



UNIVERSAL HUMAN VALUES

**Holistic,
Value-Based
Education
for
Realising the
Aspirations
articulated in
NEP 2020**

All India Council for Technical Education
Nelson Mandela Marg
Vasant Kunj, New Delhi 110070
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Universal Human Values for Holistic, Value-based Education
Realising the Aspirations articulated in NEP 2020

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Universal Human Values for Holistic, Value-based Education: Realising the Aspirations articulated in NEP 2020

Prepared by AICTE (NC-UHV and NCC-IP) in collaboration with UHV TEAM (uhv.org.in), 2021, revised 2022

Participation is welcomed to further evolve the details. Many of the courses mentioned are being run by various universities, but also many courses are yet to be detailed and/or introduced in mainstream education. Similarly, parts of the document need to be further detailed out.

You may like to provide your response to this document through the following link

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 23. AICTE Regional Officers
 24. Dr. Neetu Bhagat, DD IPC, AICTE

Value education or education for developing a humane, holistic world-vision, has been the missing link in mainstream education... extensive experiments have shown that it is possible to start filling this gap..."

– Late **Prof. Rishi Raj Gaur**, NRCVEE, IIT Delhi and Former Chairman NC-UHV

"The overall purpose of education is to enable a human being to live a fulfilling life, in harmony with oneself and with family, society and nature, hence it becomes the responsibility of educators to enable the resolution of these issues, so that human society can achieve the cherished goals"

– **Prof. HD Charan**, Chairman NC-UHV

"Our effort has been with content which appeals to all, is universal and not sectarian. The UHV content and process is a good example of this... with it, there have been quite remarkable results in the everyday life of teachers and students... We have seen that values can also be taught. The common graduate attributes are precise indicators of value competence in the teacher, student..."

– **Prof. MP Poonia**, Vice Chairman AICTE

"The opportunity to make the necessary transformation in our education has come to us after a long time in the form of NEP 2020... to come out of the colonial system of education and to develop the education system based on humanness for a humane society... it seems to be within reach..."

– **Dr. Rajneesh Arora**, Chairman NCC-IP

"...over 150 volunteers [from AKTU] have been behind the work being done through AICTE... The fact that faculty and staff are willing to [volunteer] invest own time and money on these efforts for value education itself is an indicator of their commitment and resolve"

– **Prof. Vinay Pathak**, Former VC, AKTU, Lucknow and Member NCC-IP

"We had planned [in 2017] to prepare one [UHV] teacher for every 20 newly joined students in each department of every AICTE approved institution... It was a big target of then about 70,000 teachers... Today, we have achieved that target... with the dedicated pro-bono efforts of over 500 volunteers from across the Nation... under the guidance of our two national committees and IPC, they have been the core pillar for the work being done through AICTE..."

– **Prof. Rajive Kumar**, Member Secretary, AICTE

Holistic Education is based on a holistic vision of life; a vision which is founded on understanding the existential reality and the human existence in its completeness, which results in identifying the role of human being in this whole, in all levels (individual, family, society and Nature) and dimensions (doing, thinking, feeling and understanding). The role or participation of a human being in each level (the larger order) is the value of a human being. Hence, the holistic vision of life is a comprehensive and unifying framework for all that is valuable for all, human beings as well as the rest of Nature. It gives clarity about human values in all aspects of human existence as a whole. In order to ensure fulfillment of these values, we also need skills; therefore, all types of skills are defined and developed in the context of these values. Education on all these (vision, values and skills) put together is **Holistic Value Based Education (HVBE)**. It may be further expanded as:

1. Education on values founded on a holistic and humane world vision
2. Courses, examples and case studies of local, regional and national values, languages and skills to reinforce and exemplify a holistic and humane world vision
3. Learning Nature Friendly, Human Friendly Skills and their Practice
 - Behaviour for mutual fulfilment, team work, collaboration...
 - Science, technology, management for mutual prosperity
 - Service (seva) which promotes harmony in family, society
 - Meaningful participation in the family, neighbourhood, institution, workplace, community, etc. all the way to the Nation and beyond

Multidisciplinary Education is defined in the light of this HVBE as giving education for different values and skills required for leading a meaningful and fulfilling life in all aspects (disciplines) of human living, in the context of a holistic vision of life.

Such education will be very much in tune with our glorious cultural and civilizational effort for the wellbeing of all. It will be a tangible step in achieving the expectations from education that are articulated in the NEP 2020, i.e., “achieving full human potential, developing an equitable and just society, and promoting national development”.

The effectiveness of holistic, value-based education can be greatly enhanced by providing it in the home language/mother tongue/ local language/ regional language.

The outcome of such education may be measured in terms of common graduate attributes (which relate to values) and stream-specific graduate attributes (which relate to skills). The common attributes are:

1. Holistic vision of life
2. Socially responsible behaviour
3. Environmentally responsible work
4. Ethical human conduct
5. Having competence and capabilities for maintaining health and hygiene
6. Appreciation and aspiration for excellence (merit) and gratitude for all

Holistic or Multidisciplinary Education, certainly, does not mean merely putting together the fragmented pieces of knowledge, values and skills without explicitly articulating the underlying comprehensive, unified (harmonious) and complete understanding of the existential reality at its base.

धर्मेन्द्र प्रधान
धर्मेश्वर प्रधान
Dharmendra Pradhan



मंत्री
शिक्षा; कौशल विकास
और उद्यमशीलता
भारत सरकार

Minister
Education; Skill Development
& Entrepreneurship
Government of India



MESSAGE

The aim of education in ancient India was the acquisition of knowledge for life and also for the complete realization and liberation of the self. Indian thought and philosophy has always considered the pursuit of knowledge (*Jnan*), wisdom (*Pragya*), and truth (*Satya*) as the highest human goal.

Under leadership of Hon'ble Prime Minister Shri Narendra Modi, National Education Policy (NEP) 2020 was launched, which envisions an education system rooted in Indian ethos to transform India. The Policy envisages that our students develop a deep sense of respect towards the Fundamental Duties and Constitutional values, and a conscious awareness of one's roles and responsibilities in a changing world. As rightly defined in the policy, the purpose of the education system is to develop good human beings capable of rational thought and action, possessing compassion and empathy, courage and resilience, scientific temper and creative imagination, with sound ethical moorings and values.

All India Council for Technical Education (AICTE) has produced this document as a broad framework of "Universal Human Values" for holistic value-based education, which will go a long way in realizing the vision of NEP 2020. It is developed after collating experience from several programmes held at universities, colleges and schools in Holistic Value-Based Education. It will help our teachers and faculty across school and higher education to understand the concepts in value-based education in detail and learn some strategies to implement in classroom practices.

I congratulate AICTE and everyone who has been a part of developing such an important document in education.


(Dharmendra Pradhan)

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ज्ञान-विज्ञान विमुक्तये
UGC
University Grants Commission

Message – Chairman UGC



Trans-disciplinary areas increases the likelihood of producing high impact research with a potential for breakthrough discovery. The NEP 2020 provides us another significant opportunity to make the necessary transformation in our education. It emphasizes a lot on multi-disciplinary approach in transdisciplinary areas to capture the distinctive components of two or more disciplines to create new knowledge.

I am delighted to share the document "Universal Human Values for Holistic Value-based Education" which was developed by AICTE in 2021. The document has been helpful in providing colleges with details that they can use to incorporate Universal Human Values in their curriculum. The document "Universal Human Values for Holistic Value-based Education" is well prepared and the courses on universal human values, are worth considering by every Indian University.

I take this opportunity to appreciate the efforts made by AICTE Officials and Expert Members for the document and convey my best wishes for this important initiative.

(Prof. M. Jagadeesh Kumar)

Chairman, University Grants Commission

14th July, 2022

New Delhi



Message – Director NCERT



The purpose of the education system is to develop good human beings capable of rational thought and action, possessing compassion and empathy, courage and resilience, scientific temper and creative imagination, with sound ethical moorings and values (NEP 2020). The policy aims at producing engaged, productive, and contributing citizens for building an equitable, inclusive, and plural society, as envisaged by our Constitution by providing logical framework for making ethical decisions. As a consequence of such basic ethical reasoning, traditional Indian values and all basic human and Constitutional values (such as *seva*, *ahimsa*, *swachchhata*, *satya*, *nishkam karma*, *shanti*, sacrifice, tolerance, diversity, pluralism, righteous conduct, gender sensitivity, respect for elders etc.) will be developed in all students.

Therefore, to realize this aim, a framework for integration of basic ethical (right action), moral reasoning, human and Constitutional values in the curriculum (school activities, textbooks, disciplinary and pedagogical practices followed in school) is required to be developed keeping in mind age/stage appropriate strategies. The framework for Holistic Value-based Education and the expected common graduate attributes (expected outcomes) given in this document is a very significant step in this direction.

