

CENTRE FOR LIFE SKILLS AND SOFT SKILLS

23CLAEEEC04

CERTIFICATE COURSE IN UNIVERSAL HUMAN VALUES

COURSE DURATION – 1 SEMESTER

Theory Credits: 2
~~Practical~~: 2 Credits

Course Code	23CLAEEEC04	Course Credits	L:2 T:0 P:0
Max. Marks	Theory: 50 (Internal: 15. External:35)	Time of end term examination	3 Hours

Note:

This Course is in accordance with UGC Curriculum and Guidelines for Life Skills (Jeevan Kaushal) 2.0

Learning Objectives:

The objectives of this course are to help learners

- Describe the meaning, purpose, and relevance of universal human values.
- Understand the importance of values in individual, social, career, and national life.
- Learn from the lives of great and successful people who followed and practised human values and achieved self-actualization.

Learning Outcomes:

Upon successful completion of this course, the learners shall be able to:

- Become conscious practitioners of values.
- Realize their potential as human beings and conduct themselves properly in the ways of the world.
- Develop integral life skills with values.
- Inculcate and practice them consciously to be good human beings.
- Realize their potential as human beings

Unit – I

Love and Compassion (Prem and Karuna):

What is love and its forms: love for self, parents, family, friend, spouse, community, nation, humanity and other beings—living and non-living.

Love and compassion and inter-relatedness: The faculty member needs to explain the relationship between love and compassion and other related feelings and emotions like empathy, sympathy, and non-violence.

Individuals who are remembered in history or collective memory for practising compassion and love: (such as the Buddha, and Jesus Christ)

Narratives and anecdotes from history, literature, including local folklore

Handwritten signatures and dates:
 [Signature] [Signature] [Signature] 12/04/24 [Signature] [Signature]

Truth (Satya):

What is truth? A Universal truth, truth as value (artha), truth as fact (satya) (veracity, sincerity, honesty among others)

Individuals who are remembered in history for practising this value (Raja Harishchandra, Dharmaraja Yudhishtira, Gautama Buddha, Socrates, and Mahatma Gandhi, among others)

Narratives and anecdotes about truth from history, collective memory, and literature including local folklore.

Unit – II

Non-Violence (Ahimsa): What is non-violence and its need? Love, compassion, empathy, and sympathy are prerequisites for non-violence.; Ahimsa is non-violence and non-killing.' Individuals and organizations that are known for their commitment to non-violence.; Narratives and anecdotes about non-violence from history and literature including local folklore.

Righteousness (Dharma): What is righteousness?; Righteousness and dharma, righteousness and propriety.; Individuals who are remembered in history for practising righteousness; Narratives and anecdotes from history and literature, including local folklore

Unit – III

Peace (Shanti): What is peace and its need? Peace, harmony and balance.; Individuals and organizations that are known for their commitment to peace (Mahatma Gandhi, United Nations).; Narratives and anecdotes about peace from history and literature including local folklore.

Service (Seva): What is service? Forms of service: for self, parents, spouse, family, friends, community, persons in distress, nation, humanity and other living and non-living things.; Individuals who are remembered in history for practising this value.; Narratives and anecdotes dealing with instances of service from history and literature including local folklore.

Renunciation Sacrifice (Tyaga): What is renunciation?; Renunciation and sacrifice. Greed is the main obstruction in the path of renunciation. Self-restraint and other ways of overcoming greed. Renunciation with action as true renunciation. Individuals who are remembered in history for practising this value* (The faculty member may suggest names of local characters or leaders that could be relevant.) like: Sri Rama, Bhishma, Gautama Buddha, Mahavira, Jesus Christ, Guru Govind Singh, Bhagat Singh, and Mahatma Gandhi.); Narratives and anecdotes from history and literature, including local folklore about individuals who are remembered for their sacrifice and renunciation.

Unit – IV

Constitutional Values, Justice, and Human Rights: Fundamental values enshrined in our Constitution, which were practised even during the time of the Buddha in democratic city states in ancient India. ; Associated fundamental rights which are guaranteed not only in our Constitution but also in the Universal Declaration of Human Rights (1948). ; Fundamental Duties of Indian Citizens. ; Patriotism, pride and gratitude for the nation"

Wheeler

37

2

Dr. S. S. S. S.

Suggested Readings:

1. Basham, A. L. (1954). The Wonder That Was India. London: Picador Press.
2. Basu, D. D. (2015). Workbook on the Constitution of India, Paperback Edition. Nagpur: Lexisnexis.
3. Ghosh, A. (1998). The Foundations of Indian Culture. Pondicherry: Sri Aurobindo Ashram.
4. Joshi, K. (1997). Education for Character Development. Delhi: Dharam Hinduja Centre of Indic Studies.
5. Milton, R. (1973). The Nature of Human Values. New York: The Free Press.
6. Mookerji, R. K. (1989). Ancient Indian Education. Delhi: Motilal Banarasidass:
7. Preamble to The Constitution of India together with Articles 15, 16, 19-22, 23, 24, 26, 39, 51A.
8. Saraswati, S. S. (2008). Asana Pranayama Mudra Bandha. Munger, India: Bihar School of Yoga.
9. Seth, L. (2010). We the Children of India: The Preamble to Our Constitution. New Delhi: Penguin India.
10. UGC guidelines on "Mulya Pravah- Inculcations of Human Values and Professional Education 2.0"
11. UGC guidelines on "Educational Framework for GlobalCitizenship in HigherEducation"
12. Compilation – CCMT. (2012). Transforming Indians to Transform India. Chinmay Mission, Chennai.
13. Chinmaya Yuva Kendra. (2008) Awakening: Indiansto India. Chinmay Mission, Chennai.









