

Deeksharambh - A Guide to Student Induction Programme (SIP)

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Foreword


At present Indian Higher Education system enrolls 3.6 Crore students. It is the responsibility of Universities/Colleges to provide quality education to each and every student. The transition of students from secondary to higher education and/or from undergraduate to postgraduate programme needs support of the Institution in a way that they develop a sense of belongingness and an awareness of their rights as well as responsibilities.

The Higher Education Institutions play an important role in the development of individuals, family and society, and thereby lay foundation of a strong nation by helping individual acquire knowledge of all fields, inculcate sense of responsibility and channelize their inner potential.

With these objectives University Grants Commission (UGC) has developed, 'Deeksharambh - A Guide to Student Induction Programme', with a purpose to help students acclimatize with the new surroundings, develop bond with fellow students and teachers, sensitivity towards various issues of social relevance and imbibe human values in them so as to become the responsible citizens. Introduction of a well-designed Student Induction Programme (SIP) will help both teachers and students for setting the pace of fruitful teaching-learning experiences. I express heartfelt thanks and gratitude to the members of the committee for developing this guide.

With this aim, I am happy to share, 'Deeksharambh - A guide to Student Induction Programme', and exhort all Universities/Colleges to plan and execute Student Induction programme for students entering into the realm of Higher Education. I am sure under the able guidance of learned Vice-Chancellors, the purpose of this programme will be achieved.

New Delhi
11th July, 2019


(Prof. D. P. Singh)
Chairman
University Grants Commission

A Guide to Student Induction Programme

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1. Introduction

Transition from school to university/college life is one of the most challenging events in a student's life. When new students enter an institution, they come with diverse thoughts, backgrounds and preparations. They come into a new unfamiliar environment, and most of them have little knowledge of a university/college. An important task, therefore, is to welcome new students to Higher Education and prepare them for their new role.

Currently, precious little is done by most institutions, except for an orientation Programme lasting a couple of days. Student Induction is designed to help in the whole process. Therefore, it should be taken seriously, and as something more than the mere orientation programme.

2. Deeksharambh - Student Induction Programme

The purpose of Deeksharambh - Student Induction Programme is to help new students adjust and feel comfortable in the new environment, inculcate in them the ethos and culture of the institution, help them build bonds with other students and faculty members, and expose them to a sense of larger purpose and self exploration.

The term induction is generally used to describe the whole process whereby the incumbents adjust to or acclimatize to their new roles and environment. In other words, it is a well planned event to educate the new entrants about the environment in a particular institution, and connect them with the people in it.

Student Induction Programme engages with the new students as soon as they come into the institution, before regular classes start. At the start of the induction, the incumbents learn about the institutional policies, processes, practices, culture and values, and their mentor groups are formed.

Students Induction could cover a number of different aspects (SAGE):

Socializing: meeting other new students, senior students, students union, lectures by Eminent People;

Associating: visits to University / college, visits to Dept./Branch/ Programme of study and important places in campus, local area, city and so on;

Governing: rules and regulations, student support etc;

Experiencing: Subject lectures, study skills, small-group activities, physical activity, creative and performing arts, literary activities, universal human values, etc.

List of activities to be included:

1. Physical Activity
2. Mentoring
3. Familiarization to Dept./Branch

4. Creative Arts and Culture
5. Literary Activity
6. Lectures by Eminent People
7. Visits to Local Area
8. Extra-Curricular Activities in College

Besides this a check list is provided at **Appendix 1** to help concerned staff organise Induction Programme.

3. Daily Activities

The following activities during Induction Programme would fully engage the students for the entire duration of the Programme.

3.1 Physical Activity

This would involve a daily routine of physical activity with games and sports. There can be games in the evening or at other suitable times according to the local climate. These would help develop team work. Each student should pick one game and learn it for the duration of the Induction Programme and hopefully, continue with it later.

3.2 Mentoring

Mentoring and connecting with faculty members is the most important part of induction. Hopefully, it would set up a healthy relationship between the students and the faculty.

Mentoring takes place in the context and setting of universal human values. It gets the student to explore oneself and allows one to experience the joy of learning, stand up to peer pressure, take decisions with courage, be aware of relationships, be sensitive to others, understand the role of money in life, and feeling of prosperity, etc. Human values as enshrined in our constitution like justice, liberty, equality, fraternity, human dignity and the unity and integrity of the Nation can also be part of this discussion. Focus should be on inculcating values of equality and responsibility towards one's fellow citizens of any caste, class or creed. During discussion issues and requirements of SC/ST/OBC students should be assessed and addressed. Mentor-mentee relationship can help students form a bond with faculty members which can be of great help during various tough times in study courses.

