is the purpose of education – wherein an individual takes every opportunity to learn with awareness that the learning translates into a positive change within (in oneself) and (in society). Hence, transformative learning facilitated through critical thinking, inspires individuals to elevate themselves from animal consciousness (that is, personal gain over collective good) to a stage of human consciousness (that is, living with understanding, compassion, and kindness). Thus, individuals living in human consciousness will form prosperous families, an undivided society, and a sustainable and harmonious world.

We explored through the critical thinking tool that although humans have upgraded physical facilities to have a comfortable life but they are not sure to lead a happy life even then. On the contrary, this accumulation of unlimited facilities to make life more comfortable, humans are creating imbalances in the ecosystem and nature. In order to have a balance in both nature



and relationships, we need to understand our responsibility. Only after understanding your role, you will realise your responsibilities, and all your tasks will be aligned with the purpose of harmony.

In a nutshell we can say that, to see the things through the lens of critical thinking is very crucial.

Let's start the journey to explore our relationship with self, with family society, and nature.



CRITICAL EXAMINATION OF SELF FOR UNIT-2 TRANSFORMATIVE LEARNING


Introduction:

In the previous unit, we learnt the importance of critical thinking in the process of learning. It is a usual desire in most of us to know our true selves free from notions and beliefs. It is possible only if we are critical in the process of exploration. The dialogue between our present selves (how I am at present) and our desired selves (how I want to be) is a fundamental journey of self-discovery. Often, the conflicts we perceive in the external world are mere reflections of the internal contradictions we harbour within ourselves. This realisation prompts us to embark on an introspective exploration to unravel the layers of our being.

From a young age, we absorb numerous beliefs and assumptions about life, often without questioning their validity or relevance to our true desires. Concepts like “life is a struggle for survival” have become ingrained in our psyche and shape our decisions and actions. Yet, how often do we pause to ponder whether these beliefs resonate with our authentic selves? We find ourselves living lives dictated by societal norms and expectations, without stopping to ask if this is genuinely how we want to live.

This lack of introspection breeds a sense of discontent and unease within us. We feel as though something vital is missing, a nagging sensation that persists despite our outward achievements or material possessions. This discomfort stems from the stark contrast between who we are and who we truly want to be. It manifests in various aspects of our lives – in our relationships, interactions with society, and even our connection with nature.

To confront these internal contradictions, we must engage in rigorous self-examination. We must peel back the layers of conditioning and societal expectations to uncover our authentic



desires and aspirations. This process entails questioning our beliefs, behaviours, and motivations with unwavering honesty. It requires us to challenge the assumptions that have shaped our lives and evaluate whether they align with our innermost values and reality.

Through this introspective journey, we begin to recognize the dichotomy that exists within us. We may desire one thing, think another, say something else, and ultimately act in a manner inconsistent with our true selves. This discord between our thoughts, words, and actions creates a profound sense of dissonance, leading to feelings of unhappiness and dissatisfaction.

However, acknowledging these contradictions is only the first step towards resolution. We must also take proactive measures to bridge the gap between who we are and who we want to be. This entails aligning our thoughts, words, and actions with our authentic selves, even if it means challenging societal norms or stepping outside our comfort zones.

Ultimately, addressing these internal conflicts is essential for cultivating a sense of inner peace and fulfilment. It requires courage, introspection, and a willingness to confront the uncomfortable truths that lie beneath the surface. By embracing our authentic selves and aligning our lives with our true desires, we can transcend the limitations of societal expectations and live a life that is truly meaningful and fulfilling.

In essence, the journey from who we are to who we want to be is a profound odyssey of self-discovery and transformation. It's a journey that requires us to confront our innermost fears and desires, challenge our deeply ingrained beliefs, and ultimately, embrace the essence of our true selves.



CHAPTER-2.1



Identifying Self

2.1 Introduction:

When we say we wish to explore 'Self', we imply that we have a desire to know what I am, how I function, and how I am related to the outer world. So, how do you see yourself- an identity created on the basis of notions and beliefs or a reality based on verified facts? Let's explore self-identity through an activity now. In this activity, you will have the opportunity to find your identity on the basis of your needs.

2.1.1 Identifying Self on the basis of Needs

Have you ever given time to yourself for exploring your needs and enlisting them? Don't you think that our actions or efforts for the fulfilment of our needs become quite easy if we are certain about them? Let's spend some time on it!

Identify and note down your all kinds of needs in the first column of the given table. Some are already written. Write down the other ones.

Now, tick mark the qualities/properties associated to each need.

Needs	Property/Quality					
	Physical	Abstract (Beyond Senses)	Quantitative (Measurable)	Qualitative (Non-measurable)	Intermittent (Time to Time)	Continuous (Without Break-24X7)
Food	✓		✓		✓	
Love		✓		✓		✓

- ☐ Reflect, and then discuss with some of your friends/relatives- which of the needs are intermittent and which are continuous in nature. Also see which of those are required in a particular quantity or amount?
- ☐ Encircle all the non-physical or abstract needs.
- ☐ Observe if the needs are broadly being differentiated into two types. How?

Points to Ponder:

- ☐ Are the physical needs associated only with growth, maintenance and comfort of the body? How?
- ☐ Can you do away with the needs of the abstract 'Self' and only keep fulfilling the needs of the 'Body'?
- ☐ Are all of your abstract (non-physical) needs qualitative and continuous in nature? Which part of your body requires these abstract things? If these are not required by the body then whose needs are those?
- ☐ Can you do away with the needs of the 'Body' and only keep fulfilling the needs of the 'Self'?
- ☐ How could you see yourself during this exploration - as just a biological creature or as something beyond that as well?

Inquiry Question:

Talk to your friends and family members if they think that they are not just a 'Body', but more than that. What are their reasons for thinking so?

My Reflections:


Matter to Reflect upon:

Some of the needs are categorically tabulated here :

Physical (Bodily) Needs	Abstract (Self) Needs
nutrition, food, water, juices, bread, clothes, jackets, shawls, shelter, housing, medicines, shoes, glasses, cot/bed, car/transportation, soap, shampoo, deodorant, exercise, swimming, etc.	happiness, peace, curiosity, knowledge, love, affection, respect, security, confidence, success, balance, goodness, justice.

Nature of the needs of the 'Body' : Quantitative

Given that the 'Body' is material and its needs are also material, they can be 'measured'. You can quantify your requirements for food, clothes, books, shoes, slippers, rooms, and bikes etc. The numbers may be large or small, but they are limited in quantity. For example, you may need to take only four chapatis a day, while your friend may need ten chapatis a day! I may need a bicycle to travel, you may need a car. But the number of bicycles or cars that we are going to use will be limited. Whatever material object we need, will be limited in quantity. To verify this, you can make a list of things you use and see if there is anything that is needed for the body and in unlimited quantity. The requirement will keep repeating itself (periodic) but it is limited. It is easy to verify this point, each one of us can do this. We can further consider that we can only think of, or imagine having unlimited material things, but if we try to consume, or possess too many material things, it only ends up becoming a problem for us! You may try imagining this: You like apples, but that does not mean you end up storing a ton of apples! You may like a specific type of car, but if I gift you a dozen such cars, it will only become a headache to park and maintain them! And you can only ride in



one of them at a time. You may like cheese, but the quantity of cheese you can consume in a lifetime is limited. Such examples help us realise that material things are necessary for the 'Body', but in a limited quantity – they are quantitative. When we try and exceed these limits, it can become bothersome for us.

Nature of needs of the Self: Qualitative

On the other hand, the needs of the Self are qualitative, not quantifiable. They don't have 'measures' or 'limits'. We cannot talk of one kg of respect, half a meter of love, or two litres of affection! It even sounds ridiculous! Happiness, contentment, etc., is qualitative. Either we are feeling happy, content or we are not. Our feelings may vary in degree (such as being okay, or feeling great), but they are not quantifiable. This is easy for us to verify, and is a very important point for reflection for each one of us – the fact that needs of the 'Self' are qualitative in nature. We can further see that if a feeling is not naturally acceptable; we do not want it even for a single moment. We have already seen this with the example of respect. We don't want the feeling of disrespect even for a single instant, since it is not naturally acceptable to us, on the other hand, respect is naturally acceptable and we want it continuously. The moment someone disrespects us, we tend to react to it instantaneously. Thus, not only are the needs of 'Self' qualitative (they are not quantifiable); but we also want them continuously. On the other hand, when it comes to the Body, the needs are quantitative, and we can't have them continuously – or, do not need them continuously! This follows from the non-material and material nature of these needs respectively. There is another interesting observation we may make here. The needs of the 'Self' are weightless, while those associated with the 'Body' have weight. Have you ever experienced the 'weight' of a good feeling, of affection, of trust, or the satisfaction that comes from accomplishing something you wanted to? We may not 'feel good' and feel 'heavy' when we are unhappy, or dejected, but we cannot assign any 'weight' to these things. They are meant to be experienced. We have thus seen: The needs of the Self are non-material, cannot be bought, are qualitative, continuous and weightless in nature and are fulfilled by resolution and understanding. Whereas, the needs of the physical body are material, can be purchased, are quantitative, temporary, and have weight, and are fulfilled by food, clothing, shelter, furniture, etc. Now that we have a better

understanding to make a distinction between the mental-aspect or 'Self' and the 'Body' based on their needs, let us proceed to scrutinise our daily activities in terms of 'Self' and 'Body' or both, to further ascertain this distinction.

2.1.2 Identifying Self on the basis of Actions:

When you say, "I am feeling sad.", who is sad- Body or Self?

Similarly, we feel pleasure, pain or happiness in ourselves. Sometimes when we meet someone, we are thrilled and excited to be with that person. Is it the 'Body' that feels the happiness to meet someone? Such a question does not even seem to make sense. And we can see this for ourselves. The entity that experiences such feelings is 'Self'. This entity that we refer to as 'I' is very real. Each one of us experiences ourselves as 'Me' and it is easy to understand this if we start paying attention to this fact.

We tried to explore our identity on the basis of our needs in the previous activity. Let's now ponder upon certain things- see if we find some peculiar actions that we don't find directly associated with our body.

Make a list of different activities that you do/happen with you from morning till night in the given table/format.

Put tick marks in the appropriate boxes on the basis of identification of the activities as that of 'Self', 'Body' or involving both Self and Body.

ACTIVITY	IN SELF	IN BODY	IN SELF & BODY
Heartbeat		✓	
Walking			
Thinking			
Studying			
Eating			
Dreaming			
Dancing			
Feeling Happy			

3. Share with any of your relatives or friends why you considered a particular activity as that of body, Self or of both? And ask if they also find so.

Points to Ponder:

- ☐ Are the activities involving 'Self' continuous? How?
- ☐ Are the activities involving the physical 'Body' continuous? How?

Inquiry Question:

There may be such persons in your contact who deeply believe in the existence of 'Self'. Inquire about their reasons of believing so and what difference that knowledge makes in their lives.

My Reflections:

Matter to Reflect upon:

We tried to explore our needs and activities. We found them broadly of two types. When we inquire: who is the agent behind the actions of talking, seeing, thinking, recognizing, and assuming? The immediate response is typically 'I'. This 'I', known as '*Self*' or '*Jeevan*', possesses the inherent quality of awareness or consciousness. It maintains a perpetual awareness of its own existence. This foundational awareness serves as the gateway to understanding consciousness itself.

In our examination, we have observed that 'I' engages in activities such as assuming, recognizing, and fulfilling, all of which require the capacity for knowing. From this, we can infer that consciousness, or a conscious entity, is characterised by the faculties of Knowing, Assuming, Recognizing, and Fulfilling.

Conversely, entities lacking the capacities of knowing and assuming cannot be deemed conscious. Those entities that solely perform recognizing and fulfilling activities are classified as material entities. Building upon this distinction, we differentiate

between the conscious entity ('I' or Jeevan) and the material entity—the body—which operates on a physio-chemical level.

While the conscious entity desires, thinks, and selects, the material entity merely executes material activities. This distinction emphasises the dynamic interplay between consciousness and physicality. The conscious entity embodies knowing, assuming, recognizing, and fulfilling, while the material entity primarily engages in recognizing and fulfilling tasks.

In summary, this understanding highlights the difference between consciousness and materiality with their distinct roles and functions within the human experience. It can be seen in the table below-

		I	Body
Needs	Needs are-	Trust, Respect...	Food, Clothing, Shelter...
		Happiness (Sukh)	Physical Facilities (Suvidha)
	In terms of time-	Continuous	Temporary
	In terms of quantity-	Qualitative (No Quantity)	Quantitative (limited in quantity)
	Fulfilled by-	Right Understanding and Right Feelings	Physical Activities
Activities	Activities are-	Desiring, Thinking...	Breathing, Heartbeat...
		Knowing, Assuming, Recognising, Fulfilling	Recognising, Fulfilling
Types	Type of Expression-	Conscious (Non-material)	Physico-chemical (Material)

The Physical Body is tangible, visible to the eyes while this awareness of (our) Self is not visible but understandable and experiential.

So, after analysing these things, can we conclude that we are in reality a coexistence of 'I'/Self/Consciousness and a Physical Body? Both need to be examined and understood.

$$=> \text{Human} = \text{I/Self/Consciousness} + \text{Body}$$

2.1.3 Notions about Self

We came to know from the previous activities that there exists something that can be referred to as Self which is different from the physical biological body. Questions arise : what is my worth? What am I valued for by people? In the next activity, we will try to explore the importance of self-worth beyond physical appearance.

Activity: “Mirrorless Reflections”

- ♦ Pair with someone and share- Whom do you consider beautiful? Why?
- ♦ Now take a small mirror or open the front camera of your phone and look into that.
- ♦ What qualities of yourself could you see? Note down both physical and other than physical aspects of yourself that you appreciate.
- ♦ Write down your five such qualities, talents, or characteristics that have nothing to do with your physical appearance.
- ♦ Share your reflections in pairs or small groups.

Points to Ponder:

- ☐ How much does your appearance matter to you? Why?
- ☐ Which aspect of your beauty gives you greater happiness? Why is it so? Is that aspect a physical one?
- ☐ Which aspects of yourself would you like to beautify this month? Why do you find that in your priority?

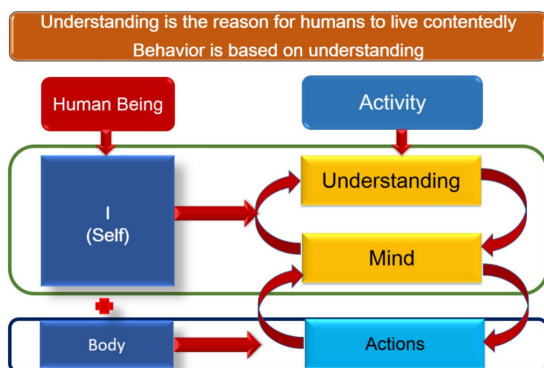
Inquiry Question:

Think for yourself and then enquire with your family and friends : How would you like to be known by your family and society?

My Reflections:

Matter to Reflect upon:

We have come to know that our 'Self' has an identity beyond the body. It expresses itself through different activities. Its needs are also different. In whatever ways we present ourselves, if that is liked or becomes a matter of appreciation we consider that as a beautiful aspect of ours, but, which one is REAL ME? And the beauty that matters more to me and others, attracts my attention and efforts. So, now it's time to see, how do I try to beautify myself? Which aspect of mine is getting my greater attention?



In the core of our every effort is our desire to be happy and that too not for a certain period only. We want to remain in that state forever. This sustainability of our happiness is possible only when we have the complete knowledge of the existential reality. Once we get the glimpse of the ways of longevity or sustainability of our happiness, the priority or focus is certainly going to shift. We are going to explore the different dimensions of happiness in our next chapter.



CHAPTER-2.2



Exploring Happiness

2.2 Introduction:

In the previous activities, we tried to explore what or who we are. We got a glimpse of our existence as a combination of 'Self'

and a 'Body', where 'I' is Self. Now it's time to explore our core desire, the desire to be happy.

You might have heard of these notions about happiness in society. It may also be that you believe some of these. Pause for a minute after reading every statement given below and try to reflect if you believe it-

- ☐ I will be bored of happiness if I am always happy.
- ☐ I will learn and improve only if I am unhappy. If I become happy, my learning will stop.
- ☐ I need to have unhappy moments to recognise the feeling of happiness.
- ☐ Happiness and unhappiness go together, they cannot be separated.
- ☐ My happiness depends on others. What can I do about it?

What did you explore in yourself?

The exploration of happiness often reveals various confusions and contradictions within us. Let's delve into some of these points to gain clarity:

- ☐ The dual nature of 'Happiness' and 'Sadness' : Many of us believe that happiness and sadness are inseparable, like two sides of the same coin or two banks of a river between which we're destined to shuttle. But pause and ask yourself: Do you want to continue experiencing both happiness and unhappiness, or would you prefer to choose happiness alone?
- ☐ The need for unhappiness to recognize 'Happiness' : Some people think they can't be certain of happiness unless they've experienced unhappiness. However, happiness is innate within us; we don't need to contrast it with something else to recognize it. Consider, for instance, whether you need to hate someone to learn to like them or disrespect your parents to understand respect.
- ☐ Dismissal or Disinterest in investigating 'Happiness': Many of us dismiss attempts to understand happiness as simplistic or irrelevant. Some view it as a mere intellectual

exercise with no practical significance. However, realizing that happiness underpins all our aspirations and choices may prompt us to re-evaluate this dismissal.

- ❑ Confusion between “Wanting” and “Being”: Often, we’re consumed by desires without considering who we want to be at our core. Amidst the busyness of life, reflecting on our fundamental needs takes a back seat. Yet, exploring our understanding of happiness is crucial, as it informs our motivations and life choices.
- ❑ Boredom of ‘Happiness’ : Can we truly get tired of happiness? While sensations may become monotonous, the feeling of harmony and contentment tends to invigorate us. Consider your own experiences—do you study better when you’re at peace or when you’re annoyed? The answer likely aligns with the former, indicating that happiness fuels efficiency and growth.

In essence, exploring our understanding of happiness is vital, as it influences our well-being, motivations, and personal growth. By challenging common beliefs and reflecting on our experiences, we can cultivate a deeper understanding of happiness.

Activity: Happiness Triad

Have you ever observed that whatever you do, in the core of that is your desire to be happy? Further, how do we define happiness and can the reasons be differentiated into different levels or types? This ‘Happiness Triad’ activity is an opportunity to understand happiness by exploring its various dimensions and personal significance. By engaging in brainstorming, visualisation and reflection, you can gain insights into what happiness means to you and how you can cultivate more joy in your lives.

Follow these steps to explore it-

- ♦ Make three columns with these heads- Short Term Happiness, Long Term Happiness and Sustainable Happiness.

Short Term Happiness	Long Term Happiness	Sustainable Happiness

- ♦ Now think of different sources of happiness for you and write them under the appropriate headings on the basis of the duration of staying in the state of happiness because of that reason. Think broadly, including factors like physical, emotional, social, environmental, etc.
- ♦ Now share in your group, how did you decide the placing of different actions/reasons in different columns? Also check, if your placing of the sources/reasons for happiness was grounded in your understanding, or influenced by personal and social beliefs?

Points to Ponder:

- ☐ Share any surprises or new perspectives that you gained.
- ☐ Can we stay in a state of happiness forever or for long time? If we can, then how? If can't, why?
- ☐ How can you incorporate more happiness into your daily life based on what you have learned?

Inquiry Question:

1. Inquire in your family, how they perceive happiness? Relate it to your learning.
2. Discuss together and set one actionable goal for cultivating happiness in your family.

My Reflections:

Matter to Reflect upon:

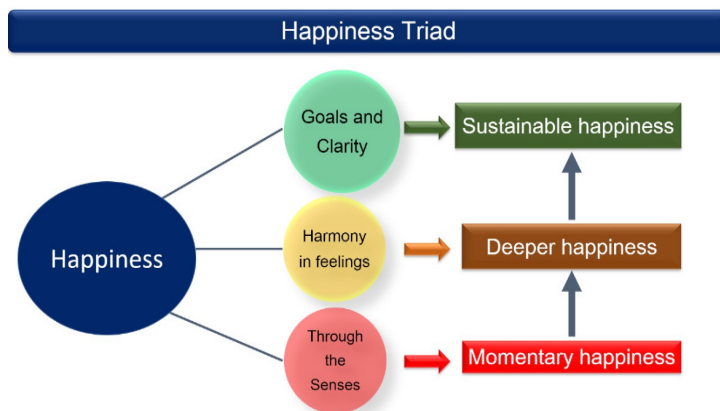
According to Co-existentialism (*Madhyasth Darshan- Sahastitvawad*) propounded by Shri A. Nagraj ji, Happiness

is an underlying aspiration behind every human activity. Happiness is the State of NO CONFLICT, SYNERGY or being in ACCEPTANCE. It is possible if one is in HARMONY within self and with the outside world.

Shri A. Nagraj (1999) put together a triad for happiness corresponding to our senses, feelings, learning (understanding) & awareness. Human Beings seek fulfilment from all these aspects of living, which correspondingly results in happiness, peace, satisfaction, etc.

The triad is as follows:

The Momentary Happiness – which is derived through inputs from the five senses, such as listening to music, eating good tasty food, watching a film etc.



The Long Term Happiness – derived from the feelings and values exchanged in relationships, such as affection, care, trust, respect, gratitude, etc. Example, spending quality time with family, sharing our thoughts with our friends etc. The satisfaction derived from these feelings lasts longer.