The teacher education institutions have a very vital role to play as they are the centres that orient and sensitize the teacher fraternity of the country through their pre-service and in-service teacher education programs. The capacity building programme needs to focus on preparing teachers to be knowledgeable about their commitment to their profession and its ethical role in the conduct of their students. The work done by AICTE in the last 5 years in orienting/preparing teachers for value education is a role model for us. We intend to adapt the same for our preservice and in-service teachers, and also to introduce it in the programs like B. Ed. for student teachers.

Additional reading material in the form stories, comics books, quizzes from authentic sources may be made available to students.

The efforts should be made to create conducive environment at home, school and the society so that the children can get the opportunity to learn and practice values.

Value Education is not a new phenomenon in our country but it is as old as our education system. Since time immemorial, value education remained an integral part of Indian system of education. Having been neglected for some time in past the society has seen degradation and deterioration in value system. In order to check erosion and degradation of social, cultural and universal values among the students, to re-orient and restore the desirable values, it is expected to add a component of value education in an integrated form in the existing curriculum at all levels of schooling. This calls for active participation of stakeholders like home, school and society (all people in the country) in developing human values among the students who in turn will shape the future of the country. This will orient the people towards a value rich society leading to the realization of "*Vasudhaive Kutumbkum*" [a world family].

Prof. Dinesh Prasad Saklani
June 2022



Message – Chairman AICTE



The New Education Policy approved by the Union Cabinet is set to bring a slew of major changes. One of the stated aims of the policy is to instil a "deep-rooted pride" in being Indian, not only in thought, but also in spirit, intellect, and deeds, to develop knowledge, skills, values that support responsible commitment to human rights, sustainable development and living as well as global well-being.

In this direction, AICTE has been making effort for "value-based education for value-based living" for the past several years. We see that Universal Human Values (UHV) can provide for a holistic and humane world vision and values, while the Indian Knowledge System (IKS), which has a holistic and humane world vision at its base, can provide the historical and experiential validation, making way for value-guided skills, which are important ingredients of holistic, value-based education. Such an education seems to be the key to realising the aspirations articulated in the NEP 2020.

The first and crucial step of incorporating Universal Human Values (UHV) in technical education has been vigorously followed up in the last four years:

- We introduced a 15-session introductory UHV module (UHV-I) as an essential part of the mandatory 3-week Student Induction Program (SIP). Hundreds of colleges have reported very positive results.
- We included a mandatory 1-semester foundation course "Universal Human Values - Understanding Harmony and Ethical Conduct" (UHV-II) in the Model Curriculum. We made special provision of 3-credits exclusively for it to highlight its importance. Many colleges have shared highly encouraging feedback.
- We made provision for minor degrees in UHV, IKS and sustainable energy to prepare people for the much-needed transformation in society.
- The key focus has been to prepare the faculty for these major changes, over and above the supporting policy decisions. In the last 4 years, over 80,000 faculty members from every state of the Nation have been oriented through rigorous FDPs on UHV. 55,000 could be certified. We also have consistent follow-up through Weekly Meetings.
- More than 64 universities have responded to our call for making effort for UHV. Several have incorporated the UHV courses in their academic curricula.
- From 2021-22, we have instituted the Prof. RR Gaur Award for Excellence to recognise institutions which are making serious effort for UHV, value-based education and developing themselves into living models of an equitable and just society.
- The extension to Rajya Anand Sansthan's *Anandaks* (volunteers) for adult education and for school teacher development in Madhya Pradesh has been warmly received.
- In 2022, UGC very graciously decided to work together on this initiative – now our two National committees, NC-UHV and NCC-IP, which have been working

diligently on this effort, even right through the lockdown period, are joint UGC-AICTE committees.

- There is a committed team of more than 500 volunteers and resource persons from across the country supporting this effort pro-bono (without taking any remuneration from AICTE).

Indeed, UHV has been a game changing work ongoing from AICTE. We are committed to continue to strengthen it. I am extremely fortunate to have a committed leadership team in Prof. MP Poonia, VCM and Prof. Rajive Kumar, MS as well as a dynamic implementation team headed by Dr. Neetu Bhagat, DD IPC.

I am happy to offer the foreword for this revised document prepared jointly by our two National committees NC-UHV and NCC-IP. I welcome you to go through its contents. I trust you will be able to see the need for an all-out joint Indian National effort for holistic, value-based education and take the steps we academicians can take immediately.

Prof. Anil D Sahasrabudhe
June 2022

Message – Chairman NC-UHV (UGC-AICTE)



In present context, our mainstream education system has continued to become lopsided in favor of skill generation and information enrichment while the value dimension has been languishing.

The overall purpose of education is to enable a human being to live a fulfilling life, in harmony with oneself and with family, society and nature, hence it becomes the responsibility of educators to enable the resolution of these issues, so that human society can achieve the cherished goals.

In the light of this, it becomes essential to find out what is of value, or what is really valuable to human being. Technology is an important human endeavor, but it is only a means to achieve what is considered “valuable” for human beings in an effective and efficient manner. There is an essential complementarity between values and skills which needs to be ensured in any education system.

NEP-2020 has come with clarity on the expectation from education. The graduate coming out of institutions must have the commitment and compliance to work for well-being of all. They understand the purpose of life and live it with definite human conduct with Indian culture and ethics (IKS).

In this context, Bikaner Technical University within a short span of few years (2018-2021), has introduced the Universal Human Value Course in B. Tech, M. Tech, MBA, MCA and B. Design as the part of curriculum with credit scores. UHV workshops have been conducted for the faculty to understand the content of the course. Workshops were also conducted for the Deans and Directors of the institutes. During the pandemic, we have conducted 22 five-day online workshops for students and their parents. We are proud to say that about 700 faculty and 7500 students have undergone workshops. Weekly meetings of faculty are also conducted at the Five Nodal Centers of BTU to monitor the progress and prepare resource persons. Recently we have moved a step further, and conducted workshops in nearby schools as “*Ek Kadaam Vidhyala ki Aur*”. Almost 1000 students from twelve schools have undergone these workshops. The response of school teachers and students was very enthusiastic. We are planning more workshops in coming summer vacation.

Along with students the teachers have also benefited with the course by acquiring a better ability to relate to students, in addition to benefiting in their own personal lives. The Institution have benefited from being able to have a holistic view of the education being imparted and infusing new energy in both teachers and students.

We have noticed a tangible change in the thinking of students, in terms of their vision about happiness and prosperity, the clarity about life-goals, improvement in human relationships, self-confidence, commitment to learning, feeling more responsible towards the profession. The effects of self-exploration are found to be very rewarding. Our efforts were highly appreciated by the parents of students during the feedback session of the workshops.

In short, I just want to say that such a value-based education system will fulfil the aspiration of NEP 2020.

Prof. HD Charan
June 2022

Message – Chairman NCC-IP (UGC-AICTE)

The need for values in main stream education has been felt for a long time. The problem has been "how to go about it!". When I was Vice Chancellor of Punjab Technical University at Kapurthala, Punjab, I came across Universal Human Values (UHV) course at the BoG meeting of IIT Delhi. I found UHV to be the essence of human effort for understanding the human reality, and in continuation of our glorious Indian tradition.



Together with the team of the University, we made extensive efforts at PTU to take UHV to each student at the University. We introduced the foundation course in Universal Human Values for all our 300+ affiliated colleges in the year 2011. We focused intensively on development of teachers through continuous conduct of Faculty Development Program so that the classroom teaching becomes effective. The initial impact was quite encouraging. This gave us the confidence to introduce 2 PG level courses:

1. PG Diploma in Universal Human Values & Ethics (PGD-UHVE) – aimed at preparation of resource persons and competent teachers.
2. M. Tech in Holistic Development – Systems & Technology (HD-S&T) – aimed at preparation of competent professionals and technocrat with a holistic vision of society.

Now as Chairman, National Coordination Committee for Induction Program (NCCIP), I can see a National Effort with similar impact. The crucial factors for the success of this National Effort are:

1. Orientation, commitment and support of Policy and Decision Makers
2. Incorporation of UHV courses into the academic curricula and
3. Preparation of the Teachers

To support a conducive environment for Holistic Values Based Education in the country, UGC and AICTE have shown great foresight and provided strong policy support.

The NCC-IP volunteers have done a tremendous job. In just the last 24 months, they have contributed about 150-man years of effort (it is also a validation that society must and can take responsibility of societal systems while government can provide policy support and resources). The impact of the Student Induction Program (SIP), Faculty Development Program (FDP) for SIP and UHV-II (Universal Human Values – Understanding Harmony and Ethical Conduct) has been quite encouraging. It seems to have the potential to provide a base for value-based life and culture.

The long tradition in Bharat has been that the *rishi* shared knowledge and guidance while the *raja* implemented them. It is time the *rishis* re-emerge, develop themselves, the policy makers and the implementers to take up the call to make Bharat *vishwaguru* once again. The opportunity, in the form of NEP 2020, to make the necessary transformation in our education has come to us after a long time. This document is a sincere effort to work out how this transformation can be brought in education, so as to make it an effective agent for realizing a society and nation which ensures the "wellbieng of all". I urge you to go through this document and join hands to realise it in its essence.