Methodology of mentoring this content is extremely important. It must not be through do's and don'ts, but by getting students to explore and think by engaging them in a dialogue. It is best taught through group discussions and real life activities rather than lecturing. The role of group discussions, however, with clarity of thought of the teachers cannot be over emphasized. It is essential for giving exposure, guiding thoughts, and realizing values. The teachers must come from all the departments rather than from only one department or from outside of the Institute.

The following topics may be discussed during the Mentoring sessions.

1. Day 1: Student aspirations, family expectations
2. Day 2: Gratitude towards people helping me
3. Day 3: Human needs of (a) self and (b) body
4. Day 4: Peer pressure
5. Day 5: Prosperity
6. Day 6: Relationships

Small groups of preferably 20 students with a faculty mentor each can be used for discussions and open thinking towards the self. Discussion on Universal Human Values could even continue for rest of the semester and not stop with the Induction Programme. A follow up in a later semester could even be considered.

Besides drawing the attention of the student to the issues of life and their role in larger society, it would build relationships between teachers and students which last for their upcoming 3 to 4 years and possibly beyond. It is important, therefore, that it be conducted by faculty members of the University/College, the ones who would teach them.

A suggestive primer for mentoring on Universal Human Values is at **Appendix 2** for reference.

4. Other Activities

The activities which can be offered during Induction Programme are discussed in this section. Activities or short term courses for upgrading communication skills of students can also be included in this programme. The learning needs of the students can be identified and accordingly appropriate remedial/SWAYAM course/s should be recommended for those students. Soft skills like basic English, mathematics, writing and communication skills etc can also be part of this programme.

All institutions can adapt scheduling and organisation of such activities depending on the type of resources available to the College/University. However, it would be preferable if all of these could be accommodated in the Programme.

4.1 Familiarization with School/Department

Students should be familiarised with their school/department/Programme of study/laboratories/workshops/ICT facilities and other facilities. Besides an orientation helping them differentiate between college life and school life along with career prospects offered by specific courses should be organised.

4.2 Creative Arts and Culture

Students should be exposed to culture and art forms like painting, sculpture, pottery, music, dance etc. These would allow for creative expression. It would develop a sense of aesthetics and also enhance creativity which would, hopefully, flow into their studies later.

4.3 Literary Activity

Literary activity will encompass reading a book/article, writing its summary, and possibly, debating, enacting a play, etc.

4.4 Lectures by Eminent People

Lectures by eminent people should be organized to provide exposure to students. People who are alumni, socially active, in profession, or in public life should be invited.

4.5 Visits to Local Area

Organize a visit to a monument or a landmark of the city, like a picnic, for bonding. One or more visits could also be organized to a hospital or orphanage. This would expose them to the under-privileged. These are to be arranged after the Induction Programme is over, better on a Saturday or as decided by the University / College.

4.6 Extra-Curricular Activities in College

The new students should be introduced to the extra-curricular activities at the college/ university. They should be shown the facilities and informed about activities related to different clubs etc. This is when selected senior students involved in or leading these activities can give presentations. Various other activities which could be included are role playing/street play, alumni/industry interaction etc.

5. Schedule

The activities during the Induction Programme can have an Initial Phase and a Regular Phase.

5.1 Initial Phase

Day	Time	Activity
Day 0	09:30 am - 04:00 pm	Academic registration & admission formalities
Day 1	09:30 am - 12:25 pm	Institution orientation
	12:30 pm - 01:25 pm	Lunch break
	01:30 pm - 03:55 pm	Department orientation
	04:00 pm - 05:00 pm	Mentor-mentee groups - Introduction within group

5.2 Regular Phase

Regular Phase of induction will start after the first day. In this phase regular Programme should be followed every day.

5.2.1 Daily Schedule

Some of the activities are on a daily basis, while some others are at specified periods within the Induction Programme. The Sessions on Mentoring with Universal Human Values can be organised as per section 3.2 or **Appendix 2**. A typical daily timetable, which starts from the 2nd day is mentioned below:

Example of Daily Schedule (Day 2 onwards)

Session	Time	Activity	Remarks
I	09:30 am - 10:55 am	Morning session	Lectures by eminent people
II	11:00 am - 12:25 pm	Mentoring with Universal Human values	
	12:30 pm - 01:25 pm	Lunch break	
III	01:30 pm - 02:25 pm	Afternoon Session	See below
IV	02:30 pm - 03:55 pm	Afternoon Session	See below
V	04:00 pm - 05:00 pm	Games	

5.2.2 Afternoon Activities (Non-Daily)

The following activities can be scheduled at different times during the Induction Programme, as per the context and the feasibility of the HEIs.