The Sustainable Happiness – derived from learning (behaviour change through knowledge) and awareness. It indicates a state of clarity within. It denotes the feeling we get when we solve a problem, learn something new, understand a concept or the meaning of something. A feeling of 'knowing' that stays with us for a much longer period. Hence, sustainable happiness. An individual with sustainable happiness will also be empathetic, compassionate, and will be able to find meaning and purpose in life.



CHAPTER-2.3



Exploring Prosperity

2.3 Introduction:

The pursuit of continuous happiness and prosperity stands as a fundamental aspiration shared by humanity. This assertion resonates deeply within each individual, as we all inherently seek fulfilment and abundance in our lives. Happiness, in its essence, can be understood as the state of being in harmony or synergy with the circumstances that surround us. Conversely, unhappiness arises when this sense of harmony or synergy is lacking.

On the other hand, prosperity encompasses more than enough the accumulation of physical wealth. What's that state? When can a person be considered prosperous?

By critically examining our understanding of these concepts, we can gain clarity and insight into how to cultivate genuine happiness and prosperity in our lives. This process of introspection and evaluation is essential for fostering personal growth, building stronger relationships, and creating a more harmonious society. Through open dialogue and reflection, we can navigate the complexities of happiness and prosperity with greater wisdom and clarity, ultimately enriching our lives and those of others. So, let's explore our notions about prosperity and their association with happiness.

Activity:

- ♦ Reflect and list your aspirations in life. These aspirations can include personal, professional, academic, social, or community-oriented goals. Think about what you want to achieve and how you define success.
- ♦ Present your vision about your aspirations creatively depicting goals and the probable paths on a sheet. Try to see your core desire in every step you take. See, if that leads to prosperity and happiness.

- ◆ Now sit in a small group to explore the ‘Vision Sheets’ of one-another. (If such sheets have been prepared by others as well.)
- ◆ Reflect in yourself or discuss in your group- ‘Is prosperity solely about increasing material wealth or about fulfilment of the identified needs (as done in previous activity) or is it something else?’

Points to Ponder:

- ☐ How do cultural or societal influences shape our perceptions of prosperity and success?
- ☐ How do your aspirations contribute to the well-being of others, both within your immediate circle and in broader society?
- ☐ How do relationships and social connections contribute to our sense of fulfilment and well-being?
- ☐ After accumulation of how much wealth, will you be in a position to live with the feeling of prosperity?

Inquiry Question:

Inquire some people of different age groups to know how much wealth/material possessions they would like to accumulate to live a satisfied life? Reflect on this matter and draw an answer for yourself as well.

My Reflections:

Matter to Reflect upon:

In today’s world, many of us are striving for happiness and prosperity by constantly acquiring and using material possessions. We believe that owning more things will bring us joy through enjoyable experiences. Instead of seeing these possessions as fulfilling basic needs, we view them as avenues

to maximise happiness. However, this mindset leads to an inaccurate perception of our desires, making us think we need an endless amount of material goods. Unfortunately, this pursuit only leads to disappointment. We cannot achieve lasting happiness through materialistic pleasures, nor can we attain true prosperity when we endlessly chase after accumulating resources.

This approach is causing problems on multiple fronts. It goes against the environment, society, and even threatening for our survival. We see its negative effects manifesting in various ways: individuals experiencing increased mental health issues like depression and stress, families breaking apart due to mistrust and conflicts, societal tensions escalating with the rise of terrorism and discrimination, and nature suffering from pollution and resource depletion.

It is clear that prosperity is closely tied to material possessions or what we call ‘physical facilities’. These things are essential for caring for our bodies, and when we have enough of them, we feel prosperous. Thus, prosperity is not merely about having what we need but having more than enough to fulfil our needs comfortably. Let’s have a look at this table-

Conditions	Poor	Wealthy	Prosperous
Has Enough Resources	No	Yes	Yes
Has the Feeling of Sufficiency	No	No	Yes

It can be easily inferred from the table that while wealth refers to the abundance of physical possessions or money, prosperity is the feeling of having more than enough. Prosperity is not solely about material possessions; it’s about feeling content with what we have.

To determine prosperity, we must accurately assess our need for material possessions and possess the ability to obtain more than what we deem necessary. However, we must also recognize that

there is a limit to our need for material goods. Without this limit, true prosperity cannot be achieved, regardless of how much is available to us. It's not just about recognizing our needs; we must also have the means to fulfil them.

In essence, our primary desire is for a feeling of prosperity, and not only for the acquisition of wealth (accumulation of physical facilities). We often confuse the two, continuously pursuing material wealth without realising that true fulfilment comes from feeling prosperous, from having enough to meet our needs.

So, let's reflect on what truly brings us satisfaction: endlessly accumulating wealth while feeling unfulfilled, or having enough and feeling genuinely prosperous.



CHAPTER-2.4



Understanding Relationships & Conduct

2.4 Introduction:

In the previous section, we learnt what prosperity is and how it is related to our happiness. Let's now explore the relationships in which we live and how that is linked to our happiness!

In families and societies, relationships exist inherently rather than being consciously created. By understanding these relationships, we naturally develop appropriate feelings or values within them. These feelings are distinct and can be clearly identified. It's evident that recognizing and nurturing relationships involve the self, not just the physical body. It becomes apparent that relationships occur between individual selves and that the emotions associated with them are also experienced within the self. That means, relationships have not much to do with the body. Rather, it is a matter of 'I' interacting with the other 'I'. When relationships are correctly acknowledged and nurtured, mutual fulfilment naturally emerges as a consequence.

We live in a familial and societal structure. As a participant and contributor in those structures, some expectations and duties

are naturally attached to every individual. Those expectations and duties can help us recognise or define relationships. Further, relationships are with reference to the identification of commonality of goal. Let's try to explore it and see if that understanding could lead to a fulfilling life.

Activity:

- ♦ Find out, in how many types of relationships an individual lives. Do mind-mapping of that to show how individuals are connected by certain relationships.
- ♦ Fill the given table by writing the roles and responsibilities attached to those relationships-

S. N.	Relations	Roles and Responsibilities
1	Mother	
2	Father	
3	Son	
4	Daughter	
5	Brother	
6	Sister	
7	Friend	
8	Teacher	
9	Student	
10	Husband	
11	Wife	
12	Employer	
13	Employee	

Now, check whether your mentioned expectations from relations are based on your notions or you have verified those and found it universal.

Points to Ponder:

- ☐ What are some common stereotypes, ideals, or notions associated with a person, to behave in a particular way?
- ☐ How do societal expectations influence our behaviour in relationships?

- ☐ What common goal of a family binds every member of the family, and that leads to their collaboration and contribution?
- ☐ What are some challenges you may face in fulfilling or managing expectations within different relationships?
- ☐ What human values/feelings help in living a mutually fulfilling relationship?
- ☐ How can one maintain harmony in relationships?

Inquiry Question:

Explore this statement in your conduct towards your relationships - “If one values relationship, one can’t exploit, if one exploits, it indicates an absence of recognition of the relationship.” Try to know the opinion of your family members about this statement.

My Reflections:

Matter to Reflect upon:

As we often fail to recognize the coexistence of our inner-self (‘I’) and our physical body, we tend to view ourselves and others purely in terms of physicality. This limited perspective leads us to believe that our relationships and associated emotions are solely tied to our physical connections, particularly with our blood relatives. However, this narrow understanding doesn’t mean that we lack connections with others. When we encounter strangers, this oversight can cause discomfort. Yet, if we can perceive the underlying connections, we feel more at ease. When we recognize these connections, we accept them; when we don’t, we feel a sense of disconnect or alienation. This phenomenon is observable in our families and communities. Reflect on how you perceive relationships when a new student joins your school or when a new family member enters your home through marriage. Our ability to recognize relationships with others hinges on our ability to perceive them at the level of the inner-self (‘I’). At this level, you’ll gradually realise that nobody is truly a stranger. The

emotions within relationships are universal across all human beings, even if we're not consciously aware of them. Even non blood relatives are treated well if they are seen as conscious beings. Else one tries to fulfil other's emotional needs by giving physical objects. This misconception leads to mishandling in relationships.

Promoting right conduct and building strong relationships requires ongoing effort and self-reflection by challenging wrong notions and prioritising authentic connections, we can contribute to creating a more inclusive and compassionate society.



CHAPTER-2.5



Process of Critical Examination

2.5 Introduction:

In the previous chapter, we tried to explore our identity on the basis of needs and examine our prevailing notions/beliefs/perceptions/assumptions. In addition to that, we tried to evaluate our state of mind and what makes us happy and how long that happiness would sustain. We also learnt what prosperity is and how it is related to our happiness. Along with that, we also endeavoured to critically assess our own conduct in our relationships. Let's now try to explore how notions/beliefs can be verified. Also, what brings confidence - following something unverified or accepting a thing after verification?

Many times, when someone claims something to be a fact or reality, we don't find it easy to accept. We wish to verify it. Moreover, if acceptance is based on verification of facts, it builds confidence. That clarity leads to proper handling of a thing or situation. Regarding this it is said- "If one really has understanding of something there is no chance of mistake; if a mistake has happened it indicates lack of understanding." Let's critically examine this itself to see if it is universally true. While doing this we will also try to understand the process of verifying a stated notion or reality.

Activity:

Write this statement in bold letters in your reflective diary : “If one really has understanding of something there is no chance of making a mistake; if a mistake has happened it indicates lack of understanding.”

Follow these steps to verify it.

Case: Sudhir is a student of class V. A Mathematics test was conducted in his class. Some of his answers were found wrong.

1. Observation and Reflection:

- ♦ What do you think might be the reasons behind his mistakes in the test?
- ♦ Do you take a reason for his wrong answers to be a lack of understanding of the concepts?
- ♦ Do you find any possibility of mistakes even if Sudhir had the required understanding to solve the sums? Why or why not?
- ♦ Have you ever committed mistakes in your exams/ tasks?
- ♦ Was that mistake because of lack of understanding?
- ♦ What makes you confident in doing something error-free?
- ♦ Does that apply to your friends as well? How would you know?

(Try to verify it by following the next steps.)

2. Scrutiny and Verification:

Seek responses to the above questions from any of your 2-3 friends and your teachers.

- ☐ What similarities could you see in the responses?
- ☐ What could you conclude - “Does anyone commit a mistake even though the person has proper understanding of the required things/concepts”?

(Now let's see what experiences and opinions others do have!)

3. Survey and Universality:

Now reach out to any other five people and ask them the same questions.

What similarities could you see in the responses?

“If one really has understanding of something there is no chance of making a mistake; if a mistake has happened, it indicates a lack of understanding.” - Could you find this universally true?

Inquiry Question:

Talk to the members of your family and friends, and make a list of any 5-6 notions prevailing in society. Discuss and try to find out if those are facts or not.

My Reflections:

Matter to Reflect upon:

Through this activity, we have explored the relationship between understanding and mistakes. By observing, introspecting, scrutinising, verifying, surveying, and considering universality, we have gained insights into how mistakes can indicate areas of misunderstanding and provide opportunities for growth and improvement. Embracing mistakes as part of the learning process can ultimately deepen our understanding and mastery of various concepts and skills.

On the other hand, if we accept that someone's mistake is due to a lack of understanding and competence, then we don't get angry and abuse, rebuke or punish, rather, we try to help in improving his/her understanding or capacity (competence).

Summary of the Unit:


In this unit, we tried to undergo a process of self-exploration by engaging in a dialogue between what I am and what I want to be. If these two are same then there is no problem, but if on investigation we find out, that these two are different that means we are living with this contradiction of not being what we really want to be and hence we need to resolve this dilemma, and the conflict within us. To resolve this, we have to engage in a process of self-evolution through self-investigation. This process will include identifying oneself, on the basis of needs and on the basis of our actions. We could establish that as a Human, we exist as a combination of Self and Body. Both have their different qualities, but they complement and co-exist.

Understanding this further, we can see that

- ☐ I am the 'Body' and awareness of being 'I'.
- ☐ I want to live and the body is used by me as an instrument.
- ☐ I am the one who sees and understands. I am the one who decides to do things. The decisions and choices are continuously being made in me. Sometimes I may express these decisions via the body. I am the enjoyer of all that is done.
- ☐ Just living is not sufficient for me; I want to live with continuous happiness. The body needs nourishment and protection for which food, clothing, etc., are required.

Hence, we can clearly see that today we are largely unaware of 'I' and the needs of 'I'. As a result we are not paying attention to the needs of 'I' at all, instead all our attention today is on the accumulation of physical facilities using which we can most effectively ensure the health of the body. Therefore, we need to focus on the needs of 'I' to live a fulfilling and happy life.

Further, we explored happiness and prosperity. Often, we are driven by notions prevailing in our families and societies. But if we understand what it truly means, living a fulfilling life becomes quite easy.



We endeavoured to understand that happiness is to be in a state of no conflict, harmony, to live with a feeling of acceptance. We, therefore, can very clearly see that we feel at peace when we do not have any conflicting thoughts or dilemmas in us. We feel contented when we have what we desire. We feel happy when we achieve our goals. We also felt blissful when we have knowledge and understanding, and this understanding leads to resolution.

Further we tried to explore the difference between wealth and prosperity. We understood that prosperity is the feeling of having, or producing more than enough or having the ability to produce more material things than is required. This, it can be clearly explicated that prosperity can be seen as the absence of the feeling of absence (of material goods). In another words, prosperity is the feeling of abundance rather than, just the accumulation of material goods/money.

We also tried to ponder upon the need to understand our own conduct in our relationships that we live in. How I see myself, how I see others and my relationship with another human. If I can understand myself better and clearer, I am able to see the other human better. And this understanding becomes the basis of my relationship with the other.

We also explored how to verify our notions critically. Today most of us don't evaluate things for ourselves, we accept everything as per our conditioning, training, or asked to do since childhood. As a result, we have ignored the fact that we are merely aping others and not understanding even the most significant issues of our lives. Since we don't scrutinize and examine things for ourselves, we continue to live with the set of assumptions and beliefs which may or may not be true. We are usually not sure of what we 'know' since we have largely presumed these things and not verified. They are naturally acceptable to us.

Therefore, we can see that this process of understanding, where we verify our notions critically, will lead to real happiness.



FAMILY : VALUING HUMAN RELATIONSHIPS

UNIT-3

Introduction:

In the previous unit we did critical examination of 'Self' and understood that human beings are made of two entities – 'Self' and 'Body' - needs of the 'Self' are fulfilled with a feeling of happiness and needs of the Body are fulfilled with feeling of prosperity. In the third unit we will critically examine human relationships - perspectives, and conflicts in; inter-personal relations - basis of human relationships, and mutual fulfilment, etc.

Family is the basic unit of human interaction. Each one of us is naturally a part of a family that includes a father, mother, brothers and sisters. Then there are other relations such as grandparents, aunts, uncles, cousins, nephews, nieces etc. These relationships are a reality of our lives for each one of us. We are born in these relationships. Then we also have friends and colleagues with whom we frequently interact. Be it in our school, our neighbourhood or our college – friends are a significant part of our lives for all of us. We have teachers who enable us to learn and understand various things in life. We have recognized and identified these individuals, as they understand us, have similar interests or tastes and we have an affinity for them. Besides our homes, schools or colleges, we live in a bigger social order, where a whole range of relationships support the existence of our family. The corner grocery shopkeeper, the milkman, the washer-man, the maid or the helper in the house, each one of them brings a certain value to our living. We can look further into this chain of social dependency and find that there is still a bigger web of interdependence. Such relationships are in abundance and a reality, in everyone's, lives. So, starting from our family and including our teachers, friends and all the different social relationships, each one of us is born and lives in such relationships. This is an indivisible part of our living. Let us look deeper into the subject of relationships and the values characterizing them.



CHAPTER-3.1



Valuing Human Relationships

3.1 Introduction

Think:

What and how much do I know about -

- ☐ Plants
- ☐ Animals
- ☐ Earth (Geography)
- ☐ Astronomy
- ☐ Information Technology
- ☐ Food Production
- ☐ Health and Diseases

Was this whole knowledge constructed by me or most of it was passed on to me?

How many skills do I have -

- ☐ Cooking
- ☐ Driving
- ☐ Computer Software
- ☐ Reading and Writing
- ☐ Communication
- ☐ Any Other

Am I the first person to acquire all these skills or I have learnt most of these skills by imitating others, who already had them?

What does I possess -

- ☐ Clothes
- ☐ House
- ☐ Books
- ☐ Food
- ☐ Phone
- ☐ Bike or Car

Do I have invented and produced all these things myself?

In all the above three cases, contribution of numerous people is there. What life skills do I have, what do I possess today for my survival, what knowledge do I have today is not only due to myself but the whole society have contributed. And the first group of people who contribute for my survival, my possessions, and my knowledge is my family.

According to this approach everyone should be grateful to his or her family and if everyone is grateful to each other there would be harmony and happiness in every family. Are we living with harmony and happiness in our families? If not we need to understand and explore structure, values, expectations and responsibilities in a family.

3.1.1 The notion of Human Relationships

- ☐ Living human relationships with values


What is our state in relationships today?

Today, most of us are unable to see ourselves as a coexistence of the Self and the 'Body'. As a result we also see the other person 'only as a body' and we subsequently often reduce our feelings in the relationships. All of us also carry some assumptions about relationships, which dictate our behaviour in them. However, on scrutiny, we shall find that 'relationships' transcend with the Body, material things and assumptions. We shall look at these factors now.

Body centric: relationships based on the Body

Material centric: relationships based on material goods

Assumption centric: based on assumptions



We largely fail to recognize that relationships exist between humans on the basis of the 'Self'. We evaluate and approach relationships based on the 'Body', or material things, or our own assumptions and expectations, which often lead to problems and conflict. And when we try to deny the relationship, other than that, we end up feeling disturbed. For example, we may get offended while dealing with someone whom we don't know but becomes the cause for our unhappiness for a few hours! Thus, denial of relationship too does not lead to fulfilment in us. Since we assume ourselves to be the Body, our primary focus is on material things. We are doing little for the fulfillment of the 'Self'. We have become materialistic. We are ignoring relationships, the expectations in them, and are hence not able to fulfil the expectations in 'Self'. There is dissatisfaction in the relationship, due to non-fulfilment of the expectation in the 'Self'. All the knowledge and skills we are acquiring from our education is only to be able to fulfil materialistic needs. This addresses only one of the three aspects of our living. Having wealth/money is essential, but not sufficient. We have to pay attention to understanding (intellectual aspect) and living in relationships (behavioural aspect). They are important dimensions of our happiness and unhappiness. We can now proceed to understand the fundamentals of human relationships.

The following relationships are mainly visible when living in society

1. Parents and Children Relationship
2. Spousal Relationship
3. Teacher and Taught Relationship
4. Siblings (Brother-Sister) Relationship
5. Companion-Collaborator Relationship
6. Organisational relationship
7. Friendship

These seven relationships can be comprehended in the following manner:

1. Parents and Children Relationship:

The dynamics of the parent-child relationship reveal distinct

roles: maternal care tends to manifest more in physical nurturing, while paternal care typically leans towards fostering intellectual growth. Essentially, mothers are often linked with nurturing, whereas fathers are often linked with providing protection.

2. Spousal Relationship:

Achieving the pinnacle of marital life entails operating as one mind with two bodies. The management of behaviour in marital life hinges on communication and connection. Essentially, marital life comprises two individuals in distinct form, yet function as one entity in behaviour. For experiencing the unity of one mind within two bodies, the seamless coordination and maintenance of their relationship and communication by both parties, without conflict, are not just opportunities but necessities and achievements. When it comes a matter of respect, honour, dignity, and fame, these are mutually shared by both husband and the wife, and upon attainment by one, they are equally divided between the two, with mutual consent. This serves as evidence of the shared mind within two bodies in the form of husband and wife.

3. Teacher and Taught Relationship:

The taught is bounded by the expectation from the teacher that the knowledge imparted will be understood by the student. The taught will be grateful and obedient.

4. Brother and Sister Relationship:

The connection shared between siblings is often described as a bond of camaraderie. It fosters mutual awareness and enthusiasm. The awakening of one sibling nurtures the growth of the other. For instance, if a sister embodies certain admirable qualities, her influence may inspire her brother to emulate or even surpass those qualities. Likewise, the virtues of a brother may resonate in his relationship with his siblings, whether brother or sister.

5. Companion-Collaborator Relationship:

It's discovered to be mutually fulfilling through complementary methods. This bond flourishes with the faithful dedication of collaboration and the sincere commitment to partnership. It's an interdependent relationship where unity thrives in fulfilling responsibilities and aligning duties harmoniously. This tradition

upholds a legacy of awakened reciprocity, primarily anchored in trust. Values like dignity, respect, and affection are deeply embedded. Respect for the collaborator is reciprocated with the invaluable currency of trust. Naturally, this method fosters auspicious camaraderie.

6. Organisational Relationship:

Within the fabric of humanity, a sense of natural order prevails. Laws are enacted and carried out in practical terms. It is the conscious/awakened human being who embodies the essence of both establishing and upholding this structure/order. To engage in a collective arrangement/system, human consciousness must remain active. Once awakened, every individual, regardless of gender, demonstrates their capacity to understand, acknowledge, identify, and effectively fulfil their respective roles.