Dr. Rajneesh Arora
June 2022

Abstract

The new education policy has come with great clarity on the expectations from education. It states that “education is fundamental for achieving full human potential, developing an equitable and just society, and promoting national development”. The policy calls for a bold implementation plan which has universal human values as well as human culture and ethos at the centre, of which Indian culture and ethos is one of the long-standing examples.

This document presents a broad, universal framework for such an implementation.

The meaning of an “equitable and just society” and “national development” is described broadly in terms of the societal goals, societal systems and scope. Graduates are expected to make effort for these societal goals and for national development by participating in one or more of these societal systems.

Similarly, “full human potential” is described in detail. Common graduate attributes¹ represent the core human potential that education is expected to develop. Of course, it is also expected to develop skills; and these are represented by stream specific attributes.

Education essential for achieving the above objectives is described as Holistic, Value-based Education (HVBE): This has three main components:

1. Education on values founded on a holistic and humane world vision
Universal Human Values (UHV) provides well-tested foundational inputs which are universal, rational, verifiable, all-encompassing and leading to harmony, i.e., leading to wellbeing of all. This model has been successfully applied in
 - *More than 40 universities in 10 states of the Nation since 2005,*
 - *Across the Nation in professional colleges by AICTE,*
 - *Being intensively experimented in Madhya Pradesh CM Rise Schools since 2022 and*
 - *Adopted by UGC for all HEIs in 2022*
2. Courses, examples and case studies of local, regional and national values, languages and skills to reinforce and exemplify a holistic and humane world vision
The Indian Knowledge System and Tradition (IKS) is based on a deep understanding of human being as well as of the underlying harmony in nature and the entire existence. It has been tested through practice, verified and improved

¹Common Graduate Attributes

1. Holistic vision of life
2. Socially responsible behaviour
3. Environmentally responsible work
4. Ethical human conduct
5. Having competence and capabilities for maintaining health and hygiene
6. Appreciation and aspiration for excellence (merit) and gratitude for all

over thousands of years. As a result, the Indian Knowledge System and Tradition is an effort for the 'wellbeing of all'. Therefore, its science, technology and systems offer many good case-studies of effort for human thought and culture

3. Education and practice of world-class value-guided skills:

- Environmentally responsible science, technology and management (which ensure human prosperity and concurrent enrichment of nature)
- Socially responsible behavioural skills, team work, collaboration (which ensures mutually fulfilment)
- Skills for meaningful participation in the family, neighbourhood, institution, workplace, community, etc. all the way to the Nation and beyond (which is founded on National development and Global wellbeing)
- Orientation and skills for service which promotes harmony in family, society at all levels

This is an opportunity to come out of the colonial system of education and make the necessary transformation in our education for realising a human culture and civilization. This opportunity has come after a long time. With the collaboration, commitment and effort of the key education policy and implementation bodies, transformation seems to be within reach.

It will be very much in tune with our glorious cultural and civilizational effort for the wellbeing of all.

In essence, Holistic, Value-based Education (HVBE) can be described as:

Vision:

To realise an equitable and just society as well as promote national development (making India a global knowledge leader).

Mission:

To develop graduates to their full human potential (human consciousness, human conduct), who will be committed to national development and global wellbeing.

Values:

The education on values is centered on the three universal, core values of Truth (*satya*), Harmonious being and living (Harmony, *dharma*) and Love and Compassion (Justice, *nyaya*) also clearly expressed in the NEP 2020.

It may be noted that with this understanding at the base, other values can be understood and practiced as an expression of these core values in the form of ethics and ethical conduct. This includes:

- Indian constitutional values of justice, liberty, equality and fraternity
- Similarly, the other over 45 values mentioned in NEP 2020 including Patriotism (love for Nation, *rashtraprem*) as an expression of the feeling of Love and Compassion.
- Human rights, sustainable development and sustainable living as well as global well-being

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Human Effort for Wellbeing of All

Since time immemorial, human beings have made effort for living with fulfilment, fulfilment in continuity (called by different names such as bliss, peace, satisfaction, happiness, fulfilment, salvation, contentment, enlightenment, liberation, independence, self-actualisation, ecstasy, divinity...).

The UHV effort is in continuation of this tradition of self-inquiry, self-exploration, self-discovery and self-evolution. What we have understood is that for living with continuous fulfilment, the three essential requirements are:

- | | |
|---|--------------------------------------|
| 1 Understanding of
relatedness, undividedness, connectedness, co-existence | Truth
(satya) |
| 2 Feeling of
relatedness, undividedness, connectedness, co-existence | Love
(prem) |
| 3 Living with
relatedness, undividedness, connectedness, co-existence | Compassion
(karuna) |

This seems to be the running thread (essence) of meaningful outcomes of all human effort.

The understanding and feeling (of relatedness, undividedness, connectedness, co-existence) is universal. So, Truth, Love and Compassion are universal.

But, their expressions, in the form of thought and behaviour, are on the one hand dependent on the understanding and feelings which is universal and on other hand on the location, time, circumstances, etc which are local or contextual.

Universal Human Values is a systematic study of human being, the nature/existence and human conduct (the role of human being in nature/existence). Therefore, UHV is one way to understand the relatedness, undividedness, connectedness and co-existence, which can be at the base.

Culture is the collective thought and civilisation is its expression in the form of behaviour. Over the ages, various cultures and civilisations have taken shape. At the core of the civilisation is its culture; and the base of the culture is what has been understood or assumed (without understanding) about the existential reality i.e., truth, love and compassion.

A civilisation is the expression of a culture in the form of behaviour. In order to share our understanding, feelings and thoughts, various means of communication has been used such as – language, literature, song, dance, drama, painting, sculpture, etc.

The Indian civilization is a very good example. It has been an ongoing effort for the wellbeing of all (*sarve bhavantu sukhin, sarve santu niraamaya, sarve bhadraani pasyantu, maa kaschit dukh bhaagabhavet* – let all human being be happy, let all human being be well, let all human being see wellbeing of others, let no one suffer

unhappiness). It sees the whole of humanity as one human family “*Vasudhaiva Kutumbakam*”.

In education, we can provide an exposure to essence in the context of the whole humanity first. Then we can take a representative cross-section of all cultures as expressions of this essence.

A yardstick to evaluate these various options may be provided to guide the student towards a humanistic culture founded on truth, love and compassion.

It is desirable to have generic and universal formulation, content and process – universal, basic or fundamental principles. Of course, to exemplify these, local, regional examples may be taken² and will have to be taken.

In this way,

1. It will help in understanding the underlying basic principles
2. It will help in connecting the basic principles through specific examples
3. It will help the student to see and appreciate various cultures, to see the commonality amongst them
4. It will help to evaluate any specific example, system or culture, with a view to fill the gaps, rather than to criticise or reject it. Further, we can also be mutually enriching for other cultures.

If we don't have a universal formulation, there is no definite yardstick for evaluation. It is likely that people think that their formulation, their culture, content, practice etc. is superior and the others are not – there is not only no common program to live together in harmony, rather there is opposition and strife in the society, ultimately leading to struggle and even war.

Therefore, we are suggesting to make effort to understand the essence, to develop a holistic, humane world-vision by way of various courses on Universal Human Values.

Once that is in place, then, we can talk about its expression in different cultures with their specific context. Then, it will also be possible for us to evaluate any particular culture and civilisation in the light of the essence and also define its complementarity with other cultures.

²For example, in education about health, the core issue is “holistic human health”. The fundamental health principles are generic and universal. To exemplify this, Ayurved can be taken as one effort. The practice will naturally have many variations (Please see “HV-Health-I: HOLISTIC HEALTH COURSE – level I” in Appendix-5).

Challenges, Root Cause and Way Forward

Challenges

In spite of the spectacular achievements of modern science, technology, medicine etc., there are serious problems like:

- Increasing rates of depression and suicide in individual human beings; struggle and war in the society
- Increasing climate change and global warming in rest-of-nature

Some of the specific problems in education today are:

- The goal or target for full human development are not identified clearly; nor are the goals related to societal development
- The need for values is not adequately felt. There is hardly any importance given to building of good moral character and holistic development of the learners. The greatest challenge is in deciding the priority in favour of value education
- The holistic content of education is not available or clearly articulated
- The process (pedagogy) for communicating and imbibing the holistic content is also not very clear
- Collaboration between individuals, various agencies and interest groups is largely missing
- Value education has no proper place in Teachers' Education, Selection and Promotion
- The environment in the family / school / college / society is not conducive, it is not an environment from which values can be learnt. Not only is effort not being made in developing value-based living, rather these are promoting living otherwise particularly in the society, through mass and social media
- It is unfortunate that most of the parents, family members, teachers, prominent members of the society do not live in a holistic value-based manner from which values can be imbibed in a natural manner
- One of the major challenges show to ensure the right environment both in the educational institution and outside it (in the family, society...). A conducive environment is essential for the development of values, as it plays a very important role in the development of the feeling, thought and conduct of the child

Root Cause

Human beings aspire for happiness and prosperity in continuity for themselves and wellbeing of all. Rather than some natural lacuna in the existence, the root cause appears to be human beings' incorrect world-vision, which includes flawed assumptions about happiness and prosperity; and therefore, in the efforts for their fulfillment. For example, human goal seems to be identified as self-indulgence (*preyas*), rather than understanding the universal order (*rit*), the existential harmony and living accordingly (*shreyas*).