1. Familiarization to School/Department
2. Creative Arts and Culture
3. Literary Activity
4. Lectures by Eminent People
5. Visits to Local Area
6. Extra-Curricular Activities in College

Tentative activity schedule for the afternoons (session may be adapted to suit local needs):

Activity	Session	Remarks
Familiarization with School / Dept.	III & IV	Day 1
Creative Arts and Culture	IV	Day 2, 3 and 4
Literary (Play acting / Reading/ Writing)	III	Day 2, 3 and 4
Lectures by Eminent People	I	As scheduled - 3-5 lectures
Visits to Local Area	-	On Saturdays (after the Induction programme is over)
Extra-Curricular Activities	III & IV	Day 5
Report on the Induction Programme (group wise)	III and IV	Day 6

Daily Additional Schedule for Hostellers

Session	Time	Activity	Remarks
Morning	06:00 am	Wake up call	
	06:30 am - 07:10 am	Physical activity	(Mild exercise and yoga)
	07:15 am - 08:55 am	Bath, Breakfast, etc.	
Evening	05:00 pm - 05:25 pm	Snacks break	
	05:30 pm - 08:25 pm	Rest and Dinner	
	08:30 pm - 09:25 pm	Informal Interactions (not daily)	(in hostels)

5.3 Follow Up after Induction

The purpose of Deeksharambh is to help students in getting familiarized with the institution as well as its ethos. Undoubtedly time is an important factor for such processes and that is why, it is suggested that the groups which are formed during Induction Programme function as mentor-mentee network. These groups can work on fulfilling requirements of newly admitted students with regards to linguistics / communication skills. Bridge / preparatory courses may be offered for weak students in different subjects also. A student should feel free to approach his faculty mentor or the student guide when facing any kind of problem, whether academic or financial or psychological etc. For every 10 undergraduate first year students, there would be a senior student as a student guide, and for a group of 20 students, there would be a faculty mentor. Such a group should remain for the entire duration of stay of the student in the college. The groups of the students as well as teachers would be from the same school/department. (On the other hand, it is good to mix the students of different departments in the hostel.)

5.3.1 Follow Up after Induction (Same Semester)

It is suggested that the mentor groups meet with their faculty mentors for an hour every week, within the same semester after the induction is over. This should be a scheduled meeting shown in the timetable. The groups are, of course, free to meet together on their own more often, for the student groups to be invited to their respective faculty mentor's home for dinner or tea would be welcome. There could also be other activities such as nature walk, etc. which help in building relationships among students and teachers beyond classroom. Further, following items may also be included:

1. Organize three days field visits for social sensitization during the semester, for example to a village, hospital, orphanage, etc.
2. Organize one visit to monument for the purpose of bonding as well as awareness about history or city.

5.3.2 Follow Up (Subsequent Semesters)

It is advised to maintain continuity in subsequent semesters. It is suggested that at the start of the subsequent semesters, three days be set aside for full days of activities related to follow up. Show

inspiring films, arrange collective art work and cultural programme, conduct group discussions, and organize lectures by eminent people. Subsequently, the group discussions can also be arranged once a month.

6. Summary

The goal of higher education is to nurture human beings responsible for their betterment and capable of sustaining society and nature, besides enabling them to procure a position to earn their livelihood. The incoming undergraduate students are often influenced by their parents and society to join higher study without understanding their own interests and talents. There is high probability that students fail to develop an understanding about the goals of Educational Institutes as well as higher education. The graduating student must have knowledge and meta-skills related to his/her work, and as a citizen.

Deeksharambh should be designed for the new students to help them feel comfortable, draw their attention towards exploring their academic interests and activities, reducing competition and making them work for excellence, promote bonding within them, build relations between teachers and students, open new horizons of life and leading to character building.

Mentoring based on Universal Human Values such as Truth, Righteous conduct, Love, Non-violence and Peace can act as an anchor or pivot of the induction, and help in developing self awareness and sensitivity, feeling of equality, compassion and oneness. Students' attention need to be drawn to society and nature. Help them reflect on their relationship with their families, which is extended to college as a family and connects students among themselves and with teachers, so that they can share any difficulty they might be facing and seek help.

Appendix 1

Preparing for Student Induction Programme - Check List

Preparing for Student Induction Programme - Check List

A.1.1 Induction Policy

1. Every institution shall have induction policy in line with quality mandate of the UGC and UGC guidelines for induction of students
2. Induction shall be mandatory for all the fresh students admitted to any/UG Programme offered by the institution
3. Induction policy must detail out the guidelines, objectives and procedure of conducting induction
4. Lectures/talks should be no more than 20%, with activities taking most of the time
5. Activities to be conducted by grouping students into small groups (including group discussions).