7. Friendship:

Friendship thrives on resolution, shared prosperity, and innate equality. It's truly friendship when both parties engage in all-encompassing problem-solving together. A friend is someone devoid of enmity. In this bond, it's crucial that if one side is caught in adversity or challenging circumstances, the other side wholeheartedly invests their time, effort, and resources to alleviate their friend from that specific situation. This epitomizes the ultimate achievement of friendship. The hardships faced by a friend in distress become a burden shared entirely by the other friend. The true test of friendship lies in the willingness of one party to acknowledge and embrace the challenges, and, if possible, mobilize their strengths to find a solution.

We may think of other relationships also that are not considered in these above-mentioned seven relationships. But when we will analyse the values, expectations and purpose behind these relationships we find that all other relationships will fall under these seven categories.

Now that we have discussed the fundamental basis for human relationship in some detail, we can proceed to delve into the relationships we live with, on a daily basis. We assume that relationships have to be made, or pretended, whereas, relationship already exists in existence. We are inalienably related to every other human. Today, our notion of relationships is limited by the 'likes' perspective: related to the 'Body', immediate family,

or some kind of gain that comes from that association. Which is why we can ‘make’ or ‘break’ relationships easily today. Whereas, we can easily see that while it is physically possible to move away from a relationship – i.e. reduce physical proximity, the relationship still stays in our memories. The relationship still stays with us mentally. In other words, you may dislike someone and move physically away from them, but their memories continue to remain in us and will pop up every time we are in a related situation. The memories may even seem to fade away with time, but their residue does remain in our minds, and comes up every now and then! Although we are related to every human being simply because they are human, we live in certain relationships on a daily basis. This is called family. In these relationships, there are responsibilities that we have towards each other. Each relationship has a purpose in existence. Each relationship can thus be seen as an activity. Human being fulfils this activity or responsibility by being in certain role. We usually designate Father as ‘male’ and Mother as ‘female’. Whereas, humans of either gender- male or female can play the role of a ‘Father’ or ‘Mother’. Similarly, a teacher, friend, colleague, etc can be both male or female. Thus we shall focus on the roles, responsibilities or activities in each relationship, in our forthcoming discussion.

As a teacher, to inculcate the understanding of relationships, values in relationships, and appropriate behaviour acceptable to all, we may use story, or activity-based discussion. A few stories and activities are included here for classroom transactions. An important point of this part is an open discussion in the classroom after each story and activity.

Let us see through this story, whether satisfaction in relationships depends on the satisfaction of feelings or gaining materialistic things.

Story 1: Relationship or Materialistic Things

Raju headed to the field after spotting children engaged in play. Ever since his father’s transfer, he yearned for the sports complex, but with only a small field near the new house, as options were limited. Upon arrival, he found the children had ceased playing due to a broken bat. With each child contributing Rs. 50 for a replacement, and cricket would be paused for 2-3 days. Offering a solution, Raju invited them back the next evening, armed with a new bat. The children were astonished by its quality and cost. Raju insisted on batting first, sparking joyous play. However,

when Raju was 'Out' early the following day, he demanded extra turns, souring the mood. Despite initial reluctance, the others acquiesced. Yet, Raju's repeated demands led to frustration, and after a game, the children distanced themselves. The next day, Raju arrived at the field to find the children playing 'Gulli Danda', resolute on cricket only when each had their own bat. Raju felt disheartened, longing to play cricket with companions who were now unavailable.

Points to ponder:

- ☐ Why do we feel good while playing with friends?
- ☐ Do your friends treat you equally or discriminate? Explain by giving examples of some incidents.

Inquiry questions:

1. What kind of treatment would you like to accept- equal or discriminatory? Why?
2. Do you get influenced by the things others have or by their behaviour? Why?
3. What improvement can we make in our behaviour with friends, brothers and sisters?

My Reflections:

3.1.2 Critical Examination of Human Relationships

Relationships define and confirm self-worth, identity, a sense of belongingness and acceptance as a human being. Relationships provide social support and tend to reduce stress. Interpersonal relationship refers to association, connection and bond between two or more people - family relations (Parents, grandparents, siblings, uncle, cousins, etc), friends, acquaintanceship, romantic relationship, etc. We are always in relationships in life and try to contribute to this relationship. Non-contribution or disagreement between people (e.g., Partners, friends, siblings, co-workers) give rise to interpersonal conflicts. These conflicts

may be due to disagreement in some manner which can be emotional, physical, personal, or professional. The root of the conflict might be something like a difference of opinion, experience, taste, perspective, personality, or beliefs.

Activity 1: Elastic Band Activity

Steps of the activity:

- ♦ Form groups of 8-10 friends (total no. of groups – as per requirement)
- ♦ Make three circles. The first circle with green boundary, then the next circle which is one step outside with a yellow boundary and then the next one step outside with a red boundary.
- ♦ Now tie the left-hand thumb of the each friend with the right-hand thumb of the next friend with the elastic band without any stress in the band at the green boundary of the circle.
- ♦ Instruct your friends to enlarge the circle slowly by taking one step outward to reach the yellow boundary.

Points to ponder:

- ☐ How were you feeling at your position in the beginning of the activity?
- ☐ Explain your experience after taking the first outward step and on reaching the yellow boundary.
- ☐ How did you feel when the elastic band was stretched?

Inquiry Questions:

1. Can you relate this activity with your relationships in life?
2. Name some relationships in your life and how important they are for you?

My Reflections:

Activity 2: Who are our relatives?

Let us try to understand interpersonal relationships and their importance for human beings.

Relationships exist between two humans. It does not have to be created. It is in the backdrop of our preceding discussion that we shall discuss human relationships. We see that the world, this nature and existence we are part of, is in the form of an intricate web of relationships. Our interactions with human beings is a part of this web, and a part of this interdependency. Let us start with some basics. Have you created the relationships in your family, or were you born with them? It is easy to see, that we don't 'create' the relationships, they exist in a family. We are naturally born into this. In a similar way, the family has not invented the social dependencies, they exist. The family exists naturally as a part of this social web of interdependency. As human beings, we have to understand these relationships and acknowledge their existence. We may choose to ignore our relationships or feel that we are related to only a few people around us (say, only our immediate family) but the fact is, relationship exists between all human beings. To be 'related' here, means 'there is a connection' between us, that we humans impact each other. How so? You may ask. How is it that I am 'related' to others outside my family? Let's explore this via some illustrations:

Situation 1: You are watching TV. You see images, and videos of children and people without feet, because there is a war in their country and they have suffered due to the bombing.

Question: How do you feel?

Situation 2: You are walking along the road, and suddenly a vehicle knocks down someone riding on a bike and that person starts bleeding profusely.

Question: What do you feel?

Situation 3: You are sitting around at home reading a book, and suddenly there is a shout from the kitchen...you rush inside, only to find that your mother has accidentally cut her finger, and now it is bleeding.

Question: What do you feel?

Let us guess your answers for the three situations provided above:

Situation1,

Answer: You feel bad about it, and wonder why this has happened and hope something can be done about it.

Situation2,

Answer: You feel like helping them out. Perhaps, you rush to the spot and find out if the person is doing okay and whether he/she needs some help.

Situation3,

Answer: You feel concerned. You immediately see how the bleeding can be stopped, how your mother can be helped. Notice that in all situations except in situation 3 above, something had happened to someone you previously did not know. This becomes clear from the table below:

Situation	Person (From family or outsider)	Comments	Your Response
Situation-1	External	The children are in some far off country. We don't know them, may never know them	Feeling concerned, feel like helping
Situation-2	External	Someone on the road. You have not known the person before. Don't know their name, their caste, where they are from, where they are going...whether you will ever meet them again...in short, you know nothing about this person!	Feeling concerned, helped to the extent possible
Situation-3	Your mother at home.	Of course you know her!	Feeling concerned, want to help in every way

Isn't it interesting?

Here are three different situations, all involving human beings, in two of them we don't know the people involved, neither have we really cared for their presence in the past, but our immediate response in all three situations has been the same. We had concerns, we wanted to help. This is most natural to us. In the case of the accident victim, we actually helped the person, and we did the same thing for our mother at home as well! This shows that no matter who the person is, where they are from, whether we know them or not, we have concern for them i.e. as long as it is a human being, a relationship, a 'connection', exists between us. Our spontaneous or 'natural acceptance' is to help them, to fulfil this human relationship. Today, we normally use the word 'relationship' only to mean what we currently call as 'blood relations' i.e. immediate family, kith and kin. However, on a little investigation, it becomes clear to us that while we may spend more time with our family and feel to have greater responsibilities towards them, we are 'connected' both to the people in our immediate family as well as to the people 'outside' it. This 'connection' means that we have concern, that their very presence, as human beings, impacts us. Why is it that we don't see or see less of this connection today?

This happens when we don't pay attention to these relationships. When we don't recognize these relationships, when we are not aware or less aware of them, it feels like they don't exist. In actuality, it's not that these relationships don't exist, it's just that we don't notice them or have not paid attention to them. Relationships between humans are already existing. If you are human, we are already related! As a human, how you look, what you say, how you say it, impacts me. And I, impact you. You can verify this in daily life as well.

Situation: You are sitting in a train, watching out of the window. The seat in front of you or besides you is empty. After some time, someone comes and sits there. We immediately become 'aware' of their presence. They don't say anything, just stay quiet, but this person starts looking at you, starts gazing at you, quite steadily. What do you feel?

Response: Chances are, you will start wondering what this person is up to. If he/she continues to stare at you, it may make you feel a bit uncomfortable. And if he/she continues to just keep looking at you, you may not be able to resist it anymore and

just ask if he/she is fine or if he/she wants something! In fact, even before this person has said anything, we become aware of this person, and already have an inbuilt expectation of how this person ought to behave with us. We want the person to behave with us with a feeling of mutual respect. The other person also wants the same thing. This is true for all human beings. As soon as we come across a human being, we have an expectation that the person should behave properly with us – in this sense, we affect each other, we are all ‘related’. What happened here? It is clear, that merely by their presence, without even saying anything, a seemingly complete stranger can impact us, in other words, another human being’s mere presence is enough to concern us. Since we are connected to this person, their very being makes a difference in you. This is what we are calling as being ‘related’. In the same example, if this person picked up a fight with us, then the memory of this issue stays with us for a long time. We are bothered by it, disturbed by it. Instead of fighting with us, had they gone out of their way to help us out, this too shall stay in our memory. We can see that a human being, out of nowhere, can impact our state of being, our emotions. If the interaction with him or her does not go well, then it disturbs us. This shows that we are connected to other humans. We only have to start paying attention to this ourselves and we shall be able to see it. This relationship needs to be understood, since we come across innumerable people during the course of a day and a lifetime. We have some expectation from each one of them. Should anything go wrong, it bothers us. For example: If you are coming to college and you have an argument with someone at a traffic signal, it spoils your mood. It bothers you for some time; it could even bother you the entire day! In other words, a seeming stranger can leave behind a lasting impression on us, and directly impact our state of mind, our state of happiness. It thus becomes essential to understand these human relationships we have, starting from the people we live with, in our family, to our friends and the people in society. Our own happiness and sense of being is connected to, is tied to people, and the relationships we have with them. (Source: Human values and professional ethics)

Points to ponder:

- ☐ Why do you feel happy when Indian team win a match in any sport? Does your any blood relative is a member of the team, is the reason for your happiness?

- ☐ If NASA or any other space agency reaches to moon, mars or any other planet, why do you feel happy and excited?
- ☐ Why does it feel like our own success when anyone in the world finds a solution for incurable disease or any other achievements like this?
- ☐ Why do you feel excited and happy to meet someone in another country, who speaks Hindi, and not Indian?

Inquiry questions:

1. Ask your friends or relatives the reason behind to feel happy, when any country achieved a great success?
2. Ask your friends or relatives why they feel bad when they hear about the havoc created by Earthquake or Tsunami in any country?

My Reflections:



CHAPTER-3.2



Essence of Relationships

3.2 Introduction:

My family supports my growth and development. It serves as a testing ground for my behaviour. Every person I interact with, forms a connection that needs understanding and nurturing. Recognizing a relationship involves identifying its expectations, fulfilling them, and enjoying the bond. Living within relationships is also about embracing values.

Values

Let us list the salient values in relationships and try to verify the

acceptance for them within us. As mentioned earlier, we need to verify them at the level of our natural acceptance and then try to live accordingly to realize mutual fulfilment. Feelings (Values) in Relationships:

1. **Trust (विश्वास)**- To be assured that each human being inherently wants oneself and the other to be happy and prosperous.
2. **Respect (सम्मान)**- Respect means 'Right Evaluation', to be evaluated as who I am.
 - ♦ What is naturally acceptable to you; feeling of respect or disrespect for yourself?
 - ♦ What is naturally acceptable to you; feeling of respect or disrespect for the other?

You will find that each one of us has an acceptance for the feeling of respect. Just as we desire this, the other person also expects the same. Every human being wants to respect and be respected.

Respect means Right Evaluation, to be evaluated as who I am. However usually, we make mistakes in our evaluation in the following three ways.

Over Evaluation – To evaluate more than what it is. e.g if you are wrongly flattered, you feel uncomfortable.

Under Evaluation – To evaluate less than what it is. e.g if you are condemned, you feel uncomfortable.

Otherwise Evaluation – To evaluate otherwise than what it is. e.g if you are evaluated as something else, you feel uncomfortable.

3. **Affection (स्नेह)** - This feeling of acceptance of the other, as our relative, is affection or *sneha* in relationship
4. **Care (ममता)** - The feeling of care is- the feeling to nurture and protect the body of our relative.
5. **Guidance (वात्सल्य)**- The feeling of ensuring right understanding and feelings in the other (my relative) is called Guidance or *Vatsalya*.
6. **Reverence (श्रद्धा)**- The feeling of acceptance of excellence in the other is called reverence (*Shraddha*)

7. **Glory (गौरव)** is the feeling for someone who has made efforts for Excellence.
8. **Gratitude (कृतज्ञता)** is the feeling of acceptance for those who have made effort for my excellence.
9. **Love (प्रेम)** The feeling of being related to all is love.

3.2.1 Intention and competence

Let us try to understand how competence and intention lead to trust and provide space to live together.

Discuss

Intention (Natural acceptance)	Competence (Ability to fulfill)
1a) I want to be happy	1b) Am I always happy?
2a) I want to make the others happy	2b) Do I make others always happy?
3a) Others also want to be happy	3b) Are others always happy?
4a) Others also want to make me happy	4b) Do they always make me happy?

You may not be able to answer with affirmation to any question under the column of competence. Under the column of Intention, you are able to answer the first three questions with affirmation, but you have doubt in the fourth question. This is very interesting:

If you see this carefully, you will realise that when you are judging yourself you are judging, on the basis of your intention, whereas, when you are judging the other, you are judging him on the basis of his competence. You are sure in point 2 a) that you want to make the other happy, but in point 4 a) you are not sure that the other wants to make you happy. We find that while we look at our intention, we are sure of it, we are not sure of the others intention. We are actually seeing their competence, and making a conclusion on their intention. We say I wanted to do well, but I could not. But for the other, we say he/she did not want to do well. Wanting to, is the intention, could not, is the lack of competence!

Points to ponder:

- ☐ Do you always want to be happy?
- ☐ Do you always want others to be happy?
- ☐ What do you think why or why not others want you to be happy?

Inquiry questions:

1. Ask people in your surrounding/circle what they think about your intention and competence.
2. Ask people in your surrounding/circle if they want others to be happy? Why?

My Reflections:

Matter to Reflect upon:

We trust our own intention while we are not ready to trust the others intention. It is the same for the other as well! They would also have the same answers as you have in the table above! While the other trusts his/her own intentions, he/she does not trust mine. Hence, mistrust is born when we deny the relationship.

We also see that, always we are not able to fulfil our intentions in terms of our competence. It is the same for the other as well. We want to be related to the other, and we want the other to be related to us, irrespective of who this other is. If we have trust in the other, we are able to see the other as a relative and not as an outsider. We then become ready to be a help to the other. Intention is always correct; it is only the competence that is lacking, which can be improved by right understanding. When we are assured of the intention of the other and find that the competence is lacking, we become a help to the other. When we doubt the intention of the other, we get into opposition.

We need to look upon everyone at the level of intentions. In the matter of competence first we need to work upon ourselves, only then we can motivate others to work upon their competence.



CHAPTER-3.3



Mutual fulfilment of feelings (भाव) in Relationships

3.3 Introduction:

Do a small activity in your family or in your classroom. Ask everyone to think and share on: What kind of behaviour do you think you should do with anyone in the world to create a feeling of mutual fulfilment (both persons will feel happy). Ask them to share their similar kind of experiences of past, when their behaviour produced the feeling of mutual fulfilment. Does this activity created an understanding of mutual fulfilment in human relationships? Do we find certain elements in examples shared in this activity like trust, respect, care, gratitude, love, relationship etc. Once we have recognized the existence of human relationships, we are subsequently able to identify the feelings (values). When we work and behave according to these feelings, it leads to fulfilment of both sides in the relationship, i.e. it leads to mutual fulfilment. Evaluation is a natural process when we live in relationships. We are constantly evaluating ours and the others feelings in the relationship. For example, trust is wanted in a relationship and if there is a mutual feeling of trust, then it leads to mutual fulfilment and there are no complaints. But if there is doubt on the other, the happiness in relationship is missing.

To summarize – relationships in a family or in a society are not created, they just are there.

We can understand these relationships, and based upon this understanding, it will be natural to have right feelings (values) in these relationships. These feelings are definite, and can be recognized with certainty.

We are embedded in relationships. All we need to do is to understand the relationship between oneself and the other self. These relationships are based on these 09 values - Trust, Respect, Affection, Care, Guidance, Reverence, Glory, Gratitude, and Love.

Story 1: Two Brothers

Two brothers named Mohan and Sohan were living in a village named Chandpur. They lived in separate houses and used to do farming to earn their livelihood. Once upon a time - the fields had been harvested and the grain was kept in the barn. One day while sleeping at night, elder brother Mohan started thinking that I have two sons who help me in household work with me, but my younger brother Sohan has to handle the whole farming alone, so I should help him. Thinking this, he went to the threshing floor and filled several sacks of grain from his grain heap and started putting one sack each in the heap of his brother's grain. At the same time, his younger brother Sohan was also lying in the house thinking that I am young, I can do as much work as I want, if for some reason just farming is not beneficial, then I can go outside to earn as my household expenses are little. But my elder brother Mohan has a big family. The cost of housekeeping is also high, So I should help him, he got up and headed towards the barn. He also filled several sacks of grain from his heap and went to put one sack of grain in his brother's heap. Due to the darkness on the way, both of them collided with each other and wondered who was there? Who is it? Both recognized each other and looking at the sacks on their heads for each other asked what is this? Both told their point of view. Hearing this, the eyes of both the brothers filled with tears. Both of them hugged each other crying.

Points to ponder:

- ☐ What do you think, why did the brothers wanted to help each other?
- ☐ Can you recall, the help offered to someone in the last one month by you?
- ☐ When we help someone, do we have some expectation to receive something in return?/What is the reason for your answer?
- ☐ Does helping someone with some expectation strengthen our mutual relationship? Why/why not?
- ☐ What else is needed for a strong relationship?

Inquiry questions -

1. Have you helped someone when you were not asked to help? If yes, when and why?
2. Ask your friends and family members the above question?

My Reflections:

Summary of the Unit:

In this chapter we have tried to focus our attention to the harmony in the family, the harmony in human-to-human relationships through a correct appraisal of values inherent in these relationships. The main points are summarized below:

Family is the basic unit of human interaction. Human beings live in relationships. We are related to other human beings. It is essential to understand these human relationships we have, starting from the people we live with in our family, to our friends and the people in society. The relationships exists between one self and the other self.

We have feelings for other human beings. This relationship is already there, it does not have to be created. It only needs to be understood and fulfilled accordingly. These feelings can be recognized. Their recognition, fulfilment and evaluation leads to mutual happiness.

There are nine feelings (values) in human relationships. These are Trust, Respect, Affection, Care, Guidance, Reverence, Glory, Gratitude and Love.

Living with these feelings (values) is our innate need. Problems arise in relationships as we are unable to ensure the continuity of these feelings.

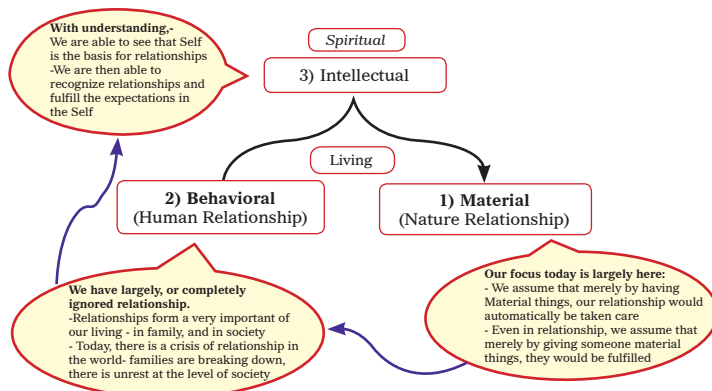
Justice (recognition of feelings in relationship, its fulfilment, evaluation leading to mutual happiness) starts from family and slowly expands to the world family. The child gets the understanding of justice in the family. With this understanding,

he goes out in the society and interacts with people. All of us are children at some point of time and grow into adults. If the understanding of justice is ensured in the family, there will be justice in all the interactions we have in the world at large. In the family, we learn to recognize relationships, definite feelings or values and learn how to fulfil them. The evaluation that takes place mutually in close relationships leading to mutual happiness instils confidence in us that we can live the right way with human beings. This confidence unless ensured, remains shaky in relationships. If we do not understand the values in relationships, we are governed by our petty prejudices and conditionings. We may treat people as high or low based on their bodies. We may treat somebody poorly as he/she belongs to a particular caste or sex or race or tribe, without understanding that these are the differentiations based on the body and are a grave mistake in the recognition of relationships. Similarly, we may differentiate based on wealth one possesses or the belief systems that one follows. All this is a source of injustice and leads to a fragmented society while our natural acceptance is for an undivided society and universal human order.

