Exploring Human Values: Visions of Happiness and Perfect Society - Web course

COURSE OUTLINE

The purpose of this course is to explore human values. In this course students will be exposed to dilemmas of transcendence and social transformation. The course is interdisciplinary and draws material from psychology, sociology, economic thoughts and political ideas.

At the end, students will be able to develop a practical philosophy of social transformation, which aims at creating a just order in which all are happy.

If continuous happiness is the human aspiration then there should also be a human programme to fulfill basic human aspirations. To implement this programme in practice we need harmony in the self, harmony with the body, harmony in family, harmony in society, harmony in nature, and harmony in existence.

Students will be expected to explore vision for holistic technology, production systems and management models. The course also aims to question assumed dichotomies of the Oriental and the Occidental, traditional and modern, and personal and social, and develop a universal approach to value education based on natural acceptance of all, mutual fulfillment and co-existence.

COURSE DETAIL

<table>
<thead>
<tr>
<th>Module</th>
<th>Title</th>
<th>Issues</th>
<th>No. of Lectures</th>
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<tbody>
<tr>
<td>1</td>
<td>The problem</td>
<td>Twin goals: happiness and just order; role of value education</td>
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<td>2</td>
<td>Paradoxes of happiness</td>
<td>Concepts of good life – quality of life and subjective well-being; happiness, life satisfaction, and positive affect; studying quality of life through surveys; and findings of quality of life surveys.</td>
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<td>3</td>
<td>The problem of social transformation</td>
<td>Moral and institutional approaches; and the inherent conflict between the two</td>
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<td>4</td>
<td>Conceptualizing the relationship between man and society</td>
<td>Man and society; theories of man and society such as methodological individualism, structuralism, Gidden’s theory of structuration, and structural symbolic interactionism</td>
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<td>5</td>
<td>Religious and spiritual approaches to human happiness</td>
<td>Vedic, Jain and Buddhist philosophies; Christianity; Islam; and Sikhism</td>
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<td>6</td>
<td>Economic and utilitarian theories</td>
<td>Utilitarianism; utility and economic theory; capitalism; claims of capitalism; internal contradictions; socialism and communism; disorganized capitalism; risk</td>
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<td>7</td>
<td>Political approaches</td>
<td>Marxist and neo-Marxist thoughts; critical theory; democracy in public and private spheres; manifestos of leading political parties</td>
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<td>8</td>
<td>An argument for modernization and development</td>
<td>Nehruvian model of industrial socialism; inclusive growth</td>
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<td>9</td>
<td>Postmodernization and emancipation</td>
<td>Modernization and post modernization;</td>
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<td>Lecture</td>
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<td>Content</td>
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<td>10</td>
<td>Possibilities of transformation</td>
<td>Hope and hopelessness; transforming society; professional ethics</td>
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<td>11</td>
<td>Indian social thoughts</td>
<td>Attempts to combine spiritual, economic and political theories of values: Rammohan Roy, Aurobindo Ghosh, Rabindranath Tagore, M. K. Gandhi, B. R., Ambedkar, Ananda Coomarswamy.</td>
<td>5</td>
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<td>12</td>
<td>Human values and humanism: dilemmas and directions</td>
<td>Jeevan Vidya; human values, &quot;I&quot; and &quot;Body&quot; need for harmony in the self; harmony with the body; harmony in family, society, nature and existence; evaluation of Jeevan Vidya.</td>
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<td>13</td>
<td>Conclusion</td>
<td>Summary and conclusion of the course</td>
<td>1</td>
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</table>

**Total number of lectures:** 40

**References:**


34. Omvedt, Gail, “People’s Issues are Taken only as Slogans”, The Times of India, 12 October, 2009, p.10.


41. Snooks, Margaret Konz, Health Psychology: Biological, Psychological and Sociocultural Perspectives, Boston: Jones and Bartlett Publishers, 2009, p. 216.