A.1.2 Partners in Induction Programme

1. Newly admitted students
2. Heads of the institutions
3. Important functionaries/ Administrative staff
4. Faculty mentors
5. Selected alumni
6. Students council/association
7. Selected senior students
8. Civil society
9. Invited distinguished people

A.1.3 Broader Areas

1. Meaning, purpose and relevance of higher education in realising the purpose of life.
2. National Development concerns, development perspectives and priorities.
3. Connect with community, world of work and global society.
4. Self-empowerment, motivation, team work and leadership development.
5. Elective living in constructive and creative way with competence and confidence; life skills including elective communication, decision making, problem solving, creative thinking, critical/scientific thinking, interpersonal skills, self awareness, empathy, equanimity, coping with stress and resilience.

6. Building a bond with faculty and mentoring.
7. Institutional rules and regulations, norms, academic and administrative structure and learning resources.
8. Institutional culture ethos, etiquettes and manners and value system.
9. Available internal and external sources (curricular, co-curricular and extracurricular) for all-round and holistic development.
10. Sports, cultural, creative, counselling, welfare activities pursued by the institution.
11. Emerging career opportunities and challenges.
12. Introduction and importance of subjects/courses of study selected by the students.
13. Awareness about the institutional mechanism that exists with regard to anti-ragging, prevention of sexual harassment, Swachh Bharat Abhiyaan, anti-intoxicants awareness etc. (Only selected items be taken in the Induction Programme.)
14. Health/ hygiene/ yoga/ time management, etc.
15. E-learning resources, application of ICT and social media for making education employable.

A.1.4 Preparations before Induction

Induction should be a well planned process of introducing the new students to higher education, and the institutional culture. Before it is conducted, it is essential to plan all the activities in advance. The following preparations are recommended:

1. A hyper link on Induction of new students is to be created on the website of the institution having information about the induction, detailed schedule, provision for daily reporting, feedback, etc.
2. Joint meeting of all the partners involved in influencing the process of education.
3. Full support from head of the institution and top management.
4. New students be informed that the Induction is mandatory non-credit course for which a certificate will be issued by the institution.
5. Ensuring compulsory participation by teachers and other partners.
6. Detailed scheduling of the activities based on the nature, size and location of the institution.
7. Preparing Induction Policy and charter for students stating their responsibilities.
8. Composition of Induction committee which will prepare detailed Induction Programme in consultation with head of the institution, facilitate the conduct, monitor and coordinate the whole Induction Programme

9. Appoint Mentor Coordinator before the Induction Programme begins. His/her responsibility is to form mentor groups, ensure smooth running of the group discussions, and hold meetings of mentors periodically.
10. Conducting a half-day workshop for partners on how to conduct induction.
11. Training Programme for faculty to be conducted for mentoring students and imparting holistic education and larger vision of life.

A.1.5 Levels of Induction

1. The induction is to be conducted at the level of institution, faculty/school, department, mentor groups and individual.
2. Face to face interaction, virtual (internet and audio-visual material) and field visits.
3. Pre-induction, interface and continuation during course of study even after Induction Programme is over.

A.1.6 Induction Programme Follow up

Activities to be carried out beyond 1-week in the 1st semester:

1. Mentor groups to meet once a week and continue meeting till the end of semester.
2. Organize 3 field visits for social sensitization during the semester, for example to a village, hospital, orphanage, etc.
3. Organize a visit to a monument or landmark for the purpose of bonding as well as awareness about history or city.

A.1.7 Important Points

1. Induction Committee of the institution will decide about the detailed programme depending upon the type of institution, programmes offered, levels of programmes, number of teachers and students, location, etc.
2. Induction should be given wider publicity through website and media
3. The institution must keep all records relating to induction and evolve mechanism for regular interaction with the students
4. Mentor Coordinator should be appointed before the Induction programme begins.
His/her responsibility is to form mentor groups, ensure smooth running of the group discussions, and hold meetings of mentors periodically.
5. Institution must conduct half-day workshops for orienting the teachers on how to conduct induction.

6. The mentor groups will continue for the whole duration of a programme of study, assist students through interaction on contemporary concerns and develop their competencies/talents to be successful in their future ventures.
7. Use of technology in learning should form integral part of higher education.
9. All teachers should be encouraged to attend induction / orientation programme
10. In case of large institutions/ geographically scattered campuses, the institutional level induction may be done in batches / or through video conferencing.