Relationships are a reality in nature and existence. They are a reality for humans as well. No human is without relationships. Relationships 'exist' –we have to recognize them and fulfil them. Out of the four aspects of our living, we are predominantly focused on the material aspect today, ignoring the other three, including relationships. Whereas, the happiness and unhappiness from relationships is far greater and lasts much longer than that from sensory/material things. Trust is the foundational value in relationship. We have 'trust' when we understand that every human is like me. This is based on understanding of the 'Self', and what is naturally-acceptable to us, and hence to them. Humans make mistakes, but no one knowingly makes mistakes. We can recognize seven human relationships that are conducive for family and social order. We live in these relationships and have expectations in them. There are nine basic values/feelings in relationships. When we don't have these values or feelings in ourselves, they end up becoming 'expectations' from others. When we recognize these relationships in the context of their purpose, then the values inherent in them tend to arise & flow naturally. We have ended up assuming something else about these values today, due to which we keep struggling to have them. Since we have confused the 'Self for the Body', most of our efforts, to have, and express these values have also ended

up becoming material in nature.

We expend a lot of our efforts today to ‘get Respect’ – but all these are temporary in nature and can sometimes also cause jealousy. Because we do not understand ourselves, we end up not comprehending, why people behave the way in which they do. This is part of the issue. The other issue is, each one of us have numerous assumptions/conditioned notions or images about each of these relationships, and we try to live these relationships via these images – which the other person does not find acceptable, since it is not natural, it is contrived. These beliefs are also contrary to the way reality is, so when we act on their basis, we end up having conflicts in our living. Since each one of us has a different set of beliefs, we seem to be ‘different’ people. In addition, when we try and fulfil a relationship or live at any level (say in Family), with these kinds of beliefs or images, it is no surprise that we run into trouble, since the other persons beliefs and expectations are different, and this is the root cause of our problems. We can thus see that it is common in human beings today to have different notions of, what is Justice, Order and the Truth (*Nyaya, Dharma and Satya*). The basic reason for these issues is we evaluate our relationships via the perspectives of likes, health, profit, and hence end up assuming ourselves to be the ‘Body’ and the other person’s behaviour/competence as their basic-intention. When we study ourselves, and coexistence and use our perspectives of justice-order-truth, we begin to see the true nature of relationships, and the other person’s innate desire, their true-nature. We discover that this is the same as ours and it becomes the basis for our acceptance of relationship. We start accepting and practicing our relationships in family, and slowly expand to society and to the entire world. We can accept humanity as an undivided family.






VALUING THE SOCIAL SYSTEM

UNIT-4

Introduction:

In the previous unit we talked about focussing on harmony in the family and with another human being. Family is the basic unit of human interaction. Human beings live in relationships and are related to other human beings. It is important to understand these human relationships, starting from the family and extended up to society. We have feelings for other human beings, and it naturally exists and not created. It only needs to be understood and fulfilled. Further in this unit, we will be exploring how valuing a social system with acceptance entails embracing diversity, respecting different perspectives, and fostering an inclusive environment where individuals are accepted for who they are. It involves promoting empathy and understanding and creating a society where everyone feels valued and included. The efforts towards self-evolution by individuals will always be through appropriate interaction at the level of family, culture and nature at large. In the paradigm of proper understanding, there is an essential complementarity among all the entities, including human beings. So, the steps for personal evolution are not in alienation but proper collaboration with family, society and nature. The extent of mutual fulfilment in such interactions is the evidence of the maturity of one's understanding. **Mutual fulfilment is the guiding principle that ensures personal and collective happiness and harmonious co-existence with nature.** This is how a person, having obtained the proper understanding, become a nucleus of change for the family and people around, a spontaneous promoter of the revolution of the appropriate knowledge. It will also help, dissolve the contradictions and dilemmas arising out of ignorance. The real effort required is to get-rid of one's false pre-conditionings, in the light of the truth of Existence. The family that we live in provides the natural training grounds for the evolution of its members, and so does society.



Embracing a social system with acceptance involves recognizing and appreciating the richness that diversity brings to communities. It means promoting open-mindedness, tolerance, and understanding of various cultural backgrounds, beliefs, and lifestyles. Encouraging open dialogue and creating spaces where people feel safe to express their identities and experiences, further strengthens the fabric of a socially inclusive system. This approach helps build bridges, reduces prejudice, and contributes to a more harmonious and supportive society. Family is the first place to understand our relationships, recognize the feelings in these relationships, live according to these feelings, and achieve mutual fulfilment. As we begin to understand our relationships in the family and live in these relationships, we become aware of our relatedness with humans beyond the boundaries of our family. When we begin to understand that the relationship between humans is based on the Self (Inherent nature of human) – we begin to see that our relationship is not limited to the family only, It expands... to include all humans. We can easily figure it out when we self-examine: ‘Do I only want to coexist within a limited group of people, or with everyone on this planet?’ We can easily see, we naturally desire the well-being of others – Be it our friends, colleagues, co-workers, teachers, the people on the social web whom we live with, and even strangers on the street. Whoever we come in contact with – our natural expectation is to live in harmony with him. Our capacity or potential may be limited at the moment, but we instinctively accept that we wish for their happiness – this is our fundamental desire.

A functional social system strives to create a supportive environment where people can fulfil their basic needs, engage in meaningful interactions, and contribute to society’s overall welfare. We expect the same from the other. We need to ensure fairness, justice, and equal opportunities for all members with the help of the social system. We feel relaxed when we are with people who we feel belong to us and we enjoy a sense of reassurance and trust when we live in this social web. Don’t we want this comfort, faith, and fearlessness to exist on this planet at all times and in all places? Arrangement in the family is the building block for harmony in the society. The system in the society leads to an undivided society when our sense of belonging extends beyond our family and we feel related to each human being and accept our responsibility towards the progress of the entire human race. Our feelings for our society today are very limited and each one of us lives in a very small web of relationships. Even these simple relationships in a family feel burdensome for many of us, never mind the word family! Our

natural expectation is to connect with everyone – and we can naturally expand into the world of family. It is the basis of an undivided society (*Akhand Samaj*) – a sense of connectedness with all, with no differences. Each person should learn their role in all of the above. The social system is the manifestation of human conduct around human organisation's five dimensions: Education, health, justice, production and exchange, responsible citizenship, and governance.



CHAPTER-4.1



Social System- A Manifestation of Human Conduct

4.1 Introduction

The primary purpose of education must be to create happy, confident and fulfilled human beings who will play a meaningful role in society. This is the main moral purpose of Education. This is the most important way to keep the democratic ideals alive in citizens. Modern Education makes a person more rational and is supposed to give us a framework for evaluation of our self, family, ecology, society, nation, and the entire human society. Each individual should learn his/ her role in all of the above. This requires that we evaluate our self, family, ecology, society, nation, and world without biases. The absence of this makes opinion-less, docile, and passive individuals, who later go on to make a weak society. Each one of us is naturally a part of a family that includes father, mother, brothers and sisters. Then there are other relations such as grandparents, aunts, uncles, cousins, nephews, nieces etc. These relationships are a reality of our lives for each one of us. We are born in these relationships. Then we also have friends and colleagues with whom we frequently interact. Be it in our school, our neighbourhood or our college – friends are a significant part of our lives for all of us. We have teachers who enable us to learn and understand various things in life. We have recognised and identified these individuals, to have similar interests or tastes as we have, and we develop an affinity for them. Besides our homes, schools or colleges, we live in a bigger social order, where a whole range of relationships support

the existence of our family. The corner grocery shopkeeper, the milkman, the washerman, the maid or the helper in the house, each one of them brings a certain value to our living. We can look further into this chain of social dependency and find that there is still a bigger web of interdependency. Such relationships are abundant and again a reality in each of our lives. So, starting from our family and including our teachers, friends and all the different social relationships, each one of us is born and lives in such relationships. This is an indivisible part of our living.

4.1.1 “We All Are Equal”

The approach is to know and understand that we all have similarities and commonalities despite differences in status and living standards. Those similarities and commonalities bind us together. We all want to be trusted and gain respect, but through this activity, we would enquire that the basis for trust and respect are the same for all human beings. We aren't trying to compare. It is about the acceptance wholeheartedly. The activity entails the idea of acknowledging whom we respect? and what are the basis of doing so? The whole idea is to think, discuss, verify and then accept. The focus is on providing everyone with the most appropriate learning environment and opportunity to achieve their best potential without being judgemental, and the concept of equality promotes fairness and justice, acknowledging every individual's inherent worth and rights.

Pick some examples from day-to-day life of the people around us enjoying luxuries such as cars, money, luxury items, etc.



Proceeding ahead, in contrast, ponder upon those, struggling daily to run their lives. Pictures shown below.



- ❑ Now read the below-mentioned points/bases and draw your understanding of these pointers.
 - ◆ Beauty (रूप)
 - ◆ Post/Designation (पद/ओहदा)
 - ◆ Money (धन)
 - ◆ Power (बल)

Observe these pictures, and ponder over given pointers (you can do this activity in group or individually)

Points to Ponder:

- ❑ What thought came when you first saw the images?
- ❑ Do you think, being deprived of any of the above-shown luxury items would affect your happiness?
- ❑ Do you think, those who have all the luxuries in their lives are happy and those who are deprived of these luxuries aren't happy? Why do you think so?
- ❑ On what ground do we choose our role models? Is it the same for all?
- ❑ Is the source of inspiration for one's life Only those people with good looks, higher positions, money in abundance, or greater power? What if your source of inspiration does not have good looks, position, money in abundance, or greater power? What is your reason for choosing them?
- ❑ What are the parameters of respecting someone? Think of your source of inspiration? why?

Inquiry Questions

1. Discuss above pointers to re-affirm at home also, if the opinion of the parents is similar to what you have or not. Share with one of your close acquaintances.
2. If someone has all the bases mentioned above in their life, do they fulfil all the criteria of a happy life? Think over it.
3. What else is required to be “Respected” and to live a happy life?
4. Can you also be a source of inspiration for someone without having the mentioned four-bases? If yes then what factors would play the role behind you being a source of inspiration? If not then do all the role models possess the above mentioned bases?

My Reflections:

Matter to reflect:

Assumed bases for ‘Respect’ : Our basis for respect in present scenario is largely based on criteria shared above, rather than respecting someone on the basis of his/her right evaluation. We have made it into something based on beauty, post, money, and power i.e., If you are doing something special; if you are having something special, or you are on some special position. Thus, all of us are running around seeking respect from those who are seeking the same from other and showing off. Let’s explore this a bit more. These days, either we differentiate people based on their looks, their position, their wealth and possessions or based on their beliefs. There is no notion of respect in terms of their right evaluation. Thus, there is no real feeling of relationship. That is how we differentiate between people today!

Let us look at them one by one:

Based on Body i.e. on Sex: We have such notions like- respecting males more than females, or even the other way round in some

societies. We ignore the fact that being male or female is an attribute of the body. In many countries, people prefer a male child to a female child, and in some others, the other way round.

Race: If the person is of the same race as oneself, then we treat them differently. For example, we differentiate based on skin colour – white, brown, black, etc. or based on whether the person is of Mongolian race, Aryan race, Dravidian race, etc.

Age: We have notions such as ‘one must respect elders. What about youngsters? can we insult them? Should we not respect them as well? Here, we see that we are again evaluating the attributes of the body (age is related to the body).

Physical strength: If someone is stronger, we again treat him/her differently! This is again based on the body. We think that we are respecting others, on the contrary it is a fear; the fear of repercussion, what if we do not treat them in a certain way. This has nothing to do with how the person is at the level of self. Physical strength may be awarded in a programme meant for this, but it is quite possible that physically strong person is at a very low level of ‘Self’.

Physical Facilities i.e. Wealth: We differentiate people because some have more wealth than others. We term it as a “rich person” and idolise them. We don’t even bother to know whether such people just have wealth or prosperity also. Are they happy? This evaluation is based on physical facilities. This way, we are over-evaluating physical facilities first, which are just meant to fulfil the needs of the ‘Body’. Based on this we wrongly identify our relationship and eventually feel sad.

Post: This is a very common phenomenon. Our criteria of respect based on a person’s post or position. Is this post related to the right understanding and understanding of Self? We seldom verify. The post is wrongly evaluated as the mark of a person’s excellence in. The post is considered important either on the basis of wealth it brings or the positions are assumed to be important! In our education, we are trained directly or indirectly to earn good posts to fetch respect. In due course of time, we tend to believe that respect can be availed only if we reach at a certain post. Thus, the respect that could be naturally available to us becomes a rare commodity.

4.1.2 Ethical Dilemmas and Harmony in Society

We all face ethical dilemmas (what to do or what not to do) very often in various domains of our lives - personal, social, or professional. An ethical dilemma is a problem in the decision-making process between two possible options, neither of which is acceptable from an ethical perspective. There are situations in which a difficult choice is to be made between two or more options, neither of which resolves the situation in a manner that is consistent with the accepted code of ethics or societal norms. There is rarely a clear answer regarding right and wrong. Ethical dilemmas are extremely complicated challenges that cannot be easily solved. Therefore, the ability to find the optimal solution in such situations is critical to everyone. Harmony within the self leads to harmony in society. Through this activity, attention will be drawn to situations where one is faced with ethical dilemmas and how critical thinking in those situations can help one resolve the dilemma.

- ❑ Read out the following case study-

Case study

Mr 'A' lost one of his close relatives due to COVID-19 during the first wave. During the second wave of COVID-19, the media reported a shortage of oxygen cylinders and its black marketing in various parts of the country. To safeguard his family, Mr 'A' arranged an oxygen cylinder for himself in black and kept it at his home. A few days later, his friend was in dire need of an oxygen cylinder and approached him for help.

Read the above-mentioned case study and ponder upon the questions given below.

Points To Ponder:

- ❑ What is the ethical dilemma faced by Mr 'A'?
- ❑ Mr 'A' stored an oxygen cylinder at his home, when there was an oxygen crisis. Analyse this act.
- ❑ Should he help his friend in dire need or give priority to the safety of his family? Is it a matter of self-clarity?

- ☐ What would have you done if you were in such a situation? Why?
- ☐ Do you think there is a connection between self-clarity and harmony in society?
- ☐ How do you think harmony in society can be maintained if we are in such situations?


Inquiry Questions

1. Discuss with your family members the ethical dilemmas faced by them and how did they resolve them. Ponder upon those experiences shared by them.
2. Had they been in the situation of Mr 'A', what they would have done?

My Reflections:

Matter to Reflect upon:

“What I am”? “What I want to be”? This dialogue needs to be started - between what you are and what you want to be. On investigating it, you will find that the contradictions are not outside of you. These contradictions are inside you. The contradictions that you see outside are mostly a reflection of the contradictions within. For example, we end up believing many things that are instilled in us since childhood – like “living is a struggle for survival”. And based on this belief, we plan our whole life. But did we ever asked ourselves, whether this is how we want to live? We find that most of the time, we don’t even care to know whether the things we have assumed are true. We are defining our entire lives, all our desires, based on such assumptions, without even knowing whether these assumptions are naturally acceptable to us! This is a serious matter worthy of our attention. All our unhappiness, all our discomfort, all our unease is because of this contradiction within – between what we are and what we want to be. It make us feel that “something is missing”. It reflects in our behaviour with people, in our interactions and approach in a society, and in our interactions



and notions about nature, irrespective of where you are placed: in a nice school, in a great college, having a good job, having a lot of money etc., this discomfort is continuously present. On careful self-exploration, we will find that we are being driven by several assumptions/ beliefs which are contrary to our natural acceptance and they cause contradiction within us. We have to start looking at these carefully. Many times, you will find, that we want something, we think something else, we say something else, we do something else, and the results of our actions do not match with the expected outcomes! This kind of dichotomy continues to exist within us, resulting in a state of unhappiness and as of today we don't seem to be doing anything at all to address these contradictions, whereas it is the basic issue that needs to be resolved. We need to analyse these beliefs in the light of natural acceptance of human. Once we have known that, and sure of it, we can perceive things around us in a right way. We have explored in the above-mentioned activities the clarity between the self and body, Hence if we can prioritise the situations and act according then it becomes easy to not be in dilemmas. We don't have to continue living with assumptions about these things.

“If there is a mistake, there is lack of understanding, and if there is understanding, there is no chance of mistake”



CHAPTER-4.2



Basis of Social Systems and Human Organisation: Education, Health, Justice, Production & Exchange.

4.2 Introduction:

“To imagine a society where people flourish freely, and where negative feelings like hate, greed, and envy fade away because they lack support, we need to think about the essential systems necessary for such a vision. These involve five key aspects of organizing human life:

Education & Cultural Development: Fostering knowledge and values through education and societal influences.

Health & Self-regulation: Promoting well-being and discipline in personal and communal life.

Justice & Security: Ensuring fairness and protection within the societal framework.

Production & Employment: Facilitating productive activities and meaningful work.

Trade & Resource Management: Managing exchange and storage of goods and resources efficiently."

These five dimensions of human endeavour cover all the essential activities needed for a peaceful society. However, current issues include problems like-


Rote-learning and commercialization **in education sector.**

Corruption and non-comprehensive approaches **in healthcare sector.**

Flawed justice practices.

Overproduction and pollution **in the production sector.**

Inflationary, speculative trading and profit centric practices **in the exchange (monetary banking) sector.**



As young adults, you will join and become part of such systems and live your life amidst these systems. It is hence important to understand, where they stand and what meaningful role you can play in them.

One of the most discussed issues in society today is- Poverty, Livelihood, standard of living and economics. What is the long-term solution to these endemic social problems? Recollect our earlier discussion on prosperity. When we are able to see ourselves as more than the 'Body', we find that the health of the Body is a means to an end and not the end in itself. Our goal is 'Happiness' and that is a need of (our) 'Self' and not of the 'Body' and I use the Body as an instrument.

When we look at the health of the body, it becomes clear that the need for food, clothing and shelter [material things] is limited. We believe that our 'needs are unlimited'. However, on considering the needs of the body in order to maintain health, it turns out to be limited. If you look around in nature, there is far more than our needs! The ant gets enough to eat, and so does the elephant. Humans are much smarter than them, we have the ability of imagination. It should be easier for us to survive! As long as we are looking at the needs of the Body for health, there is already enough in nature for all of us! For example: There are more coconuts in the world than we can eat, more wheat than we can consume, more oxygen/air than we can breathe and more water than we can drink! It is only when we see that there is more available in nature than the limited needs of the body and this can easily be fulfilled, that there begins to be a possibility of prosperity. Today, we have assumed our needs to be unlimited (by confusing 'Self' as Body, we end up assuming that the conscious and continuous needs of 'Self' can be fulfilled by the material Body, failing to see that the body by nature is Physical-Chemical & limited and hence keep chasing 'unlimited wealth'. We even fail to see that the word 'unlimited' means 'having no end', which by definition can never be attained! What is really unlimited is in fact continuous and qualitative things, like resolution, understanding, peace, etc.

Since we cannot make this distinction between what is really limited, and what is not, 'earning money and accumulating things' has become a 'rat race'. If we are able to understand that there is a difference between the needs of the 'Self' and the 'Body', and the needs of the body are limited, then there is the possibility of feeling prosperous among each one of us. Else,

there is not enough for any one of us, since the Earth, which is the source of all resources for us, is itself limited!

We have seen earlier that the definition of prosperity is 'having or the ability to have more material things than is required for the family'. Prosperity is thus a feeling. One can have wealth, and still not feel prosperous. In just having wealth & feeling deprived, we accumulate to be prosperous and think that we don't exploit other humans. We seek to become happy through acquiring Material things and failing to realize that there is no lasting happiness or satisfaction from material things. Out of the four aspects of living: Material, Behavioural, Intellectual, spiritual – we are primarily living in the first one, which is insufficient. This is the reason for unfairness, injustice, malpractices in education and health sectors, and corruption in society.

4.2.1 “Society is a Family” (*Samaaj Ek Parivaar*)

Let's reflect -Have you created the relationships in your family, or were you born into them? It is not possible to create the relationships that are existent in a family. We are naturally born into this. Similarly, the family has not invented the social dependencies in which it exists. The family exists naturally as a part of this social web of interdependency. So, we are embedded in relationships, they are there and all that we need to do is to recognise and understand them. Based upon this understanding, it is natural to have the right feelings (values) in these relationships. These feelings are definite and can be recognized with certainty. We have also seen that recognizing the relationship and having feelings in the relationship is an activity of the Self ('I') and not of the Body. It becomes clear that the relationship is between the Self ('I') and the other Self ('I') and the feelings are also between 'I' and other 'I'. Mutual fulfilment is the natural outcome of a relation correctly recognized and lived. Many a times we fail to make others happy, and sometimes the other fails to make us happy. We can be aware of our intention, at the level of our natural acceptance. We find that our intention (our natural acceptance), is always to make the other happy. However, because we are unable to be aware of the other's intentions, we begin to doubt the other's intention and ignore the fact that, it is their competence that is lacking, and humans' natural acceptance is to be in harmony with others. Our doubting the other's intentions, makes the relationship crumbles at that point. We end up assuming that the other wishes ill of me. This feeling that the other is not for my happiness and prosperity

is a blow to the feeling of the relationship. Hence, we must understand the point about intention and competence and be aware of it all the time, which is possible by self-exploration only.