Way Forward

To address these, it is essential to ensure a holistic, humane world-vision; and the skills to live by it. Can this be achieved proactively through education?

In this document, this question is addressed in the affirmative – Holistic Value-based Education (HVBE) is placed as a possibility.

Aspirations articulated in NEP 2020

(for Purpose, Content and Process of Education)

The national education policy 2020³ has come at a very opportune time, with great clarity on education.

Education is fundamental for achieving full human potential, developing an equitable and just society, and promoting national development (p3, Introduction).

Value-based education will include the development of humanistic, ethical, Constitutional, and universal human values of truth (**Satya**), righteous conduct (**dharma**), peace (**shanti**), love (**prem**), nonviolence (**ahimsa**), scientific temper, citizenship values, and also life-skills; lessons in *seva*/service and participation in community service programs will be considered an integral part of a holistic education (11.8).

Education must build character, enable learners to be ethical, rational, compassionate, caring, collaborative and teamworker; develop basic human and Constitutional values (such as *seva*, *ahimsa*, *swachchhata*, *Satya*, *nishkam karma*, *shanti*, sacrifice, tolerance, diversity, pluralism, righteous conduct, gender sensitivity, respect for elders, respect for all people and their inherent capabilities regardless of background, respect for environment, helpfulness, courtesy, patience, forgiveness, empathy, compassion, patriotism, democratic outlook, integrity, responsibility, justice, liberty, equality, and fraternity) in all students (4.28).

³More details in Appendix 1 “NEP 2020”, Appendix 2 “Values espoused in the Constitution of India”, as well as Appendix 3 “United Nations’ Sustainable Development Goals”

Understanding the Aspirations articulated in NEP 2020

To understand the aspirations articulated in NEP 2020, it is essential to explore into the meaning of **full human potential, equitable and just society, national development**, the **values espoused in NEP 2020** and **holistic value-based education**.

Full Human Potential

Of the many descriptions⁴of full human potential, we are starting with a broad description and will boil it down to specific attributes.

Human being is a co-existence of self(consciousness) and body (material). It is the self that makes the decisions, which may then be expressed through the body. One can observe people acting out of one or more of the following four stages:

1. Doing with/without being aware of thinking (e.g., imitating a behaviour, not concerned if it is right or wrong)
2. Doing after thinking with/without being aware of the right feeling (e.g., following an instruction but angry inside)
3. Doing after thinking with the right feeling which may/may not be based on understanding (e.g., choosing to help a person in distress without knowing whether he deserves it or not)
4. Doing after deep thinking with the right feeling which is based on understanding (e.g., understanding the need for value education leads to a decision to make consistent effort for it even when the environment is not conducive)

The selection to do, the thinking of how to do, the feeling and understanding are all in the self. There is a natural order in which the attention develops in the human child. Starting with doing, then thinking along with doing, followed by the sensitivity to feeling, and later, understanding. In other words, the attention develops from the gross to the subtle. Like that, there are natural and observable stages of development of a child. At each stage the child is curious to learn and know about more and more, about the entire existence and his/her role in it. A child's pace of development varies according to its stage of development. These changes correspond to their development of self (consciousness) as well as the body (material), and it results in changes in their thinking, emotions, perception and social behaviour.

Understanding
Feeling (Values)
Thinking
Doing

The full potential of every human being is developing completeness of understanding (realisation of Truth), feeling (love), thinking(compassion); and doing (compassionate behaviour and work); in other words, reaching the level of human consciousness and

⁴ More examples can be seen in in Appendix 5

ethical human conduct. It would result into lasting happiness and prosperity⁵ at the individual level. Such individuals will, very naturally, contribute in all the levels of living – the individual, the family, the society as well as the entire Nature. Their contribution to the society would be for the development of a humane society (ensuring wellbeing of all), which is equitable and just.

Such people would:

1. Be in harmony within on the basis of understanding, feeling and thought of harmony (rather than assumptions, hatred, opposition...). This is at the base, most fundamental
2. Maintain health of their body
3. Live in mutually fulfilling relationship with other human beings in the family, community, workplace, etc. In particular work cohesively, collaboratively with teamwork in the workplace
4. Have the understanding and skills to ensure prosperity, at least in their family, through a sustainable livelihood, self-sufficiency
5. Contribute to societal systems through proactive participation in the neighbourhood, institution, village/town/city, state, the Nation and so on

Indicators or attributes of such individuals include:

- Holistic vision of life
- Socially responsible behaviour
- Environmentally responsible work
- Ethical human conduct
- Having Competence and Capabilities for Maintaining Health and Hygiene
- Appreciation and aspiration for excellence (merit) and gratitude for all

These indicators are included and detailed in the section on graduate attributes.

Education is seen as the key enabler to realise this potential. With humane education being provided to the child, the child, as he/she grows up, is able to develop a humane world vision which enables him/her to understand the human values, practice them in living and ensure fulfilment within as well as in the interactions with other human beings and the rest of nature. With this level of competence, the student is able to pick the right skills which are in coherence with the holistic world vision, learn them, practice them and utilize them for value-based living.

Equitable and Just Society: Humane Society

A society in which the wellbeing of all is assured can be called equitable and just. The people-to-people relationship as well as the various systems are essential aspects of a society. These are embodied in:

- The goals that the society sets for itself at various levels

⁵It has been called by different names such as bliss, peace, satisfaction, happiness, salvation, contentment, enlightenment, liberation, independence, self-actualisation, ecstasy, divinity, etc.

- The societal systems for materialising these goals. The education system being one of them
- The scope or levels at which these systems are operated

The society is self-organised in increasingly larger natural units like family, village, block, district, city, state, nation, international (whole world). Some or all of the systems are active at these levels.

The family is the most fundamental unit in the society, which is very evident particularly in India. The more harmonious the family unit, the more it will be in harmony with other families making the foundation of an equitable and just society.

The system of education is crucial for defining overall system in the society. For a society that aspires to be equitable and just, the education has to be humane. Of course, all the systems in the society have to be directed toward achievement of some specific common goals in order to reach to a stage of development in the society that can be called equitable and just.

The coveted state is a humane society, which is quite naturally equitable and just, generation after generation.

Goals of a Humane Society

At all levels, the efforts in an equitable and just society have to be directed toward achievement of some specific and common goals.

Goals related to individual people

1. Regarding the body
 - Competence to ensure health
2. Regarding physical facility
 - Ability to identify what is required as physical facility, how much is required
 - Livelihood skills to produce / acquire physical facility / earn a living
 - Competence for right utilisation of physical facility
3. Regarding other human beings
 - Ability to live in harmony with other human beings in the family, community, workplace, etc.
 - Teamwork and working collaboratively with others in the workplace
4. Regarding the systems – mindset of contributing, participating in the larger order
 - Taking and fulfilling responsibility in the family
 - Similarly, in the neighbourhood, institution, village/town/city, state, the Nation and so on
5. Regarding the self (this is at the base, most fundamental)
 - Understanding, feeling and thought of harmony (rather than assumptions, hatred, opposition...)

Goals related to every family

1. Ability to recognise relationship in the family
 - Recognising relationships like father-mother, son-daughter, brother-sister
 - Fulfilling the expected feelings in these relationships
 - Mindset and competence for service (seva), as and when required
2. Recognising need for physical facility, its production... right utilisation.... Ensuring feeling of prosperity in the family
3. Ability to look after the next generation (in body and mind)
4. Acceptance of responsibilities that the family is expected to fulfil in the society; its fulfilment with the collaboration of the other families
5. Preservation of family traditions from generation to generation (related to meaningful family, societal achievements)

Goals at the collective, societal level

1. Fulfilment in relationship with relatives, friends and all those who come in contact (strangers) – at least a sense of assurance, justice – environment of fearlessness
2. Fulfilment of collective responsibilities – those responsibilities that are required for the societal systems to work smoothly and effectively
3. Required physical infrastructure
4. Development of a conducive social environment
 - So that the family can feel assured and be able to participate joyously
 - So that the family can live in a self-organised manner while preserving the family and societal culture
5. Development of a humanistic constitution, code of conduct
6. Relationship of mutual fulfilment between all (including various countries)

Goals related to Nature

1. Ensuring mutual enrichment with every unit in nature (at the individual, family, village, city... national... international levels)
2. Cyclic and mutually enriching production processes

Societal Systems in a Humane Society

The various systems in a society include

1. Education System
2. Health System
3. Justice System
4. Production System, Service Sector
5. Exchange System, Distribution System
6. System for Right Utilisation
7. Preservation System
8. Government Service

The broad description of these societal systems is to be included in education for all.