A.1.8 Recommended Actions during the student Induction Programme

- Set objectives for Induction Programme
- Make induction a team effort
- Prepare a well-structured Induction Programme
- Provide a timetable of events
- Have induction co-ordinators acting across programmes opportunities for active engagement
- Make induction student-centred, and respond to diversity; incorporate icebreaking activities
- Reduction of Lectures
- Provide opportunities for group events
- Include Creative & Performing Arts and Literary Activities Alumni / Industry expert interaction
- Use senior student buddies
- Give attention to stimulating early social integration of students amongst themselves and with teachers
- Ensure that unit and course information is up-to-date and provided to students; provide an early introduction to the issues of plagiarism
- Information on safety and security; Health and Hygiene facilities
- IT and virtual learning (SWAYAM)
- Environmental Consciousness, Human Values, Movie shows, Clubs
- Information about sports and cultural opportunities; various funding schemes
- NSS/NCC
- Evaluate induction regularly – collect feedback

1.9 Student Responsibilities

All students have a responsibility to:

- Treat all members of the University / college community with respect.
- Represent the University / college as responsible ambassadors through their good conduct on and off campus.
- Ensure their actions have a positive impact on the University /College; the local and wider community.
- Assimilate with the University / colleges culture.
- Pursue the academic and professional studies in a diligent, honest and responsible manner.
- Engage with the University / college initiatives to promote well being of humankind.
- Comply with the University / College policies and procedures.
- Seek appropriate support and guidance by asking for help when it is needed.
- Be well informed about their responsibilities and rights as a student.
- Work collaboratively with the University / college for sharing of mutual experience.

Appendix 2

Primer for Mentoring Sessions on Universal Human Values

A. Student Aspirations, Family Expectations

A.1 Get to Know the Students of Your Group

You can begin by introducing yourself in brief, and inform them that you would be their Human Values mentor. Get students to introduce themselves one-by-one (in a language they are comfortable with).

(i) At personal as well as family level

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

(ii) At thought level

- What I wish to be? (What kind of professional career and personal goals, how I project myself, etc.)
- What I wish to do in my life? (What to do in life through career or otherwise). Thereafter, the students may be asked the following to continue interaction:

(a) Understanding my own goals, desires, feelings

(b) Reflecting on my own actions/behaviour

Assignment-A.1

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

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

A.2 My Expectations from the Family

Ask students to talk about their family. My expectations from my family members - mother, father, brother, sister, grandfather, grandmother, chacha, chachi, etc.

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

Assignment-A.2

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

B. Gratitude

B.1 Expectations within Family

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

B.2 Recognizing the Role of Others

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

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

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

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

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

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

To exemplify the above case, we may narrate a situation like below: during scorching summer, on the road someone felt so thirsty that it was difficult to sustain without water. You shared your water. Next day the person came with a bucket of water to repay. How would you feel? Do you think even money could repay your contribution?

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

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

B.3 Our Help to Others

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

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

Assignment B.1

Try to know at least one person whom you do not know well who is in the long chain of people helping to get your meal, or in maintaining living condition or in educating you, etc.

Get to know the person, his or her family, background, current state of thinking and well being. Submit a write-up after one week from today. Can you ever repay? [**For future:** The Assignment may be kept open beyond the Induction program. Encourage students to get to know one/two persons and their detailed background. How do you feel for them? Can we ever repay? What best can we do for them?]

C Self and Body

C.1.1 Opening up Larger View

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

C.1.2 Making Desire/Aspiration List

Ask students to prepare a list of desires/aspirations in their notebook for about 5-8 minutes. Ask some students to read out some of their desires (if they are comfortable doing so). Write the desires so spoken in the form of a list on the board (in the form of bullet points with one or two keywords each). Avoid duplication.

After writing a desire on the board, you could ask why to get the underlying thought. For example, a student might say money. On asking why, he might say to be richest man, on again asking he might say fame or buy whatever I want. These are two different things and the desire listed as money be changed to money - fame or money - get goods. Make sure that you are not judgemental. Do not deride or make fun of any desire nor should you allow the other students to do so.

C.1.3 Classify Desires

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

- Mental need
- Physical need

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

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

C.1.4 Conclusion

At the end, you can conclude the following:

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

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

Assignment C.1

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

C.2 Needs of Self and Body

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

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

(if time available) knowing, assuming, recognizing and fulfilling (Jaanana, Maanana, Pahchaanana, Nirvaha Karna).

C.2.1 Distinguishing between Needs of Self and Body

Assignment C.2

Go through the list of desires/aspirations prepared by students earlier, and classify them as satisfying the needs of “I” or the needs of the Body or of Both. You may have done so already.

Assignment C.3

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

D Peer Pressure

D.1 Pressure Related to Appearance

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

Scenario 1

You are wearing plain clothes but pleasantly dressed, and going to a party. Before entering the hall you could peep in and find that everybody else is wearing expensive/stylish clothes. What would you do? Leave the place before anyone notices you, or walk in as usual without a concern?