Case Study

Rajat was a promising student in class 8th, but due to his poor health for some time, he could not concentrate well on his studies and his marks started deteriorating gradually and eventually he scored lower marks in the annual examination. On this, the class teacher advised him to join the FLN/remedial class. As he recovered from his ill health, his parents started motivating him to perform well in his upcoming exams. Rajat was achieving better in the FLN/remedial, until the news came that Rajat's maternal grandfather's health was deteriorating, due to which both the parents had to go. Rajat decided not to leave his classes as he did not want to repeat what he had been through earlier. The parents were facing the problem of leaving him alone at home or taking him along and seeing him suffer his classes again, and then Manorama aunty came who was the next-door neighbour and a good friend of Rajat's mothers. She listened to everything, took responsibility for Rajat and assured the parents to go without any worries. The parents were well acquainted with Manorama Aunty. This was a polite, well-mannered and supportive family. On the assurance of Manorama Aunty, Rajat's parents went to his maternal home, leaving him with his aunt.

Read the above-mentioned paragraph and ponder upon the questions given below.

Points To Ponder:

- ☐ On what qualities did Rajat's parents leave him with his aunt?
- ☐ Do you often see such care and tenderness in society these days? If no, then why not? and if yes then how can we multiply or expand the same in the rest of the society?
- ☐ Reflect on yourself, had you ever been late, did your parents call you up and ask for your whereabouts? Do you feel annoyed about it? What do you think why they do so?

Inquiry Questions

1. Have your parents/guardians ever handed over you to your relatives/neighbours especially when they are going out in some emergency situation? Enquire.
2. Did you feel safe and sound at that time when they handed over you to some other person in the family or neighbour? What is the reason for your answer?
3. Do you feel, in the present scenario this practice of taking care of children by the neighbours has taken break?
4. What notions do parents have for the present society in their mind? And how do you relate to it?
5. Had someone else ever left their wards with your parents? If yes, then what do you think, What qualities your parents possess? If no, what if neighbours or relatives leave their wards with your parents then on which grounds will they be doing so?

My Reflections:

Matter to Reflect upon:

By living in relationships in the family, we get the assurance that the other person is an aid to us and not a hindrance. The family is a laboratory, in which we carry on our understanding and relationships. With assurance, it becomes easy to perceive society as an extension of family, and it is possible to live in harmony with every human being – thus laying the foundation for an undivided human race – from family order to world family order. Our natural acceptance is to feel related to everyone. We can easily explore this within ourselves. We find that in reality we not only want ourselves to be happy, but also want to make others happy, even beyond the confines of our family. We see this with our friends, colleagues, co-workers, teachers, or people on the social web that we live in, and even strangers on the road! Whoever we come in contact with, our natural acceptance is to be in harmony. Our competence might be limited at the moment, but our first intention is, we wish for their happiness as well,

along with ours. We feel relaxed when we can trust people. Who we feel are related to us, and we enjoy this feeling of assurance and trust. Harmony in the family is the building block to have harmony in society, which leads to an undivided society— where we feel related to every human being. Today our feelings for our society have shrunk and each one of us lives in a very small web of relationships. Even these simple relationships in family may appear burdensome to a lot of us. ‘Do we not want this satisfaction, trust and fearlessness to exist at all times and all places on this planet?’

4.2.2 “Social Inspiration” (*Samajik Prerna*)

Real Time-Case Study

A group of socially conscious families in Raipur are engaged in social work and believe that harmony with self, society and nature can only be attained through education. *Abhibhavak Vidyalaya*, Raipur was established on 4 July 2011 starting with a team of eight teachers and just twelve students. As of today, *Abhibhavak Vidyalaya* is thirteen years old and has a total of 52 students and 15 teachers. The concept of *Abhibhavak Vidyalaya* focuses on behavioural education (*vyavharik shiksha*), a stage of value education, in primary school. The school obtained affiliation with the *Chhattisgarh* Board. Such value-based education that includes the understanding of the existence and purpose of ourselves and everything around us can effectively help in developing human consciousness. Such sort of education can play an important role in the development and progress of culture, civilization and society. Therefore, all of them chose the title - ‘Value education for consciousness Development’. it aims to inculcate all-round happiness in every child. This manifests itself in the form of the following qualities in a child: As part of their efforts to enhance their capabilities, the teachers of the school attended the 6-month course on *Madhyasth Darshan* to imbibe the philosophy at a much deeper level for humanization of education. For this, the teachers divided into groups, so that some could helm the school while the others could be involved in study. Under the guidance of Shri A Nagaraj, the group started—

- ❑ Study of *Madhyasth Darshan* Philosophy.
- ❑ Sharing this study with others interested in Raipur and other parts of the country.

- ☐ Started exploring sustainable professions and businesses that are not exploitative like- agriculture, dairy, food processing and health sectors, in which they could work fairly and sustainably.

Read the above-mentioned paragraph and ponder upon the questions given below.

Points To Ponder:

- ☐ Why do you think these people have to start such schools, what could have been the intention?
- ☐ What thought came in to your mind, when you read it?
- ☐ Have you ever felt like-doing something similar for the society? If yes, then what? And if no then why not?
- ☐ Have you ever heard or read if someone else is doing a similar act for society? What came to your mind?

Inquiry Questions

1. Have your parents ever been involved in such societal tasks? If yes then what they contributed to it? And if no, then would you like them to be a part of such tasks?
2. Have your local locality ever done something similar and with such dedication? If yes then find out the details, and if no then do you think it should be considered? Why?
3. If given a chance, would you be a part of such deeds/ programs? If yes then how and what will you do? And if no, then why not?

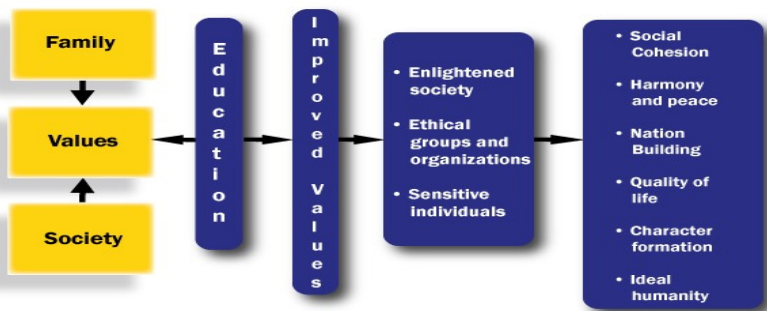
My Reflections:

Matter to Reflect upon:

In Abhibhavak Vidyalaya at Raipur, when they initiated this parenting school system, it was kept in mind that without understanding the human being, its basic desires, basic

tendencies and without definite sequence of consciousness development, it is impossible to make any kind of effective, comprehensive, and continuous program in educations to define the role of a human in the family and society.

Every human child is imaginative, inquisitive, can think, seeker of justice, has desire to behave rightly and with the originality of a truth-teller. Satisfying a child's curiosity and fulfilling his desire to gain understanding, can be achieved through developing competence. That can be attained by such educational programs, that need to be run by parents, family, school, society, and the overall environment. Parents and teachers, first listen to every statement of the child with confidence and explain logically, "Why did this happen" or "This is the reason for this?" In those children, a research attitude develops and the process of knowing becomes intense. Therefore, the education system should be such a way that every teacher feel the responsibility, understands the students, and can foster the imagination and creativity in the child. Hence in above mentioned type of school, one can see that even the teachers (who are parents also), work on their capacity enhancement to impart that knowledge, which leads to sustainable development.



4.2.3 “Intention and Competency Part II”

Real Time-Case Study

Savita Madam is a very simple, easy-going, clean-hearted, and working woman. She has many plants at her house and some animals like a Matki cat and a Chimpu rabbit, which she takes care of. Manorama Aunty from the upper floor is a fan of her work. Whenever she gets time, she comes to Savita’s house and talks to her about her plants and animals.

Neighbour Vijay Bhaiya also likes plants just like Savita, his wife Smita who is a housewife, likes to have all her work done by the maid (Champa). Whenever Champa waters the plants outside their house, the water spills down and collects in front of Savita's house. But as per her nature, Savita always politely tells Smita Bhabhi to get it cleaned, due to which Champa gets scolded.

One day when Savita came home, she saw that again the water was collected in front of her house and Champa was collecting the garbage. When asked by Savita, she went inside saying "I didn't" with a strange smile. Her smile gave vent to Savita's anger. Savita complained to Smita Bhabhi but she also clearly refused but the tone of her statement...! The immediate refusal gave a boost to Savita's anger. She called Vijay Bhaiya, clicked some photos, and sent them to him. After that, she started wiping the water in front of her house with the WIPER and wiped it in front of Vijay Bhaiya's house. Just then Vijay Bhaiya came smiling and showed the CCTV footage of the spilt water.

After seeing that, Savita's anger vanished completely because this water had fallen from Manorama Aunty's house. Probably she might have washed the front area of her floor. Now Savita Madam...!

Read the above-mentioned paragraph and ponder upon the questions given below.

Points To Ponder:

- ☐ Do you feel that Savita was preconditioned by the act of Champa?
- ☐ Do you think, had Smita not ended the talk abruptly and would have talked more politely, it could have created a different scenario?
- ☐ Is there a better way to say **NO**?
- ☐ What if the CCTV was not there on the scene? Do we need surveillance to protect our relationships?
- ☐ How many persons, in your family and friends, do you have full trust with pure intention (unconditional, continuous)? What are the factors behind trusting them?

- ☐ Do the words only hurt, or the tone of the person also matters? Ponder when you have faced such a situation.
- ☐ You always make an effort to improve mutual competence (your competence, as well as the competence of the other,) rather than getting irritated, angry, or having a feeling of opposition.
 - a) In case you get angry/irritated: - - - Do you feel happy when you get angry? Or when you express your anger?
 - b) What is the outcome when you express your anger? Do you feel light-hearted, or still want to dissolve the dispute after expressing anger? Is it mutual happiness?

Inquiry Questions

1. Talk to two close friends, you may have lost due to lack of trust. Tell them you have realised the difference between intention and competence... and that you want to reconnect. Ponder, and discuss with someone whom you feel closely associated with.
2. What do you think will be their response or reaction? Will that be acceptable to you? If the response is towards reconcile, will you proceed? If not, then will you keep that space to reconciliation keeping in mind the intention and competence?
3. Have you ever faced such a situation at home, where you have felt that you did not intend what has been done, but others took you wrong? If yes, then what do you think could be the reason behind it? If not, then what factors worked in it?

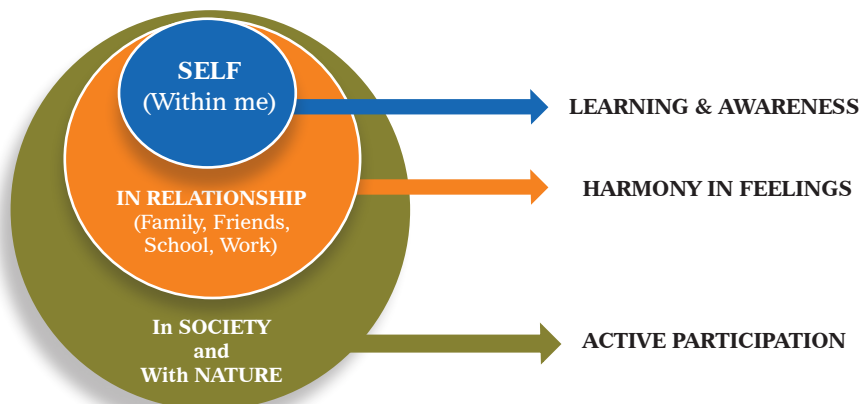
My Reflections:

Matter to Reflect upon:

We just now have explored the feeling of trust. My natural acceptance (intention) is to be happy and make others happy.

The natural acceptance of the other is also the same. **However, we both may be lacking competence.** So, when we deal/act with each other, it is essential to make it based on our present level of competence. Of course, with the trust on the natural acceptance (intention) of human. We have also seen that we try to get respect from others through clothes, beauty, power, money etc., but it doesn't seem to work most of the time. Let us try to understand the reason. Let us explore if understanding 'Respect' is a solution. Right evaluation of someone is the 'Respect'. When we are rightly evaluated, we feel respected. When we are not rightly evaluated, we feel disrespected. But when we evaluate the human being based on its natural self and trust, we can see that:

1. Our purpose is the same – As I have a natural acceptance to live with continuous happiness and prosperity, it is the same with the other. So, based on our natural acceptance, we have the same purpose.
2. Our actions are same – My every action is to achieve continuous happiness and prosperity by understanding harmony and living in harmony at all levels of my being (from human beings to the entire existence). It is the same with the other 'self' as well. In that sense, our actions to fulfil our purpose are also the same.
3. Our potential is the same – As I am endowed with natural acceptance and the activities like- desire, thought, expectation, imagination are going on continuously in me (self), it is the same with the other (self). So, our potential is also the same. Thus, we can see that the other (Self) is similar to me. This is the minimum level of respect for a human being.



Summary of the Unit:

We are embedded in relationships; they are always there and all that we need to do is to recognise and understand them. Based upon this understanding, it is natural to have the right feelings (values) in these relationships. These feelings are definite and can be recognized with certainty. We have also seen that recognizing the relationship and having feelings in the relationship is an activity of the Self ('I') and not of the Body. It becomes clear that the relationship is between the Self ('I') and the other Self ('I') and the feelings are also between 'I' and other 'I'. Mutual fulfilment is the natural outcome of a relation correctly recognized and lived. Society is an extension of family and that it is possible to live in harmony with every human being – thus laying the foundation for an undivided human race – from family order to world family order. Our natural acceptance is to feel related to everyone. We can easily explore this within ourselves. We find that in reality we not only want ourselves to be happy but also want to make others happy, even beyond the confines of our family. We feel relaxed when we are with people who we feel are related to us and we enjoy a feeling of assurance and trust. When we evaluate the human being based on 'Self' (inherent nature of human) and trust, we can see that: Our purpose is the same: our action is the same: Our potential is the same.

We have been observing society's deterioration in various aspects, such as increasing polarization (the act of dividing into two completely opposing groups) and division, declining trust in institutions, erosion of ethical values, and worsening environmental degradation. Additionally, rising inequality, social injustice, and the prevalence of violence and conflict contribute to the perception of societal decline. Overall, these factors combine to create a sense of societal deterioration.


The family institution's ability to maintain values in children are getting compromised due to various factors such as changing societal norms, increased exposure to external influences like media and technology, time constraints on parents due to

work demands, and breakdowns in communication within the family. Additionally, economic pressures and family dynamics (nuclear family system) somehow impacting the consistency and effectiveness of value transmission.

There is a dire need for a strong education system that a child, parents, society, and teacher can trust. Education plays a crucial role in providing and cultivating values in learners to enable them to live in harmony within society and with themselves, hence education must serve as a platform to foster empathy, respect, and tolerance towards others in learners. A system that can understand the students and give wings to their imagination, inculcate critical thinking skills, navigate complex ethical dilemmas. Education must make human beings capable to live in three dimensions (thought, behaviour, action) and four conditions (solution oriented, feeling of prosperity, fearlessness, to understand co-existence) with individual, family, society, nation, and global) in their life and hence can be called skilled-based on knowledge.

We often encounter ethical dilemmas when faced with situations where there is a conflict between moral principles, values, or obligations. These dilemmas can arise from various factors such as conflicting interests, unclear code of conduct, pressure from others, incompetence to deal with the situation which is harmonious to all, or competing moral imperatives. Additionally, uncertainty about the right course of action or fear of consequences can contribute to ethical dilemmas. Ethical dilemmas can evoke feelings of discomfort, guilt, or anxiety because they force us to confront difficult decisions with potentially significant consequences. It's natural to feel conflicted or uncertain when faced with such situations, as we strive to uphold our moral values while navigating complex circumstances. Once we understand the concept of inherent nature of human (who wants to be in harmony with self and others and have right intentions, but may lack competence, until acquire right understanding), we will not doubt others intentions.

As young adults, you will become part of such systems where Rote-learning and commercialization happening in education



sector, Corruption and non-comprehensive approaches in healthcare sector. Flawed justice practices in justice and security sector. Overproduction and pollution in the production sector. Inflationary, speculative trading and profit centric practices in the exchange (monetary banking) sector and various types of malpractices are being happening around, and you have to live your life amidst these systems. To save ourselves from these unethical deeds and blind rat race, it is hence important to understand ‘what is prosperity’- It is the accumulation of material things (for the need of Body) just more than enough and also have that feeling too.

Overall, ‘Right Understanding’ serves as a cornerstone for cultivating values essential for harmonious and fulfilling living, both within society and within oneself, and to participate actively and ethically in creating a more harmonious and equitable world.



VALUING HUMAN-NATURE RELATIONSHIPS

UNIT-5

Introduction:

In our previous unit, we explored the social system as a reflection of human conduct, covering education, health, justice, production, and exchange. We also discussed responsible citizenship, governance, ethics, and harmony within these systems, acknowledging schools as microcosms of society. Expanding on this, a socially inclusive system values diversity, fosters acceptance, and promotes empathy. Personal evolution thrives through interaction with family, society, and nature, emphasises mutual fulfilment. Understanding dissolves, ignorance-driven contradictions, shed false preconceptions. Families and society provide natural training grounds while embracing: diversity, strengthening communities for open dialogue and safe spaces for identity, expression to combat prejudice, and fostering a harmonious society.

This unit will critically examine the relationship between humans and nature. Can humans and nature coexist? We will explore whether human needs can be fulfilled with what is available in nature. We will discuss the current scenario, where humans often exploit nature, and compare it with a desirable scenario where we must enrich nature instead. We will also explore whether human interventions are required for the sustainability of nature.

We will discuss Cyclicity (*avartansheelta*) and examine if there is balance in nature among matter, plants, and animals. For example, is there a balance between the population of herbivores and carnivores and among various plant species? We will also discuss differences between animals and humans, desires for continuity of understanding (*sanskar - anushangita*) or only

continuity of species (*vansh-anushangita*). We will explore, how many orders (*avastha*) we can observe in nature, their characteristics, roles, limits, relationship with each other and how they interact with each other. Additionally, we will explore if there is anything else beside these four orders, its roles, and its limits.

In nature, various cyclical processes are evident. For instance, meteorological phenomena or the water cycle involve evaporation, condensation, and precipitation to replenish the loss of water. Animal and plant breeds also self-regulate in their natural environments. Appropriate population proportions are automatically maintained, and environmental conditions for both plants and animals are self-regulating. We refer to this occurrence as 'balance' or 'self-regulation'. Nature demonstrates this principle in various ways in the animal and Bio/Plant (*pranic*) kingdoms. Rarely do we observe an issue with an overpopulation of a species in nature (at least not all of what we observe is man-made!), nor do we observe any situation where a natural byproduct fails to integrate into the environment and ends up as a source of pollution (Ex: Plastic and foam are not produced by nature).

Finally, we will analyse the role of technology in natural engineering, considering how it impacts the relationship between humans and nature. This exploration aims to understand the co-existence between humans and nature, recognising that 'existence is co-existence'. We will delve into 'Units' and 'Space', where units are self-organised within omnipresent, permeating, and transparent space.

This unit will help learners to

- ☐ Critically examine the relationship between humans and nature.
- ☐ Understand the relationships among the four orders in nature.
- ☐ Explore the co-existence between humans and nature.
- ☐ Analyse the role of technology in natural engineering.



CHAPTER-5.1



Notion of the relationship between humans and the rest of nature

5.1 Introduction

The relationship between humans and the rest of nature poses several questions. First, can humans and nature coexist? This question delves into whether humans can live in harmony with the natural world without harming it. Second, we examine human needs and whether these human needs can be met with what nature provides. This involves considering whether the natural resources are enough to fulfil human requirements for survival and well-being.

Next, we explore human beings' role in nature. In the current scenario, humans often exploit nature for resources and economic gain, leading to environmental degradation. However, a desirable scenario would involve enriching nature, where humans work to preserve and enhance the natural environment. We also consider whether human intervention is necessary to sustain nature. This raises the question of whether humans must actively manage and protect natural ecosystems to ensure their continued health and vitality.

These questions highlight the complex and multifaceted relationship between humans and nature and the importance of finding ways to coexist harmoniously with the natural world while meeting human needs and preserving the environment for future generations.

Activity 1

Title- The Significance of Individual Entities in the Universe

Introduction: - This activity aims to instil the realisation that every object and individual holds importance in the universe's grand scheme. Each entity in nature has a purpose and value for itself and the well-being of others.

During the activity, you can contemplate the interconnectedness of all entities in the universe and how their actions and

existence contribute to the harmony of nature. The focus will be on recognising the intrinsic value of each unit and its role in the greater ecosystem. This activity will provide instances to understand the value of each individual entity in the vast universe. It will also explore how these entities serve a purpose for themselves and others.

Steps of the Activity

- ◆ You may have observed the objects and elements around you.
- ◆ Identify the objects around you that are useful and those that are not.
- ◆ You should write down the usefulness of these things as individual units/entities in the universe.
- ◆ Identify any unit/entity you believe is seemingly useless in the universe.
- ◆ Share your observations and the usefulness of the units which have been identified, in your notebooks.