Scope of Societal Systems in a Humane Society

The society is organised in increasingly larger units like family, village, block, district, city, state, nation, international (whole world). All or some of the systems are active at each of these levels.

The family is the fundamental unit in the society. The more harmonious the family unit, the more it will be in harmony with other families making the foundation of an equitable and just society.

Like that each of the larger units is composed of several smaller units. At each level, appropriate education is essential for the overall education goals to be met. Thus, education at the family level is important, particularly in the first 2-5 years. Inputs from the group of families are significant. At a larger village, city, state and national levels, formal structures like schools, colleges and universities need to provide value-based inputs.

Development of the Nation

A developed nation is one in which the people are living peacefully, with happiness and prosperity. Families, institutions and government is working harmoniously for the fulfilment of the human goals mentioned before.

The Nation is at peace and harmony with other nations. It is complimentary to them (and not in opposition to them) and helping them also to develop holistically.

Education is seen as the primary and most significant activity that can give direction to the society. If the education is right, it will produce graduates who can take the society further in the desired direction.

Over a period of time, with consistent and sustained effort, education on the core values espoused in NEP 2020 will prepare graduates committed and competent to participate in National development.

How do we measure development of a Nation? GDP and GDP growth rate are not adequate indicators of an equitable and just society. A holistic set of indices are required. These may include:

- Index of Happiness: % of happy people
 - e.g., % of wise, responsible adults who work for wellbeing of all (people ask for their advice, less incidents of anger...)
- Index of Health: % of healthy population
 - e.g., BMI in check, living with joy, absence of depression, sickness...
- Index of Prosperity: % of prosperous households
 - e.g., families that have recognised their need for physical facility and produce/have more than their need
- Index of Justice: % of people living with justice in all relations
- Index of Sustainability (Co-existence): Enrichment, protection & right utilisation of nature

- e.g., Air Quality, Water Table, Water Quality, Average Annual Improvement of Soil Quality, Definiteness in Seasons, Weather

With these indicators articulated in some detail, the next steps can be focused on these outcomes:

1. Specific objectives of the sub-system
2. Impact on the overall / outcome indicator(s)

It is important to tie the activity back to the overall / outcome for shared overall responsibility, otherwise there is a possibility of a sub-system becoming self-serving and in contradiction to other sub-systems.

Human Values

The value of any unit is its participation in the larger order. The value of one kg of wheat is the amount of nutrition it can provide. Similarly, the value of a human being is its participation in the larger order.

For instance, the participation of a human being in the family defines its value in the family. Having and sharing the feeling of respect is a human value in the family.

- One feels happy when one has a feeling of respect
- The other also feels happy when one express respect to the other

It can be seen that:

- Living in accordance with human values with human being leads to mutual happiness (my happiness and happiness of the other human being).
- Living in accordance with human values with rest of nature leads to mutual prosperity (my prosperity and the preservation of rest of nature, i.e., its enrichment, protection and right utilisation).

In nature, every unit participates with every other unit in a mutually fulfilling manner. Like, air nurtures plants, plants enrich air and so on. This happens naturally.

For a human being to live with fulfilment, s(he) has to understand its participation (human value) at every level of human existence; and live accordingly, not otherwise! Human being has a choice, unlike other units in nature; and s(he) has to make the right choice on the basis of right understanding of human values.

Human Values Espoused in NEP 2020

NEP 2020 has extensively enumerated the human values and placed the responsibility of their development through education. These can be broadly categorized as:

1. Existential Laws (harmony) and Values

- **Truth (*satya*)** [Understanding harmony (*rit*) at various levels]
- **Harmonious Being and Living (*dharma*)**
- **Love (*prem*), Compassion (*karuna*)** [Justice (*nyaya*)]

2. Ethical Reasoning

[out of realization of Truth and clarity that there are different ways for its realization]

- Pluralism

[out of harmonious being and living, Responsibility and Duty-centric Living]

- Integrity
- Responsibility
- **Liberty (*swatantrata*)**
- **Equality**
- **Patriotism (Love for Nation, *rashtraprem*, to ensure harmony and sovereignty in the Nation)**
- Ethical
- Rational
- Collaborative
- Nishkam karma
- Sacrifice
- Patience
- Peace (*shanti*)
- Courage
- Resilience
- Scientific temper
- Democratic outlook
- Creative imagination

[out of love and compassion]

- **Fraternity (*bandhutva*, feeling of relationship)**
- Empathy
- Compassionate behavior
- Caring
- Seva
- Nonviolence (*ahimsa*)
- Tolerance
- Respect for all people and their inherent capabilities regardless of background
- Respect for elders

- Respect for environment
- Helpfulness
- Courtesy
- Forgiveness (*kshma*)

3. Ethical Conduct

- Rational thought and action
- Diversity
- Righteous conduct
- Swachchhata (purification of mind, purification of body as well as cleanliness outside)
- Teamwork(er)

4. Outcomes Expected

- Good human beings
- Engaged citizens
- Productive citizens
- Contributing citizens

This classification and the values mentioned can be understood and shared. They can also be practiced in day-to-day life.

Existential harmony (law) is in the form of co-existence, harmony and relationship. All units in existence are related, interconnected, interdependent in a mutually fulfilling manner. With this at the base, we can see that:

1. Truth (*satya*) is understanding and sharing of existential harmony (*rit*)
2. Harmonious being and living (*dharma*) is being in accordance with the existential harmony within and living outside in accordance with the existential harmony
3. Love (*prem*) is the feeling of relationship with all – human being and every unit in nature; Compassion (*karuna*) is the commitment and expression of the feeling of love; Justice (*nyaya*) is the outcome of living with love and compassion leading to mutual fulfillment

Indian Constitutional Values

With truth, harmony and justice at the base, Indian constitutional values can be understood and lived by:

- Justice (*nyaya*) is the outcome of living with love and compassion leading to mutual fulfillment
- Liberty (*swatantrata*) is being in harmony within, leading to fulfillment in oneself; and with that, living in harmony with everyone, everything, making ethical decisions and doing what is right, unperturbed by the situations, conditions
- Equality is the acceptance of importance of every unit in this existential harmony (leading to respect for all and giving equal opportunity to all for their development)
- Fraternity is the feeling of acceptance that everyone is related to everyone else; and participation in the societal order accordingly

Other Values

With the core values at the base, other values can be understood and practiced as an expression of these core values, showing in terms of ethics and ethical conduct.

For example, we can now see that with clarity about these core existential laws and values, it is easy to develop ethical (moral) reasoning in thought and ethical (moral) conduct in doing. And then the expected outcomes follow quite naturally.

- With a holistic world-vision, we can see that we are related to everyone and everything – we have a feeling of love. The natural expression of this feeling of love is responsibility to be mutually fulfilling, mutually enriching and we spontaneously interact with the world outside with **empathy, kindness and compassion**
- When we can see the existential laws of the material world as well as the world of consciousness, we make these efforts without external enforcement and with **patience**, without hurry
- When we understand health holistically (health of the self, the body and the environment), we take care of **private hygiene** as well as **public hygiene**
- When we see the nature as a harmony, we make consistent and **honest** effort to fulfil relationship, live in harmony, in **integrity** (not fragmented). We are also clear that this is our **personal responsibility** and we work for it

Such conduct can be reinforced/ achieved through self-exploration leading to understanding and self-discipline. External impositions, on the other hand, do not lead to continuity of such conduct.

We can further see that:

- Integrity = Seeing oneself as an integral part of the natural harmony and thereby identifying one's role in all levels and aspects holistically, in an integrated manner, (not fragmented)
- Responsibility = Accepting the role in this natural harmony and commitment for its fulfilment, unconditionally. This leads to a "Responsibility and duty-centric approach to Life"

With clarity about these core existential laws and values, it is easy to develop ethical reasoning and ethical conduct. For example, we can see that:

- Pluralism = The feeling of respect, complementarity for other paths born out of the clarity that there are multiple paths to the same goal (of realization of the one Truth)
- *Swachchhata* = Purification of mind, purification of the body, purification of the outside
- Sacrifice is born out of love and compassion. It means doing things for the other even at the cost or loss to one's material aspects, fulfilment of responsibility without any selfish motive
- *Nishkam karma* = actions for the wellbeing of others (human beings or other units in Nature) done without any expectations of getting something from the outside. Such actions are done naturally when one is fulfilled within (by understanding the existential harmony) and has the feeling of relationship, responsibility. The action is done as self-expansion of one's feeling of relationship for others, rather than to get something

- Like that all the other points can be elaborated when the essence is understood

The understanding and feeling of the core existential laws and values followed by ethical reasoning in thought results in ethical conduct at the level of doing. In this manner, the expected outcomes follow quite naturally.