Issues/Questions:

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

D.1.1 Asymmetric Situation

In Scenerio 1, consider that you are wearing expensive/stylish clothes and others are wearing plain clothes. Would you act differently in this case.

Cultural issue

In Scenerio 1, consider, instead of plain clothes vs. expensive clothes, the situation is between kurta-pyjama vs. coat-pant, or sari vs. slacks-jeans. What would be your action?

D.1.2 Valuable/costly gadgets

Scenario 2

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

Issues/Questions:

Do you feel Internal Pressure that they are different class of people than you?

Do you feel hesitation in making friendship and behave normally with them?

D.1.3 Latest Model Gadgets

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

A Note of Caution to Mentors:

After attending so many HV classes, it is likely that the students (feeling the pulse of the subject) would smartly respond to the above questions in idealist / right way to show that they are above these petty issues. In that case, you may provoke them to think whether they would do it in a Real Situation. You may bring it closer to their Life Situation. Would they wear it in their Class Tomorrow?

D.2 Clarifying the Meaning of Peer Pressure

D.2.1 Peer Pressure - Some Basics

Peer: A 'peer' is someone in your own age group.

Peer group: Persons of equal rank / quality/ worth.

Pressure: Pressure is the Feeling that you are being pushed towards making a certain choice - good or bad.

D.2.2 Definition of peer pressure

Peer Pressure on a person is the influence of a Peer Group that encourages to change the persons attitudes, values, behaviours or action to conform to the Peer Group.

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

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

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

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

- b. A few more statements on Peer Pressure

Peers influence your life, even if you don't realize it, just by spending time with your peer group. You learn from them, and they learn from you.

Peers play a large role in the social and emotional development of children and adolescents. Their influence begins at an early age and increases through the teenage.

Responding to peer pressure is part of human nature but some people are more likely to give in, and others are better able to resist and stand their ground. Peer pressure is NOT always negative. But the goal is to be self organized.

D.2.3 Purpose of Material/Physical Facilities, say Clothes

We may put this issue before the students for deliberation. And finally, it may be summed up as follows. Purposes of dress are to:

- Protect the body as per climatic need, and
- Cover the body parts as per social norms.

The following questions may be put regarding costly or branded clothes (e.g., branded Jeans & T-shirts): Is it a demand of the body to go for costly & branded clothes OR body needs comfortable clothes?

Which one is more comfortable cotton or polyester?

What needs does a costly or branded dress (or Jeans/T-shirts) satisfy?

Ans: Need for identity, respect etc.

Are these need of the body or need of the self?

Ans: Self.

D.2.4 Satisfaction of Needs on Self

Can needs of self be satisfied by feelings or by goods?

Thereafter, the students may be asked to examine, if the same thought is applicable for the physical facilities like Mobile phone, Laptop, Watch etc.

Answer might be that brand ensures quality of product. But are you buying the brand for the sake of so-called quality or show off value. Would you be willing to remove the visible brand label from your dress!

Observe yourself. Note that the observation is possible in the light of the right proposal. For example, it is possible here by separating the needs of the self and the needs of the body.

Assignment D.1

- Take one or two examples where you have mixed your mental and physical needs (from Exercise 7.2), and re-examine why mixing is taking place.
- What insecurities come to your mind? (This is self observation.)
- Do you see any conflict between desires?

E Prosperity

E.1 Basics

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

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

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

1. Knowledge in the self
2. Physical assessment

In the absence of such knowledge, one feels (poor) 'daridra', even when one has a lot of physical resources or wealth. Is it not that two brothers fight over the family possessions, even after each receives crores of rupees.

E.2 Conditions

1. I should know my physical needs. I cannot feel prosperous if:
 - My needs are not definite. They keep changing based on what the other person has. If my needs are based on comparing with what the other person has, they will keep fluctuating. For example, if the other person gets item X, I would also need to have it. Or if the other person gets a bigger item Y, I feel that I do not have such an item, even when my needs are fulfilled.
2. I should be able to differentiate between the needs of the self and the needs of the body, and know that one cannot be fulfilled by the other.

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

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

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

3. Similarly, to satisfy the needs of the body, I need physical assets, and not feelings. No amount of respect would satisfy hunger, for example.

E.3 Result

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

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

There are two type of people, predominantly:

- Sadhan viheen dukhi daridra (SVDD) (i.e. without resources, unhappy and deprived)
- Sadhan sampanna dukhi daridra (SSDD) (i.e. with resources, unhappy and deprived)
- Our education system at best takes students from SVDD to SSDD state.
- Check this point: What did your parents say, you will get after IIT education?