Points to ponder:

- ☐ Discuss the value of some of the objects around you.
- ☐ Explore the value of water (as it quenches thirst), contributing to our health.
- ☐ Reflect on the value of everyone within a family, contribution to the harmony in the family.
- ☐ Explore the value of humans in nature as participants in the harmony of the natural world.
- ☐ Examine the significance of individual actions, desires, thoughts, and expectations in fostering harmony within oneself.
- ☐ Discuss the significance of one's role in society, contributing to the harmony of the community.
- ☐ Reflect on the broader significance of individual existence as a participant in the co-existence of all beings in the universe.

Inquiry questions:

Inquire in your family and friends about the relationship of human beings with the nature.

1. How human beings are related to nature?
2. From where and how human needs are fulfilled?
3. Discuss human needs that can be fulfilled by nature.
4. What role do humans play with nature - current scenario and desirable scenario?
5. Is human intervention required to sustain nature?

My Reflections:

Matter to Reflect upon-

Nature is divided into four orders: the material order, the animal order, the plant/bio (*Pranic*) order, and the human order. Every order is related to another order. The other three orders cannot just fulfil only the human order, but fulfil mutually. The fourth order– human beings, can also exhibit harmony with the other three, through the right understanding (*Samajh*). The main thing is the ‘right understanding’, which can be possible through the right kind of education.

A thorough analysis of our current situation reveals that people live like animals. The advancement of human consciousness is the way out. Our efforts must be directed towards the progression of humankind from animal consciousness (that is, personal gain over collective good) to human consciousness (that is, living with understanding, compassion, and kindness), and achieving the correct understanding is necessary for this. It is a topic we have discussed throughout the book. We saw how, despite its desire to satisfy everyone, the human order is not fulfilling rest of the orders because of a lack of right understanding. It doesn’t even care for its own body or other living things. The foundational requirement of the human order is knowledge, which is the centre of all its thoughts and deeds.

Humans play with nature - current scenario (exploit nature) and desirable scenario (enrich nature)

5.1.1 Balance in Nature?

In all orders of nature—material, plant, animal, and human—balance in ecosystem is essential. The material order provides resources for the plant order's growth and well-being. In response, plants generate food and oxygen, which helps the animal order to survive. Animals assist in pollination and seed distribution, promoting plant growth. To ensure survival and compatibility with all other orders, the human order must be inventive, while respecting this delicate balance. Nature thrives in perfect harmony, producing a stable and resilient environment where each order must respect its role.

Every 'thing' in nature has a definite conduct and specific properties. It demonstrates according to that. We call this Law (or *niyam*). For example, gold has a specific and definite conduct. A mango tree has a particular conduct. A cow, too. The human heart functions in the same way in every human. There is thus a 'sureness' or predictability in the behaviour, properties or conduct of the things we see in nature. In fact, it is due to this definite conduct of an entity or thing in nature that we can recognise it. Everything continues to display such properties stably and continuously. For example, for a given set of environmental conditions, the properties of iron continue in the same way, the mango tree behaves in the same way, and the size and shape of neem trees are regulated (plants grow initially and then achieve a stable size, they do not keep growing in size unlimited). This is called Regulation (or *niantran*).

Besides exhibiting Law and Regulation, we also see that every 'thing' in nature demonstrates usefulness and complementariness with other things. For example, the cow is helpful for human beings and complementary to plant life (by grazing and spreading seeds, around etc). Plants are useful for the cow and complementary to the soil (by enabling the movement of nutrients & water and enriching the soil with decaying leaves). The soil is helpful to the plant and complementary to the substances and molecules in which it is made. The ratios and proportions of various metals, various plants, and animals are also well maintained. There is a fine and very robust balance between the different constituents of nature across the four

orders. Put together, this is called balance or *santulan*. We can use this intrinsic Law, Regulation & balance in nature.

Activity 1

Title- Striving for Balance in Nature

Human's fundamental desire is to live a happy and prosperous life. After investigating the definition of happiness, we discovered that it is the state of comprehension and unity in all facets of life. Balance is essential to existence's greater design. Balance in existence is considered as harmony in the four orders of nature. The interaction of the four orders in nature—material, plant, animal, and human—maintains harmony.

Every arrangement is essential to maintaining this equilibrium. The material order lays the base, and the plant order gives the atmosphere vitality. Animals support ecological equilibrium and biodiversity. Do you see it as our duty as stewards of the planet to maintain sustainability and peace? Can we keep the delicate balance of nature and create a world where all life flourishes in plenty and make balance by honouring and nourishing each order?

We want to discuss the impact of human ignorance on the disappearance of species in the four orders of nature and explore the strategies for fostering harmony with nature and preventing further losses.

Steps of the Activity:

- ♦ As discussed earlier, begin by briefly revisiting the inter connectedness of the four orders of nature.
- ♦ Now, list animals, plants, and birds you last saw in your surroundings many years ago. Give them a few minutes to write down their responses.
- ♦ After that, list species that have disappeared within a few months or years.
- ♦ Share the reasons you think are behind these species' disappearance. Consider factors like habitat loss, pollution, and human activities.

Points to ponder:

- ☐ What is the connection between “cyclicity” (*avartansheelta*) and harmony / balance in nature?
- ☐ What role do the cycles of creation, development, decay, and regeneration play in preserving the natural world’s equilibrium?
- ☐ Are the cycles of nature exhibiting signs of equilibrium between the plant, animal, and material orders? How?
- ☐ How does proportionality in and among natural species helps to preserve harmony in nature?

Inquiry questions:

1. Can you share or discuss endangered plants and species with your family and friends and give examples of their difficulties and limitations?
2. Share with your family and friends, and cite any example from their immediate environment, about how life is cyclical, and how nature is balanced.
3. You may discuss with your family and friends, how the harmony maintained within ecosystems, humans, animals, and plants related to one another.
4. Are the number of predators and herbivores in our immediate environment balanced? Could you provide any insights or personal stories to back up your assertions?

My Reflections:

Matter to Reflect upon:


Nature creates a complicated, harmonic symphony out of the tapestry of existence, in which each component is essential in preserving equilibrium and supporting life. Four separate

orders—the material order, the plant/bio (*pranic*) order, the animal order, and the human order—are at the centre of this complex network. Each order is entwined with the others, to create a delicate balance, that promotes nourishment and mutual enrichment.

There are several cyclical processes that we can see in nature. For example- the water cycle- evaporating, condensing, and precipitating back to water or the weather phenomena. Also, breeds of plants and animals are self-regulated in their environment. The availability of conditions for both plants and animals is self-regulated, and appropriate population proportions are automatically maintained. This phenomenon is termed as self-regulation or ‘balance’. Nature exhibits this principle across the Bio/Plant (*pranic*) and animal orders. We seldom see a problem of over-population of a species in nature (at least some of what we see is man-created!), nor do we know any instance of some by product from nature, not being absorbed into nature and becoming a source for pollution (ex: nature does not produce plastic & foam).

All life is based on the material order, including the physical universe’s observable components. The material order provides the building components that all other orders depend on, from the water that flows through rivers to the rocks under our feet. It is the soil in which plants take root, the minerals that nourish their growth, and the Earth from which all life springs forth. The plant/bio-order, in balance with the material order, gives to earth, by converting sunshine, water, and nutrients into the rich greenery that covers it. In addition plant/bio-order giving oxygen to animals to breathe, supporting many species by acting as food source and habitat. They capture solar energy through photosynthesis, which powers the life cycle and permits the development and nourishment of all living organisms.

The animal kingdom depends on plants for survival, creating a precarious equilibrium between herbivores and carnivores or predators and prey. From pollinating flowers to spreading seeds and managing population size, animals are essential to form ecosystems. They are the guardians of biodiversity, where every species adding its particular piece to the intricate web of existence.



Ultimately, the human order holds a special place in the complex network of nature, with the ability to influence and change our environment. But this authority also carries a great deal of responsibility. Our responsibility as stewards of the planet, is to treat the land with care, acknowledge the interdependence of all four orders, and try to coexist peacefully with the natural world.

In the middle of this elaborate process, There's a strong sense of reciprocity and balance. An interdependent network covers the entire planet since each level depends on the others to survive. This integrated system's intrinsic traits of recyclability and self-regulation guarantee resource conservation and ecological resilience. Every organism, from the tiniest bacteria to the most enormous oak, is essential to preserve the delicate balance of the natural world. We can only hope to protect this priceless balance for future generations if we recognise and honour the interdependence of all four orders. Understanding our position in this enormous and linked network will lead us to a more peaceful and sustainable future.



CHAPTER-5.2



Four orders in Nature

5.2 Introduction

We have identified continuous happiness and prosperity as fundamental goals in our exploration of human aspiration. Understanding happiness as achieving harmony across all levels of existence, we have delved into harmony within the individual, family, and society. This led us to examine the relationship between humans and the broader natural world.

In this chapter, we will observe the four natural orders, and discern their harmony. We will explore how entities in nature are interconnected and mutually enriching, emphasising the intricate balance and interdependence among the lithosphere, hydrosphere, atmosphere, and biosphere.

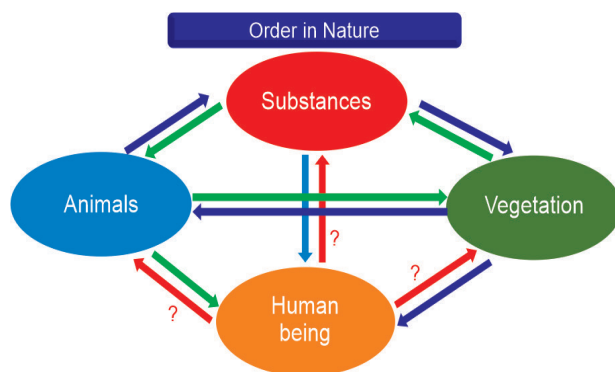
By the end of this chapter, you will be equipped to distinguish between humans and animals based on their distinct characteristics: physical appearance (*rup*), qualities (*gun*), innate tendencies (*swabhav*), and moral obligations (*dharma*). This understanding will deepen their appreciation for humans' unique position in the natural world and highlight the importance of living in harmony with nature for sustainable prosperity and happiness.

5.2.1 Understanding the Four orders of Existence

Four essential orders comprise the fabric of existence: material, plant/bio (Pranic), animal, and human. These orders, fundamental to the natural world. Each has a distinct but interrelated function in maintaining life, as we know it on Earth. To unravel the mysteries of existence and promote harmony within the complex web of nature, one must understand these four orders, which encompass everything from the solid ground beneath our feet to the lush greenery surrounding us, from the bustling activity of wildlife to the intricate interactions of human societies. You will develop an awareness of the diverse elements present in their surroundings and categorise them into four distinct realities. You will learn to recognise and differentiate

between the four orders of existence:

- Physical order (inanimate objects like soil and stones).
- Bio order (trees and plants).
- Animal order (animals and birds).
- Knowledge order (human beings).



Activity:

- ◆ To conduct this activity, you may sit in small groups.
 - ◆ You may need four to five sheets of paper for each member.
 - ◆ Write down the names of two objects you can see around you. Then, each person will add the names of two more objects. This process will continue until all members of the group have contributed.
 - ◆ Now, write the names of two objects you observe while travelling. These objects should be different from the ones previously listed. Place them in their respective columns-
- Column 1: Objects that do not breathe.
 - Column 2: Objects that breathe but cannot move or respond to words.
 - Column 3: Objects that breathe, move, and respond to stimuli.
 - Column 4: Objects that breathe, move, respond to stimuli, understand, and communicate.

S.No.	Objects that do not breathe	Objects that breathe but can't move or respond to words	Objects that breathe, move, and respond to stimuli	Objects that breathe, move, respond to stimuli, understand, and communicate
1.				
2.				

Points to ponder:

- ☐ What term can we use to describe the first column?
- ☐ What term can we use to describe the second column?
- ☐ How can we classify the objects in the third column?
- ☐ What classification is suitable for the objects in the fourth column?
- ☐ Do you think, this classification would help us to categorise nature into four distinct groups?
- ☐ In the first group, we have inanimate objects, which make up the Physical order? Can you name some of them?
- ☐ Do you think, the second group forming the Plant Kingdom?
- ☐ Do you think, the third group comprises- insects, birds and animals, representing the Animal Kingdom?
- ☐ Do you think, besides human being, the fourth group consists of any other species?

Inquiry questions:

1. Could you give instances of inanimate items from your environment and describe their function within the physical order?

2. What role do animals and birds play in maintaining the harmony in the animal kingdom?
3. How does this categorisation help us comprehend the harmony and interdependence of the natural world?
4. After contemplating these categories, how can we use this information to cultivate a more profound respect for the natural world and our role in it?

My Reflections:

Matter to Reflect upon-

The material order, the plant/bio (*Pranic*) order, the animal order, and the human order are the four fundamental orders that weave together the vast fabric of existence and support each other on Earth. Each order plays a distinct yet interrelated function in the enormous natural symphony. Inanimate things, the building blocks of the physical universe, are included in the First order.

-The material order comprises these inanimate objects, which range in height from the solid Earth beneath our feet to the majestic mountains that dot the landscape. They give the natural world stability and structure, establishing the foundation for life.

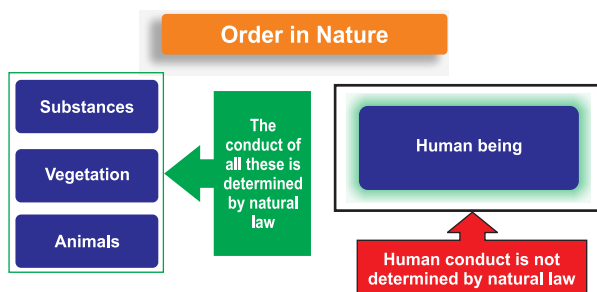
-As we move on to the second order, we come across members of the plant kingdom, such as plants and trees. Through photosynthesis, they can power their development and sustenance through sunshine, water, and nutrients. In addition to being the leading providers of food and oxygen, plants are essential for maintaining biodiversity and forming ecosystems.

-The animal kingdom is represented by the birds and animals that make up the third order. Animals exist in various shapes, sizes, and forms, from the regal lions skulking over the *savannah* to the joyful dolphins splashing around in the ocean. They have a variety of functions in ecosystems, such as managing population density, preserving ecological balance, pollinating flowers, and spreading seeds.

-Humans make up the fourth order because they have a special place in the natural world. Humans are unique because they can perceive, interact with, and control their surroundings. Because of their superior cognitive abilities, humans have shaped history in various ways, from advancing technology and agriculture to the emergence of civilisations and cultures.

As we understand these four orders, we develop a greater awareness of the interdependence and harmony of the natural world. By acknowledging every order's

distinct functions in maintaining life on Earth, we can foster a stronger sense of care and obligation towards the planet and all its people. By doing this, we may work to create a more harmonious and sustainable future for the next generations.



5.2.2 Exploring the Four Realities Around us

Learners can distinguish between humans and animals based on their characteristics (*Rup, Gun, Swabhav, Dharm*)

This activity aims to engage you in observing and understanding the diverse elements present in your surroundings. By categorising these elements into four different realities, you will gain a deeper appreciation for the interconnectedness and harmony in nature.

During the activity, you may actively participate and discuss your observations. This will foster critical thinking and promote a holistic understanding of the diverse realities around us. The activity can be followed by further discussions to explore the significance of each reality and its role in sustaining life on Earth.

Activity:

- ♦ You can do this activity in a small group.
- ♦ Provide everyone with a sheet of paper.
- ♦ Start writing the names of two objects you observe around you.

- ◆ Other members of the group continue writing the names of two more objects, ensuring that the previously mentioned items are not repeated.
- ◆ After listing objects from the surroundings, write the names of two objects you see while travelling from home to school, avoiding repetition.

Now, discuss with others.

- ➡ Inanimate objects that do not breathe.
- ➡ Objects that breathe but cannot move and remain unaffected by our words.
- ➡ Objects that breathe, move, and are influenced by our actions but lack the power of understanding.
- ➡ Objects that breathe, move, are influenced by our actions, possess the power of understanding, and can make others understand. (Multiple rows may be used for this column if needed.)

Points to ponder:

- ☐ How are the four orders different from each other? What are their characteristics?
- ☐ How do the four orders interact with each other?
- ☐ Is there any difference between animals and human beings? What is it?
- ☐ Discuss the significance of the four realities, Physical order, Plant kingdom, Animal kingdom, and Humankind, in maintaining ecological balance and harmony on Earth.
- ☐ Discuss the role of human beings (Humankind) as custodians of the environment and their responsibility in preserving the other three realities.

Inquiry questions:

1. Discuss with your family and friends the impact of human activities on the environment and how they can affect the delicate balance between the four realities.

My Reflections:

Matter to Reflect upon:

Reflect on ways to promote sustainability and co-existence among four orders on the Earth.

While the Plant/Bio-order decomposes and generates more nutrients, thus enriching the soil, the Material order supplies the nutrients to the Plant/Bio-order in the form of soil, minerals, etc. Additionally, the Plant/Bio-order decomposes into materials like coal and oil, kept underground as a shield against the Sun's heat and the heat from the Earth's molten core (which humans are currently extracting and burning for fuel).

Plants aid in the absorption of nutrients through the soil's many layers. Roots of the plants keep soil intact and save it from being eroded by rain and other natural actions. They generate carbon dioxide, and oxygen and aid in the flow of the material order. Hence, there is an inherent link of mutual completion between Pranic and Material order. They accept one another; instead, they coexist. Here, we observe a reciprocal interdependency and co-existence.

Animals are essential in maintaining ecosystem balance. They disperse seeds, control pest populations, and support plant growth through pollination. Their interactions create a web of life, ensuring biodiversity and sustaining the health of our planet.

The three orders listed above are satisfying one another. Each of these orders complements the human order. We can confirm this by examining our daily lives. However humans inherent nature is to complement these three orders in unison. We are unable to guarantee this mutual enrichment. Human depends on plants for food and still destroy forests and numerous plant and herb species, which harms the balance in ecosystems. We rely on animals for transportation and production, still, our actions made many animal species extinct, and moreover now

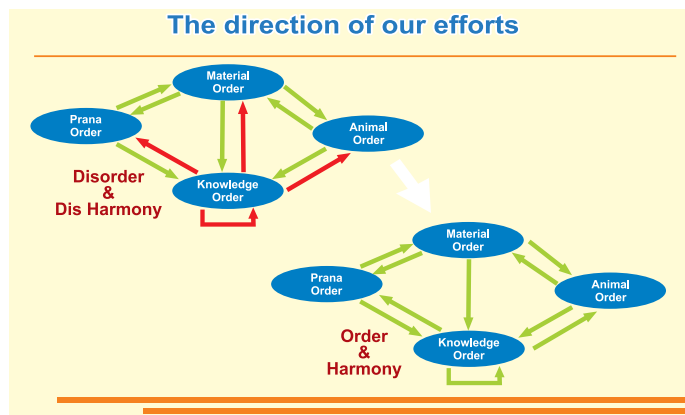
known for cruelty towards animals. We depend on the material order, such as soil, minerals, and metals, still we pollute the soil, water, air, and deplete the fossil fuels.

If Natural processes were not cyclic, Trees would grow fruit in one cycle and then stop producing fruit. Now, you and I would run around trying to figure out how to get more fruit-producing trees. Or, if the seeds did not germinate by themselves...we would need to walk around the whole planet, individually picking up seeds and ensuring their germination! What if the leaves of trees could have been made of a material that was not biodegradable or compostable, like plastic, in that case they do not decay after reaching the ground.....imagine the number of leaves falling from trees yearly and all of them did not decay. It would have been so difficult for us humans to manage this!

If nature were not mutually enriching: If the processes in nature were not mutually enriching, it would be a big task for us. Just imagine all the fertiliser we would have to make and manage if plants could not do this themselves, or the fact that we would run out of water since the water tables would not be replenished...the list is endless.

We don't notice this enough today, but we appreciate it. When we would start noticing, we will only be amazed and wonder-struck. We are so lost in ourselves, in our own imaginary aims & goals, and misconstrued notions of success, and respect, etc., that we ignore the very system that supports all of us. When you begin paying attention to this, you can see the incredibly different ways nature is organised. We can start noticing this ourselves whenever we walk on the road or in the park. You will find that, as you

begin to see this balance in nature, you understand its processes, you shall feel more comfortable and assured that 'all is well in nature'.



These two characteristics, cyclical nature and self-regulation, provide us with some fundamental clues about the harmony that is intrinsic in nature. These are visible signs—which we can see with our eyes and then understand—but there is more to nature than meets the ‘eye’.

Form (*rupa*) – indicates the appearance of the thing – by which we recognise it. For example, when we see a tree, we cognate its height, colour, shape, largeness, volume, etc. When we see gold, we notice its shine. When we see a jackal, we notice its height, appearance, and size. When we ‘see’ an object via our eyes, we recognise it via its appearance or form.

Properties (*guna*) – Every ‘thing’ also affects its environment, which are the behaviours or properties it exhibits. For example, the properties of the neem are that it is bitter, cooling, anti-bacterial, etc. Similarly, the properties of gold are that it will not rust and is an excellent conductor of heat & electricity. The properties of the jackal are that it is cunning and carnivore. When you interact with someone, you will know his behaviour, his qualities - ‘what kind of person I am’, likes, dislikes, and dispositions.