NEP 2020 Expectations from Education

In summary, the expectations from education are:

- Individual level – Full human potential (*abhuday, nishreyas*)
- Collective, societal level – Equitable and just society (*abhuday*), National development

For realizing these expectations, education has to develop in every student:

- The right understanding, i.e., understanding of harmony at all levels of human living— individual, family, society, Nature
- The ability to live in harmony with the other human beings – in the family, society, Nation and the whole World
- The ability to recognise the need for physical facility, ability to produce it in an eco-friendly and human-friendly manner by way of labour, its right utilisation leading to the feeling of prosperity

The measurement of these desirable qualities has been divided into two parts – one that is common for all (common graduate attributes) and one that is specific to their area of study (stream specific attributes).

Common Graduate Attributes

(Includes Individual and Social Responsibility)

While students must have a large amount of flexibility in choosing their individual curricula, certain subjects, skills, and capacities should be learned by all students to become good, successful, innovative, adaptable, and productive human beings in today's rapidly changing world (NEP 2020 p15), like collaboration and teamwork; ethical and moral reasoning, etc.

These have been comprehensively placed here as Common Graduate Attributes:

1. Holistic vision of life
 2. Socially responsible behaviour
 3. Environmentally responsible work
 4. Ethical human conduct
 5. Having Competence and Capabilities for Maintaining Health and Hygiene
 6. Appreciation and aspiration for excellence (merit) and gratitude for all
-
1. **Holistic vision of life** - leading to clarity, self confidence and self fulfillment
 - 1.1 **Motivation for excellence**- through exploration, research and innovation-
 - Life-long learning ability (including experiential learning)
 - Mindset and Competence for continuous self-observation, self-evaluation and self-improvement
 - 1.2 **Clarity**- about human being, nature/ existence and human conduct- about the human purpose and program for its fulfilment,

1.3 Self Confidence- in terms of identification of one's role in the society and competence for its fulfillment including competence to take appropriate decisions

1.4 Self fulfillment- being in a state of happiness and peace in continuity-

- calls for mental (psychological), emotional, intellectual (wisdom) and spiritual development

2. Socially responsible behaviour – enabling team work and responsible personality

2.1 Ensuring Mutually fulfilling behaviour at the level of-

- family,
- workplace,
- society- from community to nation and world

2.2 The above calls for

- Civil responsibility & engagement
- Mindset for responsible national and global citizenship
- Sense of equality for all human being- free from discrimination on the basis of colour, race, gender, wealth, caste, creed etc.
- Good communication skills

3. Environmentally responsible work – enabling prosperity in human being and co-existence with nature

3.1 Having Appropriate skills and mindset for production along with proper identification of physical needs

- Must have learnt a number of (5-10) skills and developed entrepreneurship to develop his own production unit providing self-employment opportunity to others (rather than having a mentality of seeking for job from others)

3.2 Competence for ensuring balance and enrichment in Nature

3.3 Mindset of right utilization- not of over consumption or misuse- of physical or other resources

3.4 Free from the mentality of exploitation and domination of Nature including human being (rather having the mindset of sharing with others out of the feeling of prosperity- producing more than required physical facility, sharing the more with others for wellbeing of all)

4. Ethical human conduct (includes professional ethics) and good character-In terms of participation (including behaviour and work) at different levels of society

4.1 family

4.2 workplace

4.3 society- from community to nation and world

This provides the basis for Ethical reasoning and strong Ethical grounding

5. Having Competence and Capabilities for Maintaining Health and Hygiene through appropriate life style including proper

5.1 Intake (including food-habits),

5.2 Routine (daily, seasonal, etc.),

5.3 Interaction with the environment (with Human being and rest of nature)

6. Appreciation and aspiration **for excellence (merit) and gratitude** for all –

6.1 The whole existence and nature

6.1.1 Rest of Nature- soil, water, air..., plants, animals...,

6.1.2 Human beings and

6.2 Human tradition

Reverence and gratitude for glorious past (at the level of the family, community, region, state, nation and the world as a whole)

National pride and responsibility for international cooperation go hand in hand

Specific Graduate Attributes

(Related to Domain/Discipline/Stream/Specialisation/Profession/etc.)

These are in addition to the common graduate attributes. For instance, engineering discipline / core area specific knowledge & skills may be:

1. A knowledge base for engineering
2. Problem analysis
3. Investigation
4. Design
5. Use of engineering tools
6. Individual and teamwork*
7. Communication skills*
8. Professionalism
9. Impact of engineering on society and the environment
10. Ethics and equity*
11. Economics and project management
12. Life-long learning*

Intellectual / Practical Skills

1. Written / Oral Communication*
2. Inquiry, critical & Creative thinking*
3. Quantitative literacy
4. Information literacy
5. Teamwork*
6. Integration of Learning*

* Included in common graduate attributes

Based on desirable graduate attributes at different stages in education, appropriate inputs can be incorporated. This will help design inputs/actionable points to achieve the expected outcomes at any given stage. Periodically evaluating graduate attributes and reporting them along with individual developmental plans would be desirable.

Holistic Value-Based Education

Education is expected to develop graduates to their full human potential (human consciousness, human conduct), who will be committed to national development and global well-being. Over time, they are expected to contribute meaningfully for realising an equitable and just society and making India a global knowledge leader.

It is important to design education for each age-group.

- Children are sensitive to feeling, want to relate and they learn by imitation
- Youth and adults understand by exploration

Therefore, the appropriate methods have to be evolved – e.g., play based for children and progressively experimentation, project, explorational and living based for older children, youth and adults.

While the methods have to be age-appropriate, education must be holistic, value based and consist of:

1. Education on values based on a holistic and humane world vision:
2. Examples and Case Studies of local, regional and national values, languages and skills to reinforce and exemplify a holistic and humane world vision
3. Education on value-guided world-class skills in the areas of
 - 3.1 Environmentally responsible science, technology and management (for mutual prosperity)
 - 3.2 Socially responsible behavioural skills, team work, collaboration (for mutual fulfilment)
 - 3.3 Skills for meaningful participation in the family, neighbourhood, institution, workplace, community, etc. all the way to the Nation and beyond
 - 3.4 Orientation and skills for service which promotes harmony in family, society at all levels

The inputs must positively build toward specific graduate attributes by:

- Adhering to the essence of NEP 2020
- Focus on developing graduates with the desired graduate attributes
- Promote IKS, local, regional and a national culture in harmony with others (at least they should not contradict these)

Implementing Holistic Value-based Education

HVBE can be implemented in three broad phases:

Phase 1: Value Education (VE)

Incorporating the study of values in the present education system

Phase 2: Value-based Education (VBE)

Developing the whole curriculum of education to be value-based

Phase 3: Value-based Living (VBL)

Making coordinated effort for living by the values in all aspects of living. This is essential for an equitable and just society and promoting development of the Nation

Phase 1: Value Education (VE)

The primary work to be done in this phase is helping all stakeholders, particularly teachers and students, to develop a holistic, humane world-vision and the confidence, commitment and skills to make effort to live by it.

Study of Universal Human Values

The development of a holistic, humane world-vision can be effectively achieved by a discussion, self-exploration and practice-based study of Universal Human Values. It is effective in facilitating a perceptual transformation through a guided process of self-discovery.

The content is based on understanding of the existential reality, which is in continuation with the long human tradition of understanding the truth and living with the feelings of love and compassion.

Through intense efforts in the educational institutions like IIT Delhi, since early 1980's, a comprehensive set of teaching-learning material, teacher training workshops and other resources are readily and freely available.

These efforts have been seen to help in development of a holistic world-vision and perspective about life through:

1. Understanding ourselves (knowledge of the human being), our basic aspirations...
2. Understanding the interconnectedness, the interdependence, the harmony all around us (with other human beings as well as with the rest of nature...)
3. Understanding our role in all this, i.e., understanding our participation (value)
 - At the level of individual (human being)
 - in the family
 - In the society
 - with the natural environment

It has been extensively tested in the form of orientation courses, introductory/foundation courses, advanced courses etc., at various universities across the Nation. Some description is briefly placed below (for more details, please see Appendix 6).

UHV-I: Universal Human Values – Introduction

In the AICTE Model Curriculum UHV-I is the core module of a mandatory 3-week Student Induction Program or SIP for all professional and diploma colleges.

The purpose of this course is to help develop a holistic perspective about life. A self-reflective methodology of teaching is adopted. It opens the space for the student to explore his/her role (value) in all aspects of living – as an individual, as a member of a family, as a part of the society and as an unit in nature. Through this process of self-exploration, students are able to discover the values intrinsic in them. Through this, they are better able to relate to themselves, their family, their friends, their teachers, their institution and its role in the society.

This course is an opportunity to reflect on the need for right understanding, its scope and inherent human potential to understand.

UHV-II: Universal Human Values – Understanding Harmony and Ethical Human Conduct

UHV-II is a mandatory 3-credit course for 2nd year students in the AICTE Model Curriculum. The 3 credits have been exclusively allocated for this purpose.