What is needed is to go to the state of:

- Sadhan sampanna sukhi samriddha (SSSS) (i.e. with resources, happy and prosperous)

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

E.4 Advanced Topic

Prosperity also extends towards future. Not only now, I have more than my needs, but in future also I shall have more than my needs.

This comes out of two key understandings:

1. Nature has more resources than needed by me and all the people.
(India produces 2.6 times the food needed by all its people. But then, why are so many people hungry? Wrong social systems produce shortages for some, riches for others. There are also people who have no money to buy. It happens when there is lack of understanding of relationships or unwillingness to part with whatever is extra.)
2. Ultimately, feeling of prosperity comes out of relationships! That is what gives us assurance about the future. We will be discussing relationships next.

Assignment E.1

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

F Relationship in Family

F.1 Seven Relations

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

F.2 Justice (Nyaya) in Relationship

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

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

Fulfilment of expectation of feeling leads to justice (nyaya). Justice (Nyaya) consists of four elements:

1. Recognition/identification of values (mulya ki pehchan) in one-to-one relationship,
2. Effort made for fulfilment of expectation in relationship (mulya kaa nirvah),
3. Right evaluation of the effort for fulfilment of values and its success etc. and
4. In case of success, feeling of Mutual Happiness (Ubhay-tripti).

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

F.2.1 Related topics for discussion

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

F.2.2 Follow up questions are:

1. Do you want nyaya only on a few occasions or every moment? Answer: Every moment
2. Do you think it is the court of jurisdiction that can ensure Nyaya or only open-hearted discussion within the family members is the way for ensuring Nyaya?

Answer: Discussion within family members.

Elaborate on how the court cannot ensure nyaya. Court can proclaim only judgement (faisla), cannot ensure ubhay-tripti. Nyaya would be there if all parties recognize their role in fulfilling expectations.

F.3 Transaction and Relationship

A transaction is where two people work together or exchange something according to some agreed terms. Many functions in a society are accomplished by means of transactions.

In a relationship, expectations are related to feelings. The difference between a relationship and a transaction is that in a relationship, the feelings are primary.

F.3.1 An Example - Restaurant Operating through Gifts

Consider the following example. A family went to a restaurant, and had a meal. After it was over, they asked for the bill. The bill surprised them. It listed the expenses for the meal, but at the end, it said you do not have to pay anything because your bill has been paid! The surprised family looked around as it asked, but who has paid our bill?

The waiter replied that the previous customer had paid the bill. As the family, start to get up, the waiter asked, would you like to gift a meal to the next customer?

F.3.2 Feel the Feelings

The students were asked, what would you feel if you were in that situation? After a couple of jovial comments, they replied that it obviously would feel good. When asked to close their eyes and feel those feelings, some replied that there would be positive feelings, they would feel gratitude towards the unknown donor, etc. These feelings are what we have earlier called “continuous happiness”.

When the customers would give, they would also feel happy that they are leaving a gift for someone (rather than paying for a service).

F.3.3 Chain of Life

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

F.3.4 Gift Culture

When we build a society in which gift culture (give and give) is inculcated, it gives happiness to all around (to the giver as well as to the recipient, who in turn can give for someone else).

In the example, when asked how much money would you leave for the next customer, many students replied that they would leave an amount slightly more than the bill.

Now consider two situations, first, the one above, and second, a normal restaurant. In both the cases, the meal is eaten, and the money is paid; however, in the former, feelings are generated as well!

F.4 Fair Transaction

The conversation moved to transaction, we are not against it. But the transaction should, of course, be a *fair transaction*.

What is fair? Fairness is not determined by only legal viewpoint, which can give us only the minimum.

A wise society builds its culture and practices in which feelings get generated or enhanced in day to day functioning, in its practices, in the transactions.

F.4.1 Example - Tea Vendor at a Station

I was travelling on a train from Delhi to Kanpur on a cold wintery night. It was 3rd January, 2011 and the time was about 5 am. The train came to a stop, and I woke up.

On peeping through the window, I noticed that it was a very small station, where even the platform was of quite low height. On getting down, we learnt that a train, just three trains ahead of our train, has had a major accident.

While waiting to find out what would happen next, I went to a tea shop. It was the only tea shop, and it was full because of the train and the cold wintery morning. The tea shop owner declared: Tea will be served to everyone, at the same price, in the same proportion of tea leaves, sugar and milk. I have phoned for milk, and more milk would be arriving soon. And sure enough, a couple of milk men with milk containers on their scooters started arriving.