Fundamental nature (*svabhava*) – Every order brings a specific value while participate in existence. This value or participation is called essential nature (fundamental characteristic), and we will study this for each order. We also call this the *swabhava*. “Why do things exist?” “What is their basic purpose?” This answer is provided by understanding its fundamental nature (characteristics), which is the usefulness of the properties (*gunas*) an entity exhibits. This is the role or purpose it plays in the larger order. We can also call this the value (*mulya*) or fundamental quality (*moulikta*) of an entity. In other words, fundamental nature or *swabhava* is the ultimate purpose of the properties or behaviour, that a thing exhibits in nature. Let us ascertain how the dimensions of ‘basic nature’ are different from that of ‘properties’ so we can better distinguish between the two.

Innateness (*dharana/dharma*)—Each unit or entity in existence exhibits an intrinsic-ness that cannot be separated from it. We will understand the innateness in each order. We refer to this principle as ‘Innateness’—also called ‘dharana’ or ‘dharma’ of that unit. *Dharana* or *dharma* is intrinsic to the unit. We can also say, this is the primary aim of an entity.

5.2.3 Understanding Certainty and Uncertainty

In this section, we delve into the notions of certainty and uncertainty as they manifest in various aspects of nature and human behaviour. The objective is to facilitate discussions that encourage the analysis and contemplation of the role of certainty and uncertainty in maintaining order, predicting outcomes, and shaping human interactions. Examining scenarios from different orders of nature, and human life, aims to enhance understanding of these concepts. Through this activity, learners may explore the concepts of certainty and uncertainty in different orders of nature. Further, they may recognise the significance of certainty or uncertainty in human behaviour and decision-making.

Let us explore whether human behaviour is also certain, or changes as per his whims and fancy, or comfortability.

Activity:

- ♦ Create a table containing four orders, (Material, Bio order (*Pran Awastha*), Animal order (*Jeev Awastha*), and Knowledge order (Human).
- ♦ Write cue sentences based on the ‘uncertainty/certainty’ of the behaviour of all four orders.
- ♦ Think and contribute more behavioural characteristics for each of the four orders. Consider incorporating a practical example or case study demonstrating certainty and uncertainty in behaviour. This could be related to human behaviour, animal behaviour, or even natural phenomena like weather patterns.

Cues provided for discussions:

- Human beings always show affection for each other.
- A lion hurts only when it is hungry. It does not store food.
- Plants do not provide oxygen when angry.
- Iron will get rusted if it meets with water and air.
- Water is colourless in nature.

Points to ponder:

- ☐ Is there any certainty in the behaviour of matter? How?
- ☐ Is there any certainty in the behaviour of animals? How?
- ☐ Is there any certainty in the behaviour of plants? How?
- ☐ Is there any certainty in the behaviour of humans? If yes how? If not why?
- ☐ Does human behave in the same way with everyone when gets angry? If not why?
- ☐ How do human beings behave when they are angry or happy?
- ☐ Does a human being always behave the same way in same situation or environmental conditions?
- ☐ Why is the behaviour of human beings uncertain?

Inquiry questions:

1. Can you think of examples from your daily life where certainty and uncertainty play a role in human behaviour?
2. Do you think certainty and uncertainty impact our decision-making in different aspects of life, such as relationships, education, or career choices? How?

My Reflections:

Matter to Reflect upon-

In various natural orders, there is both certainty and uncertainty.

Everything in nature has a definite conduct and specific properties it demonstrates. We call this Law or *niyam*. For example, gold has a specific and definite conduct. A mango

tree has a particular conduct. A cow or bird or insect too has a specific conduct. The human heart functions in the same way in every human. There is thus a 'sureness' or predictability to the behaviour, properties or conduct of the things we see in nature. In fact, it is due to this definite conduct of an entity or thing in nature that we are able to recognise it.

Everything continues to display such properties constantly and continuously. For example, for a given set of environmental conditions, the properties of iron continue in the same way, the size and shape of *neem* trees are regulated (plants grow initially and then achieve a stable size, they do not keep growing unlimited in size till the end). This is called Regulation or *niyantran*. Besides exhibiting law and regulation, we also see that every 'thing' in nature demonstrates usefulness and complementariness with other things. It is also known as certainty of behaviour.

The 'Material order' provides the nutrients to the Bio/Plant order in the form of soil, minerals, etc, while the Bio/Plant order decays and forms more nutrients, thus enriching the soil. The Bio/Plant order also decays to substances like oil and coal – which are stored deep within the Earth as protection against the heat from the molten core inside the planet as well as the heat from the Sun (today, this is the material we are removing and using as fuel!). Plants help move the nutrients through the various layers of the Soil. The roots of the plants hold the Soil together and prevent the Soil from flowing away. Plants produce Oxygen/Carbon Dioxide and thus help move the Material order. Therefore, *Pranic* order and Material order – naturally exist in a relationship of mutual complementariness & fulfilment with each other. They coexist – they don't deny the other. There is a mutual interdependency & co-existence we can see and understand here. The Bio/Plant order could/would not have existed without material order.

The human being is the only one 'order' on the planet whose behaviour is uncertain. This uncertainty is due to the two unique things which have been granted by the existence-

- ➞ Imagination and
- ➞ freeness to work.

This 'imagination' and 'freeness to work' cause human beings to

go far and beyond to do various experiments according to their whims and fancies, and finally, that make human behaviour 'uncertain' because they are not as per the existential system.

With 'Understanding of right', human being can also get certainty in his behaviour.



CHAPTER-5.3



Notions of Existence

5.3 Introduction

Beyond people, we investigated the harmony of nature. We found that anything visible to us can be interpreted as belonging to one of four orders of nature: the animal order, the plant/bio or *pranic* order, the material order, or the human order. We have been talking about what "units" are this far. Something with a finite size is what we refer to as a 'unit', from the tiniest human hair blade to the most giant planets. They are identifiable as such, because they can be 'counted.' Now we will investigate another reality known as '*Shunya*' (spelt simply as *shoonya*). To comprehend our study of the entirety of existence, let us attempt to comprehend the significance of this reality called '*Shunya*'.

All the units together constitute nature. All the units of nature exist in space. Existence is nothing but nature embedded in space. In this chapter, we will explore the harmony in existence in the form of the co-existence of all the units in space. We will discuss and identify that there is an entity known as 'space.' We may draw your attention to the unchanging nature of space. You may recognise it as an infinite reality.

5.3.1 The Unchanging Reality – 'Space'

In a previous activity where we explored the four orders - Material order, Bio order (*pranic* order), Animal order, and Knowledge order (Human) on the Earth, this activity aims to deepen our understanding of the unchanging nature of 'space'. While the four orders change with time, space remains constant and infinite. Through this activity, you may contemplate the profound concept of 'space' as an eternal reality.

Activity:

- ♦ you may initiate the activity by observing the objects around you.
- ♦ you can list things in your notebook that have changed over time.
- ♦ Following this, you can contemplate if there is anything you have observed that remains unchanged.
- ♦ You may share your findings and carefully note them on the blackboard/notebook.

Points to ponder:

- ☐ Does the furniture in our classroom, such as chairs and desks, undergo changes over time, or do they maintain their essence?
- ☐ Does our house undergo changes or retain its core characteristics? What factors influence these changes?
- ☐ In the school garden, will the plants remain constant, or will they exhibit changes in appearance or growth as time passes?
- ☐ Consider the animals and birds in the forests – do they experience changes, and if so, what changes occur in them?
- ☐ Reflect on our bodies - do they stay the same or experience transformations as we grow and age?
- ☐ Contemplate about 'space' and recognise, if it remains constant and unchanging or else?

Inquiry questions:

1. Learners should think, and ask their friends and family members, if there is anything outside the four orders.

My Reflections:

Matter to Reflect upon-

‘What is between you and the book you are reading right now?’ – will you say, ‘Nothing’. If asked to look closely again, your answer might still be ‘nothing’! If you are asked again what is between the Earth and the Sun, your answer may still be ‘nothing’, or some of you may say ‘empty space’ or ‘space’. If you are asked where the Earth is? Where is the Sun? – What is the answer? We are talking about ‘emptiness’, ‘void’ or ‘space’! We usually don’t pay attention to this ‘thing’ – because ‘it’ is not a ‘unit’ – it doesn’t have ‘form’, you can’t touch it, feel it, or observe it, etc. We usually ‘see right through it’. But because you can’t ‘touch it’ – or ‘see it’ like your body, an ant, or a piece of rock... doesn’t mean it does not exist. Space exists; it is a reality. What is between the Earth and the Moon – ‘Space’. Of course, to an astronomer or an astronaut at the ‘International Space Station’ (ISS), outer space is not really ‘empty’ – it is very dynamic and full of micro, mini, and large particles hurtling about. What is between these particles? – void, or space. Note that space does not just exist between the Earth and the Sun but is all around you...it is between you and the book you are reading right now; it is inside you....it is all around you.

When we start paying attention to it, we can see that, what we call space or emptiness, is actually everywhere! We don’t interact with it, so we don’t bother about it (except perhaps in an academic sense in subjects like physics and higher mathematics and possibly astronomy) – but space does not seem to play any ‘role’ in our daily lives. We don’t need to understand it to live life, so why are we talking about it here, then? We said, we wanted to understand all aspects of our living, which meant all the four realities in co-existence. As we explore that, we come across what we call ‘existence’ or ‘all that exists’, and that also includes space. We may think space does not play a role in our daily lives, but what if it does....and that we are only unaware of it?

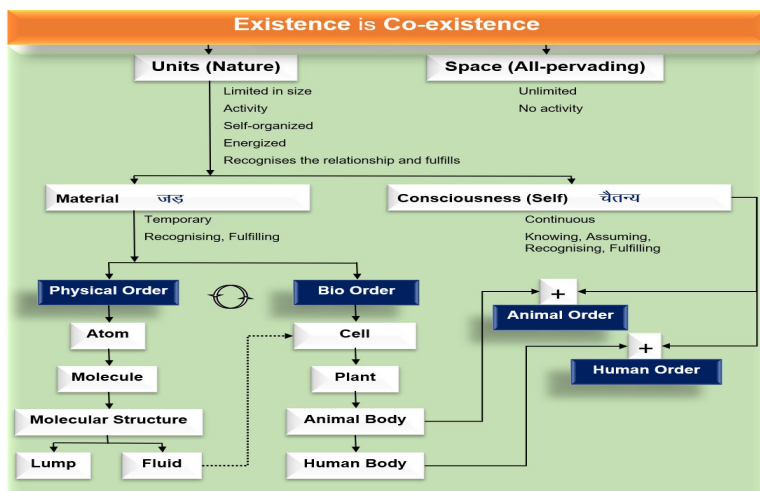


CHAPTER-5.4



Co-existence – Human and Nature

5.4 Introduction:



We use the word “existence” a lot in our quest to comprehend the world around us. What does it really mean, though? Let’s dissect it. When existence is broken down, “Exist” and “Essence” remain. ‘Exist’ denotes not breaking, but ‘Essence’ denotes essential characteristics. Thus, existence can be understood as the crucial characteristic of all things, containing all their inherent features.

‘Units’ and ‘Space’ are the two fundamental truths that are at the heart of existence. Everything we see is represented in units, from the smallest particles to the most giant galaxies. These entities, divided into the four orders- material, plant, animal, and human, are found across the vastness of space. Space, sometimes considered empty or void, is where units are submerged and contain the essence of co-existence.

This co-existence, the harmony between units and space, is existence’s design. This pattern holds valid at all levels, from microscopic to macroscopic. Nothing seemed to elude this concept, what is alive. This knowledge strengthens us because

it helps us see that we are active participants in this complex dance of existence rather than only spectators. As we continue to explore this, we discover the deep connection between everything and our place in this enormous universe.

5.4.1- Understanding of Co-existence

When we observe the world around us, the first thing that catches our attention is space. It surrounds us, enveloping everything within its vastness. Yet, within this space, we encounter units - the building blocks of existence. Whether it's a speck of dust, a blade of grass, a chirping bird, or a fellow human being, each entity exists within the embrace of space. This relationship between space and units forms the essence of existence itself.

In essence, existence is the sum of space and the units submerged in it. Every unit, material, plant, animal, or human exists within this extensive space, almost like a fish submerged in water. This realisation leads us to understand the coexistence.

Activity:

We may discuss the following question with our fellow

Q1: “What is between you and the book you are reading?”

Ans: Maybe you'll respond, “Nothing.”

Q2: What is situated between the Sun and the Earth?

Ans: You might respond, it is “empty space” or “space.”

Q3: Do you know the location of the Earth, or Sun?

Humans ignore the reality of ‘space’, because it is not a ‘unit’. It is impossible to touch, or smell it, unlike units. We just “see through it.”

“However, this does not mean that it does not exist, there is space everywhere. It exists not only between the Earth and the Sun, but It is all around you, inside, and between you and the book that you are reading. Because space doesn't seem to have any bearing on anything in our daily life, we usually don't worry about it (maybe in an academic sense in disciplines like physics or astronomy).

Points to ponder:

- ☐ Considering its intangible nature, how do you perceive the concept of space in your daily life?
- ☐ Can you think of any instances where you have encountered or interacted with space, consciously or unconsciously?
- ☐ Reflecting on the idea that space exists everywhere, how does this perspective alter your understanding of the world around you?
- ☐ How can we cultivate a greater awareness and appreciation for the presence of space in our lives?
- ☐ How does our understanding of space in academic subjects like physics or astronomy differ from its perceived significance in daily routines?
- ☐ Can you identify any cultural, or philosophical perspectives that emphasise the concept of space in human existence?
- ☐ Considering the interconnectedness of all things within space, how does this influence your sense of connection with the universe?
- ☐ Reflect on a moment when you felt a profound connection with the vastness of space. How did this experience shape your perception of reality?
- ☐ How does the presence of space between objects affect your spatial awareness and perception of distance?
- ☐ Can you think of technological advancements or innovations that rely on our understanding of space?
- ☐ Reflect on the role of space in artistic expression, such as in visual arts, music, or literature. How do artists incorporate the concept of space into their work?
- ☐ In what ways does the study of space contribute to our understanding of the universe and its origins?

- ❑ How do different cultures and civilisations conceptualise and interpret the idea of space in their cosmological beliefs and traditions?

Inquiry questions:

1. Consider the environmental implications of space exploration and satellite technology. How does our exploration of outer space impact our relationship with the environment on Earth?

My Reflections:

Matter to Reflect upon:

Reflect on the emotional or psychological impact of vast, open spaces like deserts, oceans, or the night sky. How does experiencing these spaces affect your sense of self and connection to the world?

Units in Space:

The first thing we see is ‘space’ when we look at the existence around us. It does not get noted why us, but it is there. And then you see, that between every two units, there is space, be it material, plant, animal, or human being. The units exist in space. If we have to define this, we would say that there are two kinds of realities in existence: Space and Units (in Space).


So, we say, Existence = Space + Units (in space).

Each unit of every order, viz., material, plant/bio or *pranic*, animal, and human order, ‘exists in space’ or ‘is in space’. We can say they are ‘submerged in space’.

Since nature consists of the four orders we have been discussing, we can say,

“Existence = Nature submerged in space”.

Nature = Four orders (Material, Plant/Bio or Pranic, Animal and Human order)

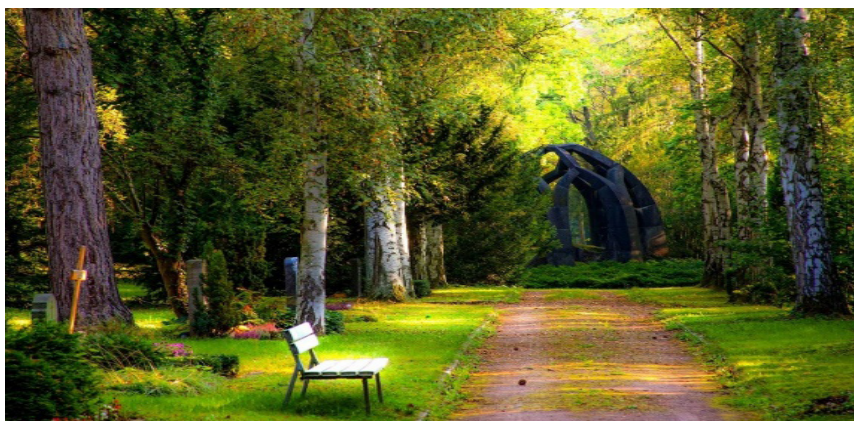
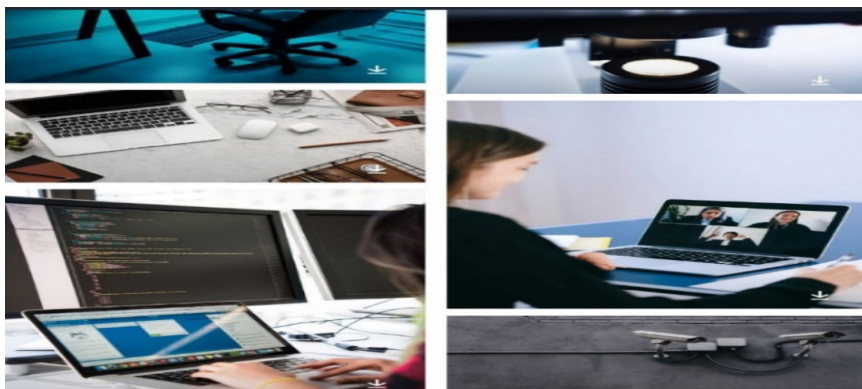


Nature has four orders, and there are units in each order. Each unit is finite and limited in size. The size ranges from tiny (atoms) to giant (galaxies). Space, on the other hand, is unlimited. Space has no size, or boundaries unlike units. So, there is no beginning or end in space, for example, when you take a book, you know it has a start and end. Which makes a book 'limited' in size. When we see space, there is no such thing. For example, there is space behind you, inside you, between you and the book, between the book and the Earth, inside the page, and between the planets, and beyond the planet.... all around, till you can imagine. Even if you say space ends <here> and there is nothing after that, that "nothing" is still space. **Space is reflecting-** That means that every unit is reflected in the other units in space. Due to this reflection, there is a relationship, which is why all units are related to each other. We humans also feel this relationship with one another, and this is the basis for our relationship with the four orders. All the units are associated with each other being in space. **Space is transparent-** It means, that there is no obstruction between units in space. Hence, all objects or units can recognise each other in space and are related to each other being in space since space. All the units interact with each other being living and functioning together in harmony. **This is called coexistence.**

5.4.2 What goes around, comes around!

Through this activity, you will observe and experience the intricate engineering embedded in the system of nature. Also, it is essential to understand the outcomes of human technological developments. Learners will reflect upon the impact of human activities on the natural environment.

Further, they may critically analyse the current situation and its implications. Learners can devise ways to ensure sustainable co-existence and mutual fulfilment. The activity includes three images that can be used for discussion.



Example of Images:

(Image source: pexels.com, pixabay.com and dreamstimes.com)

- i) A captivating depiction of natural environmental beauty showcasing harmony in nature.

- ii) An image portraying electronic devices, plastic, or other technological products developed by humans.
- iii) An image illustrating electronic/plastic/technological waste, representing the consequences of human technological activities.

Activity:

- ◆ You have three pictures as described above, carefully observe these images.
- ◆ Which image looks more beautiful and why?
- ◆ How do natural things/organisms/materials complete their life cycle harmoniously with the environment?
- ◆ Humans have developed these objects/materials, (as shown in the images), how do these man-made things complete their life cycle?
- ◆ What would be the consequences of these electronic wastes, plastic on the nature.
- ◆ Share your insights, reflections, and perspectives on these points.

The discussion may be initiated to explore the interdependency of nature and human-made technologies and the consequences of human actions on the environment.

Do critical thinking and brainstorming to find ways to ensure a sustainable and mutually beneficial relationship between human activities and nature.

Points to Ponder:

- ☐ How can individuals minimise their carbon footprint and contribute to nature's harmony?
- ☐ How can technological advancements be aligned with nature's principles to ensure a sustainable future?
- ☐ How does the life cycle of the four orders of nature (matter, bio, animal, and human beings) complete itself?
- ☐ What impact do these four orders have on each other?

- ☐ How do these four orders collectively impact the flow of life on Earth?
- ☐ How does Earth/nature maintain the whole system of interdependency among its four orders?
- ☐ Who created things like machines, equipment, and technology, and how were they developed? what and how much natural resources were exploited?
- ☐ How does the materials created by human beings (machines, equipment, technology, etc.) complete their life cycle?
- ☐ Which system of creation/engineering is better? The one does by nature, or the one created by humans, why?
- ☐ What are the possible solutions or sustainable ways to reduced the damages done to nature by technology and other man-made things?

These discussion will help to explore the interconnectedness of nature's orders and the consequences of human-made technologies on the environment. You can critically analyse the sustainability of natural systems and human inventions, seek solutions to minimise harmful impacts and promote co-existence with nature.

My Reflections:

Matter to Reflect upon

The above activity aims to connect learners to the processes and outcomes of both natural systems and human-made technologies. You can recapitulate the critical points of the activity by saying, "What goes around, comes around!" We may observe the interconnectedness of nature's orders and the impact of human-made technologies on the environment. Nature operates with a self-regulated system that maintains balance and harmony among its four orders. While nature provides sufficient comfort for all its inhabitants, humans have developed advanced

technologies for comfort, but often at the cost of damaging the environment. The importance of sustainable practices and co-existence with nature needs to be put attention to.