This course is also called “A Foundation Course in Universal Human Values and Ethics”.

This foundation course is an effort towards evolving an effective and universally acceptable methodology for introducing value education in the present curricula of technical and professional institutes. Thus, it is in response to a long-felt and urgent need to integrate value education with technical and professional skills in the present-day education system.

This course employs an effective methodology focusing on the right understanding of human reality vis-a-vis the rest of Existence. This involves discovery of the inherent harmony and co-existence in Existence through self-exploration. The right understanding forms the basis of universal human values and facilitates transformation toward a holistic worldview or the ‘human consciousness’.

In that sense, this course is an opportunity to reflect on the need and scope of living in harmony.

The issues in professional ethics are analysed in the context of right understanding with the main focus on the development of ethical competence in the individuals, in contrast to an approach of enforcement of professional ethics through incentives and punishments.

The target is not just personal transformation, but also the transformation at the societal level. Right understanding provides the basis for a humane society.

This introductory course input is intended:

1. To help the students appreciate the essential complementarity between 'VALUES' and 'SKILLS' to ensure sustained happiness and prosperity which are the core aspirations of all human beings.
2. To facilitate the development of a Holistic perspective among students towards life and profession as well as towards happiness and prosperity based on a correct understanding of the Human reality and the rest of existence. Such a holistic perspective forms the basis of Universal Human Values and movement towards value-based living in a natural way.
3. To highlight plausible implications of such a Holistic understanding in terms of ethical human conduct, trustful and mutually fulfilling human behavior and mutually enriching interaction with Nature.

UHV-III: Understanding Human Being, Nature and Existence Comprehensively

This course is about understanding the human being and the existential harmony in detail. It provides the foundation or existential basis for living in harmony.

Course Objectives:

- To help the students having the clarity about human aspirations, goal, activities and purpose of life.
- To facilitate the competence to understand the harmony in nature/existence and participation of human being in the nature/existence.
- To help the students to develop the understanding of human tradition and its various components.

UHV-IV: Vision for Humane Society

This course provides a comprehensive proposal for holistic value-based living, living in harmony at all levels of being leading to a humane society. A human being naturally accepts to live in family with fulfilment. Every family is a part of society. We have been talking of undivided society for ages. The course aims at developing the vision of a humane society, i.e., undivided society and universal human order in the students. For this the students need to understand the values embedded in every relationship and see their role in ensuring justice in every relationship. They also need to understand the human-nature relationship and role of work and production in its fulfilment. The course addresses these issues in a comprehensive manner and proposes the steps of transition from current state to universal human order and human tradition.

Course Objectives:

- To develop a vision for a humane society, and its realisation through human relationships as well as societal systems
- To visualise a transition from the current state to a humane society
- To develop/strengthen the commitment and courage to act on one's own right for the common good of all, for a humane society

Other Courses and Programs on Universal Human Values

- UHV-V: Human Values in Various Philosophies
- UHV-VI: Human Psychology – For Realizing the Full Human Potential
- UHV-VII A: Holistic Health – its Philosophy and Practice
- UHV-VII B: Human Sociology – For the Tradition of Humane Culture and Civilisation
- UHV-VIII: Human Economics – For Sustainable and Mutually Fulfilling Production and Management Systems
- Foundation Course in Indian Constitutional Values – Responsibilities of Citizens, Human Rights and Duties
- Minor Degree
- PG Diploma – Universal Human Values (to prepare teaching faculty from every discipline/branch)
- M Tech – Holistic Development, Technologies and Systems (to prepare researchers and faculty for working on sustainable technologies and management)

Salient Guidelines for Value Education

Salient guidelines prepared by MHRD in 2001 (when the National Resource Centres for value Education were being set up) are briefly mentioned below.

- Universal (Applicable to all individuals, for all time, for all places. Not dependent on sect, creed, nationality, race, gender, etc.)
- Rational (Appealing to human reasoning; possible to discuss and ask questions. Not be based on preconditioning, belief alone)
- Natural and Verifiable (Naturally acceptable and verifiable in one's experience. Not dos and don'ts)
- All Encompassing (Covering all aspects of an individual (doing, thinking, feeling and understanding) as well as all levels (individual, family, society and Nature))
- Humane (For the well-being of all, leading to harmony in all aspects of an individual and at all levels)

Study and Reinforcement of Human Culture

With the foundation of a holistic world-vision, of which humane society is a part, the students will be able to appreciate inputs on human culture. They would be able to draw out the essence, rightly place, accept and realise the lessons from various civilisational efforts.

Courses, examples and case studies of local, regional and national values, languages (including art forms) and skills to reinforce and exemplify a holistic and humane world vision can now be provided.

The Indian Knowledge System (IKS) is based on a deep understanding of human being as well as of the underlying harmony in nature and the entire existence. It has been tested through practice, verified and improved over thousands of years. As a

result, the Indian Knowledge System is founded on the 'wellbeing of all' (*sarve bhavantu sukhin...*). Therefore, IKS, its science, technology and systems offer many good case-studies of effort for human thought, culture, science, technology and systems

A knowledge system which ensures right understanding and clarity of living in harmony at all levels of human existence can be called a holistic and humane knowledge system.

Many cultures and civilisations over millennia have tried to evolve such knowledge systems. The Indian culture and civilisation is one such example. Indian Knowledge System therefore, seems to satisfy the requirement of a holistic and humane knowledge system.

It is in this context that we propose a study of the Indian Knowledge System, taking some specific examples, and try to see that it indeed qualifies for a holistic and humane system of knowledge. The specific examples will help in connecting to the basic principles.

This approach will also help us, in the long run, to see and appreciate the knowledge systems developed by various cultures and civilisations. It will help us to see the commonality amongst them. We will be able to develop a view of filling the gaps, of being mutually enriching, rather than to criticise or reject them.

Today, a major issue is that one culture tends to be opposed to other cultures. Even though there are commonalities at the core value level, the conflict is at the level of expression and details.

With this situation, it is imperative to

- Articulate the essence or core aspects of human culture and civilization, i.e., understand universal human values like trust and respect, love and compassion
- Appreciate the various expressions, different approaches taken in different regions to communicate this essence

Our effort is in the context of the whole humanity. However, when it comes to exemplifying these essential concepts, we will have to take to local, regional, national or international expressions.

An exposure to essence in the context of the whole humanity first is therefore essential. Then we can take a representative cross-section of all cultures as expressions of this essence. A yardstick to evaluate these various options is provided to guide the student towards a humanistic culture founded on the truth and universal human values like love and compassion.

For example: We want to live with fulfilment as a society. This part is common, universal.

To exemplify this, we may expose students to traditional Indian culture and philosophy as well as contemporary western culture and thought.

The intent is:

- Connecting the basic principles through specific examples
- To see and appreciate various cultures, to see the commonality amongst them, in the light of clarity about human culture and civilisation.
- To evaluate any specific example, system or culture, with a view to fill the gaps, rather than to criticise or reject it. Further, we can also be mutually enriching for other cultures.

Some of the IKS inputs are briefly mentioned below. A more extensive list is available in Appendix 9.

IKS in the AICTE Student Induction Program (SIP)

The 3-week SIP is intended to prepare newly admitted undergraduate students for the new stage in their life by facilitating a smooth transition from their home and school environment into the college and university environment as well as to larger society.

SIP consists of 9 modules:

- The base or core part of SIP is Universal Human Values.
- Six modules are designed to reinforce joyous living with case studies and examples of local, regional and national values, languages (including art forms) and skills to reinforce and exemplify a holistic and humane world vision. The Indian Knowledge System (IKS) is based on a deep understanding of human being as well as of the underlying harmony in nature and the entire existence. It has been tested through practice, verified and improved over thousands of years. As a result, the Indian Knowledge System is based on the foundation of the 'wellbeing of all'. Therefore, IKS, its science, technology and systems offer many good case-studies of effort for human thought, culture, science, technology and systems. It is desirable for these modules to use and promote IKS.
- The two skill related modules are expected to focus on skills related to sustainability.

The student response after participating in SIP is largely along the lines:

1. They appreciate the need for holistic development – in all dimensions of living (and not be limited to academic subjects only). They want to make effort for excellence (and not be forced into competition, struggle for survival, etc.)
2. They are able to see that living individualistically is not sufficient – participating meaningfully in family, institution, society, in the natural environment, the Nation and world is also important (they want to have meaningful avenues for participation along with their mentor-faculty)
3. They are enthused to learn about their rich cultural heritage and lessons hidden in history (they want to know and be the

torchbearers of a vibrant India, and be complimentary to other nations, cultures)

Further Inputs on IKS

Guidelines and courses on further inputs on IKS are in the process of being developed

- FIP – Faculty Induction Program
- Course on Indian Knowledge System
- Minor Degree in IKS
- Certificate Course – Indian Knowledge System
- PG Diploma – Indian Systems of Knowledge. 14 knowledge systems and 64 art forms
- Certificate Course – Historical Development of Indian Science, Technology and Systems
- PG Diploma – Indian Science, Technology and Architecture
- M Tech – Indian Science, Technology and Systems

Phase 2: Value-based Education

Organising the whole curriculum on the basis of values, for living in harmony – detailing our living on the basis of our true human nature, is the second step. Once we begin to understand harmony and are committed to living in harmony, the next step is to work out the details. Through this, some educational institutions will become living examples of a human society which is equitable and just.