F.4.2 Values Imparted by Modern Education

Suppose the vendor had said that I am raising the price of tea to Rs.10, how would you feel? Most students said that they would feel cheated. But legally, as long as he has announced the new price beforehand, it is not cheating.

If a person educated in economics or MBA was there, what would he have said about the tea vendor?

Probably he would have said, “He is a fool; he should increase the price.” And he would justify it by referring to the Theory of Supply and Demand.

Where would such an educated person might have studied? Perhaps in the best of our business schools and have done an MBA. So the best of our institutions are teaching this to the best of our students, through the best of our teachers!

F.4.3 Societal Values

Under what values is the tea vendor operating, when he is not raising the tea prices? It is the value which says that it is wrong to take advantage of a person, in his time of need or helplessness. And his behaviour generates a good feeling.

At the time of payment for the tea, there were many people wanting to pay and go. All I did was, paid Rs.50 currency note and went away before the vendor could return the money. This is the least I could do to acknowledge the values of that vendor.

Wise societies build their practices and laws which promote values/feelings, even in ordinary transactions.

F.5 Justice Leads to Harmony

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

F.6 Nine Values (Mulya)

There are nine types of feelings or values in relationships.

1. Trust (Vishwas)
2. Respect (Samman)
3. Affection (Sneha)
4. Care (Mamta)
5. Guidance (Vatsalya)

6. Gratitude (Kritagyata)
7. Reverence (Shraddha)
8. Glory (Gaurav)
9. Love (Prema)

G Mulya in Relationship: Trust (Vishwas)

G.1 Definition

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

G.1.1 Exploring into Trust

Verify the following four statements by asking yourself whether you agree: Proposition regarding want or chaahat

Likely answers of students (write actual answers on the board)

1. I WANT to make myself always happy. # Yes
2. I WANT to make the other person always happy. # Yes
3. The other WANTS to make himself/ herself always happy. # Yes
4. The other WANTS to make myself always happy. # ?

Now verify the following four statements on the basis of your competence: Proposition regarding competence or yogyata. #

Likely answers:

1. I am ABLE to make myself always happy. # ?
2. I am ABLE to make the other person always happy. # ?
3. The other is ABLE to make himself/ herself always happy. # ?
4. The other is ABLE to make myself always happy. # ??

Take the example of a friend with whom you had a dispute followed by unhappiness

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

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

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

A few examples of the above two statements demonstrate my perception: My perception about the other
My perception about myself

The other broke a glass # The glass broke due to slip of my hand
The other did not come on time # I tried really hard to reach on time

The other makes mistakes intentionally # I make mistakes by accident
The other is at fault # I am right

If we can see the intention of others, it might work miracles, as seen below:

1. If we have trust on other's intention, we have a feeling of being related to the other and spontaneously start helping the other to improve his competence, if he is lacking.
2. If we do not have trust on other's intention, we have a feeling of opposition with the other which leads to fights, dispute, and ultimately to bitterness.

G.1.2 Further Exploration

A demanded/ asked for/ expected something from B which B could not fulfil. Let us explore, who is at fault for such non-compliance A or B. Mentors may ask from students the various reasons for which B could not fulfil the expectation of A. Possible responses may be like the following:

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

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

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

G.1.3 Assignment G.1

1. List the names of persons on whom you have complete Trust on their intention - continuously & unconditionally.
2. Name persons you feel close to but not coming in the above list. Why do you lack complete Trust in them? Describe.
3. Also list how many people have complete Trust on you. How do you know it?

H Mulya in Relationship: Respect (Sammaan)

H.1 Definition

Sammaan = Sam (right) + maan (evaluation)

Respect = Right evaluation

H.2 Disrespect (Apmaan)

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

Over Evaluation (Adhi-mulyan) to evaluate for more than what it is.

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

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

No Evaluation (Amulyan OR Nirmulyan) ignoring to evaluate

H.3 Right Evaluation on the basis of the Self (I) (of a human being)

Seeing that the other is like me (points (1) to (3)):

1. Our purpose is the same since our Natural Acceptance is the same:
2. As I want to be and remain continuously happy, so does the other.
3. Our purpose is the same: My purpose is to live happily throughout.
4. Understanding and living in Harmony at all levels, so it is for the others.
Capacity (khsamta) is the same: I have the ability to understand (samajh) and so does the other. As I continuously operate in the form of Desire, Thought & Selection, same is with others.
5. The difference is only at the level of Understanding (not just information):
 - If the other has Better Understanding than Me, I need to understand from the other.
 - If the other has Lesser Understanding than Me, I accept the responsibility to improve the Understanding of the other.

H.4 Grave Mistake in evaluating human being

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

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

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

Assignment H.1

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

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