As an additional step, learners must research sustainable practices, and ecofriendly technologies, environmental conservation practices, and nature friendly technological advancements.



CHAPTER-5.5



Role of Technology in Natural Engineering

5.5 Introduction

The Earth's climate is delicately balanced, and certain gases play a crucial role in maintaining a relatively stable temperature on our planet. However, human activities, mainly using specific technologies and methods, have contributed to the increased levels of these gases in the atmosphere. This phenomenon has led to global warming and its adverse environmental effects.

During this activity, we will be aware of the impact of human actions on the Earth's climate and encourage them to explore alternative technologies, methods, and activities that support a suitable temperature on Earth. By understanding the consequences of unchecked actions, we hope to foster a sense of responsibility and inspire to be proactive in preserving our planet's delicate temperature balance.

In the face of environmental and other problems that are aggravating because of the widespread use of fossil fuels and other non-renewable resources, there is an increasing interest worldwide in evolving alternative renewable technologies and modes of production. However, this is only possible in the light of the right understanding, with the adoption of appropriate lifestyles and with proper assessment of needs. These developments will be desirable if case studies are conducted on the salient renewable and eco-friendly technologies and systems. There needs to be an increasing and widespread thrust to evolve holistic technologies and systems through dedicated R&D efforts working within the framework of the correct understanding.

5.5.1 The Delicate Balance of Earth's Temperature

Activity:

- ♦ Information on the climate change (temperature) of Gangotri Glacier during the 13 years from 2000 to 2012. Data showing increased maximum temperatures by 0.9 degrees Celsius, leading to rapid glacier shrinking.

Steps of the Activity:

- ♦ you can make a group of 4-5 people and provide each one with a sheet of paper.
- ♦ Discuss how Mother Earth maintains the optimum temperature required for life through the greenhouse effect.
- ♦ Identify various human activities and technologies that emit greenhouse gases such as water vapour, carbon dioxide, methane, and CFCs.
- ♦ Try to determine which of the above activities or technologies contributes the most to the increase in temperature due to human industrial or domestic use.
- ♦ Think about the elements responsible for the Earth's temperature increase and how human activities mainly lead to the accumulation of carbon dioxide in the atmosphere.

Points to ponder:

- ☐ Discuss how carbon dioxide is the primary culprit for Earth's average temperature increase.
- ☐ List human activities contributing to the rise in carbon dioxide levels, such as burning fossil fuels in industries and transportation.
- ☐ Explore the transition of vehicle fuel use to battery/electric-powered options, as seen in India nowadays.
- ☐ Brainstorm actions that can reduce greenhouse gas emissions, especially carbon dioxide.

- ❑ Analyse the potential hazardous effects that may arise if greenhouse gas levels continue to increase in the atmosphere.

Inquiry questions:

1. Think about various factors responsible for the increase in Earth's temperature.

My Reflections:

Matter to Reflect upon:

How can we create a sustainable model of Co-existential Living so that global warming may be decreased?

We need to investigate the intricate relationship between Earth's temperature, greenhouse gas emissions, human activity, and future climate change outcomes. A variety of technological advancements and human activities emit greenhouse gases, including carbon dioxide, methane, and CFCs. Carbon dioxide is the main cause of the rise in global temperatures.

Human activities, such as burning fossil fuels in transportation and industry, are the leading causes of carbon dioxide emissions. India's move to electric and battery-powered vehicles, illustrates an alternate technology, that reduces carbon emissions. We must reduce activities promoting more greenhouse gas emissions, especially carbon dioxide. In addition, we need to examine the possible risks associated with rising greenhouse gas emissions. The significance of implementing sustainable practices is the needs of this hour. It is time to consider ways to develop a sustainable co-existential living model to reduce global warming. This makes people think about how governments, communities, and private citizens may cooperate to slow climate change and save the environment.

5.5.2 Exploring Solar Water Heaters: The Role of Technology in Natural Engineering

One of the oldest and most widely used solar system components that use solar energy is the ‘**solar water heater**’. An affordable yet efficient method of providing hot water for your house is the solar water heater, which heats water by harnessing solar radiation or sunshine as fuel. We are fortunate to have free, limitless solar power. We don’t have to pay for the Sun’s heat, even solar water heating systems are the least expensive way to heat water. Homes, nursing homes, community centres, hotels, ashrams, hostels, swimming pools, canteens, dairy plants, and industries all can use it. We should be well acquainted with the fundamentals of solar water heating and its role in environmentally friendly energy methods, and we should acknowledge the importance of technology in utilising renewable energy sources to protect the environment. We may examine using solar energy as natural engineering for daily needs.

Points to Ponder:

- ☐ How does solar water heaters exemplify the principles of co-existence philosophy by utilising renewable energy sources without depleting natural resources?
- ☐ How does a solar water heater contribute to reducing greenhouse gas emissions?
- ☐ What are the advantages and limitations of solar water heating systems compared to conventional water heaters?
- ☐ How can technological advancements improve the efficiency and affordability of solar water heaters?
- ☐ Can you think of any other example of integrating technology in natural engineering?

Inquiry Questions:

1. Brainstorm potential applications of solar water heaters in your communities or households.
2. Reflect on the importance of incorporating sustainable technologies like solar water heaters into everyday life to promote environmental conservation and reduce carbon emissions.

3. Reflect on technological innovation's ethical and environmental responsibilities and impact on natural ecosystems.

My Reflections:

Matter to Reflect upon:

Although the solar water heaters are made with various designs, they all share the following parts:

Sun Collector: a device that aids in gathering Sun energy. Hot water is stored in an insulated storage tank. Supporting Stand for attaching instrumentation and pipes, etc.

Principle of Operation of Solar Water Heater

First, sunlight strikes the Solar Collector, which is made up of a black absorber surface, that collects solar radiation and converts it into heat energy for the water that passes through it. Then, hot water is gathered in an insulated tank to prevent heat loss. Water is automatically circulated from the tank via the collector and then returned to the tank.

A solar water heater's insulated storage tank helps gather solar energy and store hot water via collector panels. A solar water heater's insulated storage tank helps gather solar energy and store hot water via collector panels.

Consider the broader implications of adopting solar water heaters on a larger scale, such as reducing dependence on fossil fuels and mitigating climate change.

By exploring the principles of harnessing solar energy for water heating, we gain insights into the importance of sustainable practices in preserving the environment and promoting co-existence with nature.

Important Solar Water Heating System Features:

Fuel Saving: An annual electricity savings of 1500 units can be achieved with a 100-litre SWH.

Environmentally friendly: A 100-litre solar water heater can reduce carbon dioxide emissions by 1.5 tonnes annually.

Overall Life: A lifespan of roughly 15 to 20 years (durability).

Costs: Rs. 110–150 per installed litre for larger-capacity solar water heating systems and Rs. 15000–20,000 for systems with a capacity of 100 litres.

Payback term: When electricity is replaced, the payback period is three to four years. Five to six years, when furnace oil needs to be changed. The Solar Water Heater has the most extended warranty period compared to other solar energy products. One of the most dependable and long-lasting appliances is the ‘solar water heater’.

Summary of the Unit

Natural instinct of a human being is to feel related to everyone. We can easily explore this within ourselves. We find that we not only want ourselves to be happy, but also want to make others happy, even beyond our family. We can see this with our friends, colleagues, co-workers, teachers, people on our social web, and even strangers on the road! Our natural desire is to be in harmony with everyone who we meet, and co-exist with us. However our competence to do so might be limited, but we wish for their happiness along with ours; this is human being's innate intention. Alongside we expect the same from the other. We experience a sense of relaxation if we can trust people within this social fabric of our lives. Do we not want this satisfaction, trust and fearlessness at all times and in all places on this planet?

The material order, the plant/bio (*Pranic*) order, the animal order, and the human order are the four fundamental orders that weave together the vast fabric of existence and support each other on Earth. Each order plays a distinct yet interrelated function in the enormous natural symphony. Inanimate things, the building blocks of the physical universe, are included in the First order. They give the natural world-stability and structure, Hence build the foundation for life.

Plant/ bio order are the leading provider of food and oxygen and maintain biodiversity and forming ecosystem.

Animal order maintains population density, preserving ecological balance, pollinating flowers, and spreading seeds. Humans keep a special place in the natural world who have imagination and freedom of work. it can perceive, interact, and control their surroundings.

The first three orders are satisfying one another and complementing human order too. Natural processes are cyclic and mutually enriching, which creates balance in the ecosystem. Besides that all the first three orders behave as per their fundamental and innate nature, it is the fourth order-human only, whose nature is not certain. With the right understanding, a human being can also get certainty in his behaviour.

There are two kinds of realities in existence: Units and Space. Space is a reality and can be understood. The units coexist in

Space. We can thus understand 'existence' as Nature submerged in Space. The units are limited, active, energised, and self-organised, and recognise and fulfil the relationship with other units. Space is all-pervading, has no activity, is equilibrium energy, is reflecting (transparent), and all the units are self-organised being in space.

Existence is co-existence. Being in space, the units are in harmony and fulfil their relationship with each other. This can be understood for all the four orders. Human role in existence is only to understand the co-existence and to reach to the state of *kriyāpurnatā*, and attain *ācharanpūrnatā*.

With the lack of the correct understanding, we are investing in growing things that are not natural hence non-biodegradable and developing things which cannot replenish back used natural resources (non-recyclable). We need to work on the restoration, composition, or construction of material order and for the growth and development of the plant order, and above all there is an urgent need to work on the 'Correct Understanding', so that cyclic order of nature will not get disturbed.

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MINDFUL SEEING

This activity will enable us to see things around us mindfully.

Dear friends, what you can see around you (for e.g. – table, chair, board, books, duster, pen, window, fan, door etc?)

Steps of Activity-

Slowly, pay attention to the desk you are sitting on-

- ♦ Can you see the four legs of the desk?
- ♦ Are all the desks same?
- ♦ Is your desk broken or is there any scratch on it?
- ♦ Is the entire desk is of same colour?
- ♦ Is the desk hard or soft?
- ♦ Is it rough or smooth?
- ♦ Are you able to notice anything else?

Now you all can pay attention to your book too. Take any book and focus on the different aspects of it:

- ♦ Is it heavy or light? big or small? Which colour is its cover of?
- ♦ What is written on its cover and in what colour?

Now you can open any of the pages of your book (wait for 5 seconds)

- ♦ What is the colour of this page?
- ♦ Are the letters capital or small?
- ♦ Is the font shiny/attractive?

Now focus on anything that seems attractive to you (pause 5 seconds)

Now pay attention to its shape, colour, place, material etc.

Now continue this process of paying attention for 2-3 minutes.

Now pay your attention to your sitting posture.

Points for Observing/Sharing Experiences

- ♦ Which object did you see mindfully and what did you notice in it?
- ♦ Did any of you observe things in this manner earlier?
- ♦ What benefits did you get by observing things mindfully?
- ♦ Where can we make use of mindful seeing? (when we see mindfully, we understand our surroundings in a better way).



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MINDFUL EATING

This activity will help you eat your food better and you become more aware of the food you are eating.

Dear friends, today, in the process of mindful eating, we will bring our attention to the food we are eating. We eat different items daily. But we generally do not pay attention to what we eat?

Here are some questions to ponder upon-

- ☐ Have you ever focussed on the food that you eat?
- ☐ Have you ever noticed the taste of the food that you eat?
- ☐ Have you ever thought about the origin of the food you are eating and the various stages through which it finally reached you?

Steps of Activity-

- ♦ To do this exercise, sit in a comfortable posture.
- ♦ Now, pay attention to the food that you have brought today. Assume that you are seeing this dish/ item for the first time and try to see it with a different perspective.

- ♦ Also notice, how many people have contributed in different ways in supplying this item to you and you can feel the gratitude towards all of them at this very moment.
- ♦ Now, hold the food in your hand and see how you are feeling.
- ♦ Is it hot or cold; what is its temperature; is it soft or sticky or is it hard?
- ♦ Bring your attention back to the food with your next breath if it wanders away.
- ♦ Now bring it close to your nose and notice its smell.
- ♦ Pay attention, if you have memories associated with it.
- ♦ Also notice when you smell it, do you feel any taste in the mouth?
- ♦ Now put this food in your mouth with full attention and feel it in your mouth and start chewing it. Feel its taste and notice if it changes with chewing.
- ♦ Feel how it travels from your mouth to the belly and also how you are feeling.

Now focus on your breathing.

Points for Observation/Sharing Experiences

- ♦ How are you feeling after eating with focus?
- ♦ What new information did you gather about the food while eating with attention?
- ♦ Do you perform any other work also, while having food? (Like watching TV, reading or talking etc).
- ♦ Have you paid this much attention to your food and eating earlier also, while doing some other work at the same time too?
- ♦ What are the benefits of eating consciously?



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MINDFUL LISTENING WHILE OBSERVING SILENCE

This activity will help you to become focused.

Dear friends, today, during the activity of mindful listening, we will be aware of the silence and try to listen to it.

Now, sit in a comfortable position. You may straighten your back.

Steps of Activity-

- ♦ Close their eyes gently. If someone is finding it difficult to close their eyes, they can look downwards. focus on the various sounds in their surroundings. These sounds can be of the fan, the traffic outside, of someone talking or laughing.
- ♦ Gradually concentrate on the silence between these sounds. Carefully listen and feel the silence and focus attention on this silence.
- ♦ If anyone feels distracted, they may become aware about it and try to bring their focus back on the silence.
- ♦ If you could not listen to silence, do not worry.
- ♦ Now, become aware of your sitting position. You can open your eyes whenever you feel comfortable.

Points for Observation/Sharing Experiences

- ♦ How was your experience?
- ♦ By focussing first on the sounds and then on silence, what change did you experience within you?
- ♦ Was it difficult to listen to silence? What could have been the reason behind it?
- ♦ Have you ever experienced silence in your surroundings before?



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BODY SCAN

This activity will help us in being aware of our body.

Dear Friends, today all of us will become aware of our physical sensations through Body Scan during the activity of Mindfulness. The exercise that we will practice today is called Body Scan. This exercise helps us in being aware of our body. The way we pay our attention to listening, seeing, walking etc., we can also pay attention to our body. In this activity, we will draw attention to the various parts of our body, and be aware of how we feel. Today, in the body scan we will be aware only of the different parts of our body. We will not try to be in any stress or tension.

Steps of the activity-

- ♦ Leaving all the work aside, sit in a comfortable position.
- ♦ Straighten your back and gently close your eyes. If you have any problem in closing your eyes, you can keep them open and look downwards.
- ♦ With the next breath, bring your attention to your head and try to know if you are feeling any sort of tension in your head. Now, bring your attention to your face and be aware of the feel of the air on your face's structure, nose, ears, and face.
- ♦ Now, slowly bring your attention towards your neck, and notice if you are able to feel your breath (both inhaling and exhaling) or not...Maybe the movement of the breath might be very light.
- ♦ With the next breath, bring your attention to your shoulders and feel how you are feeling in this part of your body. Is there any stress, pain, tension or pressure in your muscles? Be aware of whatever you are feeling.
- ♦ With the next breath, bring your attention to your arms and hands and notice how you are feeling there.
- ♦ Now, bring your attention to your chest and feel what happens there, when you inhale or exhale. Notice your

chest expands when you inhale and it contracts as you exhale.

- ♦ Now, take your attention to your heartbeat and notice if you can feel the heartbeat. Notice if the heart rate is fast or slow. Focus your attention on your heartbeat for a few moments.
- ♦ Now, draw your attention towards your belly and feel if there is any change in the belly when you take a deep breath? Does the stomach inflate during inhaling and deflate during exhaling? Pay attention to the ups and downs of the belly while you breathe and feel how it is coming out and sinking in with every breath.
- ♦ Now, slowly and gradually take your attention to the muscles of your waist and see, if you can feel the ups and downs of your breath in any part of your waist.
- ♦ Now, move your attention from your waist to your legs and notice how you are feeling in this part of your body.
- ♦ Be aware of any sort of movement, restlessness, pain in your legs. Do not try to change anything, just remain alert throughout.
- ♦ Whenever your attention diverts in different directions, bring your attention back to your body.
- ♦ Bring your attention to your feet with the next breath and feel the touch of your shoes and socks. Notice how you are feeling in your feet. Are you feeling any exertion or relief? Be aware of whatever you are feeling.
- ♦ Now, become aware of your sitting position. Gradually, bring your attention back to your class. You can open your eyes whenever you feel comfortable.

Points for observation/Sharing Experiences

- ♦ How are you feeling?
- ♦ What did you experience about your body today?
- ♦ Did you feel any sort of restlessness in your body or any sensation in your muscles? If yes, please share.

- ♦ Were you be benefited by being aware of your body? If yes, share it. Note: If convenient, this activity can be done in two parts.



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GRATITUDE

Through this activity, we will focus on any one person who is very important to us, and then we would express gratitude towards that person. This activity will help to bring the focus towards the feeling of gratitude and to help experience, that to be happy, it is important to be grateful to others.

Steps of the Activity

- ♦ Sit in a comfortable position.
- ♦ Straighten your back and close eyes gently. If anyone has any problem in closing their eyes, they can look downward.
- ♦ For a few seconds, be aware of the person to whom you are thankful or to whom you want to express gratitude. Focus upon the times that you spent with that person.
- ♦ Focus on, where you are with that person and what you are doing with that person.
- ♦ Be aware of that moment. Try to remember it and feel it.
- ♦ How do you feel about your relationship and the company of that person?
- ♦ You will focus upon the kind of feelings you are experiencing at that moment and if you are getting caught by the feelings, you can concentrate on the breathing.
- ♦ You can express gratitude to that person with the next breath.

- ♦ What kind of sensation do you feel, when you are expressing their gratitude to that particular person?
- ♦ Try to know in which part of the body, you are feeling that sensation of gratitude?
- ♦ For a while, be with this sensation. With each breath you take, this feeling goes on increasing.
- ♦ Gradually bring your attention back to your sitting position and whenever you are comfortable you can open your eyes.

Points for Sharing Experiences

- ✧ How are you feeling after this activity?
- ✧ Whom were you grateful to and why?
- ✧ What will happen when you express gratitude towards others?
- ✧ What can be the various ways in which you can express gratitude?
- ✧ Can we express our gratitude to one person only?



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Glossary

A partial list of English – Hindi words are given below.

English	Hindi	English	Hindi	English	Hindi
Tasting	<i>Asvadan</i>	Material	<i>Bhoutik</i>	Guidance	<i>Vatsalya</i>
Intellectual	<i>Bhoutik</i>	Affection	<i>Sneh</i>	Thought	<i>Vichar</i>
Trust	<i>Vishvas</i>	Evaluating	<i>Tulan</i>	Body	<i>Sharir</i>
Choosing	<i>Chayan</i>	Spiritual	<i>Adhyatmik</i>	Glory	<i>Gourav</i>
Behavioural	<i>Vyavharik</i>	Care	<i>Mamta</i>	Imaging	<i>Chitran</i>
Respect	<i>Samman</i>	Analysing	<i>Vishleshan</i>	Imagination	<i>Kalpana-Sheelta</i>
Expectation	<i>Asha</i>	Self	<i>Swayam</i>	Reverence	<i>Shraddha</i>
Desire	<i>Ichha</i>	Space	<i>Void</i>	Gratitude	<i>Kritagyata</i>
Happiness	<i>Sukh</i>	Contemplation	<i>Chintan</i>	Resolution	<i>Samadhan</i>
Peace	<i>Shanti</i>	Prosperity	<i>Samriddhi</i>	Steadfastness	<i>Dheerta</i>
Contentment	<i>Santosh</i>	Courage	<i>Veerta</i>	Fearlessness	<i>Abhay</i>
Love	<i>Prem</i>	Knowledge	<i>Gyaan</i>	Coexistence	<i>Sah-Astitva</i>
Bliss	<i>Anand</i>	Illusion	<i>Bhram</i>	Generosity	<i>Udarta</i>
Cunningness	<i>Heenta</i>	Regulated	<i>Niyantrit</i>	Interest Based	<i>Ruchi Mulak</i>
Cruelty	<i>Krurata</i>	Profit	<i>Labh</i>	Self (Jeevan)	<i>Swayam</i>
Innateness	<i>Darma</i>	Truth	<i>Satya</i>	Wretchedness	<i>Deenta</i>
Basic-Nature	<i>Swabhav</i>	Properties	<i>Guna</i>	Values Based	<i>Mulya Mulak</i>
Human Consciousness	<i>Manav Chetna</i>	Realization	<i>Anubhav</i>	Purpose Based	<i>Lakshya Mulak</i>
Active	<i>Kriyasheel</i>	Justice	<i>Nyay</i>	Material order	<i>Padarth Avastha</i>
Freedom Of Action	<i>Karma-Swatantrata</i>	Animal Consciousness	<i>Jeev Chetana</i>	Conscious-Ness	<i>Chetna</i>
Plant/Bio order Pran Avastha	<i>Related To Existence</i>	Animal order	<i>Jeev Avastha</i>	Understanding	<i>Bodh</i>
Cyclicality	<i>Avartansheelta</i>	continuity of species	<i>Vansh-anushangita</i>	continuity of understanding	<i>Sanskar - Anushangita</i>

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ISBN : 978-93-85169-50-2



स्वाध्यायान्मा प्रमदः

(State Council of Educational Research & Training)
Varun Marg, Defence Colony, New Delhi-110024