For this the education in all areas has to be focused on living in harmony i.e., Science, Technology, Medicine, Arts... for Living in Harmony.

For example, science in the light of this will include:

- Science of Behaviour (including skills related to behaviour)
 - e.g., Management by relationship
- Science of Work (including skills related to work)
 - e.g., Nature friendly and human friendly technologies and production systems
- Science of Participation in the larger order (including skills related to participation in the family... community... institution... state... nation... world)
 - e.g., Systems for wellbeing of all

Studies being done in the 21st century from various academicians and researchers in various domains show that there is an inherent interconnectedness in Nature even at the sub-atomic level. Studies in the domain of modern ecology, modern science (theory of relativity, quantum theory etc.) are now giving enough evidence of interconnectedness which was earlier propagated in Indian ethos. Our academic curriculum is not equipped with such evidence. Thus, it is proposed that studies of such evidence should be taught in the syllabus of higher education. These kinds of scientific evidence would help to convince students about the inherent characteristics rationally. It would lead to an environmentally responsible science, technology and management model, which are essential aspirations of NEP 2020.

Following guidelines in the three domains (Education, Technology, and Social Systems) would be helpful to ensure socially responsible behavioural skills, teamwork, skills for meaningful participation in the family, neighbourhood, institution, workplace, community, etc.:

Salient Guidelines for Value-based Education

1. Basic Understanding of the Holistic Worldview

- Providing right understanding about the inherent interconnectedness, coexistence, self-regulation and cyclability, etc. leading to a sustainable evolutionary order in Nature.
- Providing right understanding about sustainable happiness, prosperity and harmonious ways to fulfil in continuity.
- Developing a strong conviction to be human-friendly and eco-friendly in all pursuits through holistic worldview with scientific evidences.

2. Developing Competence to Actualise the Holistic Worldview

- Competence to keep the sensory motivations subservient to wisdom-based happiness.
- Competence to characterise one's material as well as non-material needs appropriately.
- Competence to carry out mutually fulfilling relationships with other human beings and mutually enriching interaction with rest of Nature.

3. Development of Requisite Skills and Information Base

- Developing the process of self-exploration and creative thinking to evolve innovative solutions and models based on the holistic worldview.
- Adequate knowledge of local needs, resources, environment, culture and traditions.
- Exposure to typical sustainable technologies and systems.
- Exposure to holistic health care systems.
- Providing requisite skills to be able to pursue appropriate livelihood practices/professions, in a human-friendly and eco-friendly manner.

Salient Guidelines for the Technologies and Production Systems

- All technologies and production systems should be for catering to the 'appropriate' material needs.
- Preference for the use of local natural resources with primacy to renewable modes and use of local expertise i.e., 'Swadeshi' technologies and systems.
- Focus on conservative use and alternative reuse, wherever the use of non-renewable resources is unavoidable.
- Focus on waste recycling, targeting towards zero-waste systems.
- Promoting decentralised, low-capital, small scale technologies and family-based production systems.
- Efforts towards maximising the efficient utilisation of the naturally available resources (e.g., animal and human resource)

- Man-made technology to be always used not to replace but to enhance the utilisation of natural systems.
- Focus on preservation as well as deliberate augmentation of local natural environment (e.g., by watershed management, afforestation etc.)
- For all man-made technologies which make a major intervention in the society, it should be essential to carry out total life cycle analysis to ensure their suitability.

Salient Guidelines for Social Systems

(for ensuring harmony at various levels of living)

- Encouraging local self-governance, people's participation and autonomy at the grass root level but it should be wisdom-driven.
- Encouraging collective contemplation to entrench holistic worldview among masses.
- Accepting social responsibilities for efficient management of natural resources and common facilities.
- Focus on promoting cooperative ventures and trusteeship.
- Relation-centric, need-based economy towards self-sufficiency.
- Ensuring social justice and social security against natural calamities mostly through local community participation to cope with extremities.

Forward thinking educational institutions can begin to come up as living models of human society.

These details have to be worked out and therefore appropriate research is required.

Value Based Courses and Programs

- Technology to enable sustainability and enrichment of the planet
- Human-friendly management by relationship
- Education on natural agricultural practices
- Medical education to ensure the natural process of health of the masses
- Legal education to develop competence to ensure mutual happiness, justice, fearlessness in society
- Production, distribution, finance and business for prosperity in every family as well as in Nature
- Early Childhood Care and Education – Play-based learning in an environment of harmony...
- B Ed / M Ed – based on vision for holistic values based education
- LLB / LLM – based on justice for all
- MBBS / equivalent – Holistic Human Health, Integrated Medicine as a service to the people
- Planning for Prosperity at all levels of society– identifying human needs and Nature's capacity
- M Tech – Holistic Development, Cyclic and Mutually-enriching Production Systems and Technologies
- MBA – Management by Relationship,

- Give-Give Economics of Happiness
- Parenting, Family based Living, Family based Social Order
- Art Forms – expressing the harmony, motivating to live in harmony

Phase 3: Value-based Living

This phase is about organising our living in harmony (starting from individual to collective society... nation... world) on the basis of our true human nature as described in the section on equitable and just society. It would involve all social and Governmental agencies. The educational institutions have to take the lead to be Living Models of Human Society.

Then the effort for the fulfilment of Human Goal – in all dimensions, can begin in every sphere of society such as:

- Family based social structure
- Education through culture in family and society (freely available to all), reinforced in school, college, society...
- Family, society provide conducive environment of social justice and opportunity to all
- Holistic human health system (as service, not as business)
- Cyclic-mutually enriching production system (mostly self-employment), nature friendly, human friendly
- Mutually fulfilling exchange and distribution systems, give-give economics
- And so on...

Assessment and Refinement

(Assessment of activity, assessment of outcome and refinement)

The right assessment of the students, teachers as well as the institution will lead to motivation and commitment for further development in the right direction. It can consist of:

1. **Activity parameters** (e.g., did the institution offer a course on UHV taught by qualified faculty; percentage of the students who attend the UHV course with satisfactory attendance, etc.)
2. **Desirable outcome parameters** (e.g., percentage of student exhibiting consistent responsive non-reactive behaviour; percentage of students who are confident of being meaningfully self-employed)
3. **Undesirable outcome parameters** (e.g., percentage of overweight students; percentage of students going through depression counselling; number of major disciplinary cases annually)

Assessment can be consolidated from the 360-degree inputs from all related stakeholders.

Assessment of Students

Comprehensive inputs may be taken from **individual student**, **peers** (classmates), **parents** (family members), **teachers**, **staff** etc., covering all aspects of an individual, including:

D4 Doing (Expressed in one's behavior, work and participation)

- self-development (self-study and practice)
- Health of body
- Development of right understanding in the family, colleagues
- Sharing (not self-centered)
- Collaboration (not competition)
- Responsive behaviour (not reactive)
- Regular activities in the family (addressing aspirations and concerns of the family)
- Regular activities in the educational institution (academics, sports, games, cultural, social...)
- Social activities (in extended family, neighborhood, community...)
- Punctuality, commitment
- Dependability
- Enrichment, protection, right utilization of nature
- Right utilization of physical facility (not Indulgence)
- Maintenance of physical facility (not predominantly “use and throw”)

D3 Thinking (decision making)

- Level of awareness
- Formula for living (e.g., tit-for-tat, khao-piyo-maze karo or responsibility-centric...)
- Basis of comparing, deciding (harmony or indulgence, श्रेयस or प्रेयस, yog or bhog)
- Predominant / recurring thoughts
- Thought motivated by preconditioning, sensation, natural acceptance
- Skills eco-friendly (not violating)

D2 Feeling

- Seeking attention
- Taking responsibility
- Predominant feeling (examples)
 - Feeling of relationship, responsibility (not opposition)
 - Feeling of trust (not mistrust)
 - Feeling of respect (not disrespect)
 - Feeling of love (not hatred)

D1 Understanding

- Harmony in the human being, family, society and Nature
(Understands what it is and is clear about his/her participation (value) in the harmony at each level- not going by assumptions without understanding about them)

Assessment of Teachers / Faculty

Teachers must be assessed with at least the same parameters as the students (common graduate attributes)

Assessment of Institutions

Take a snapshot of present state, so that after implementing the proposed changes, the new snapshot can be taken and compared for impact analysis to find out:

1. Is the institution able to produce graduates with desired qualities (graduate attributes)?
2. Is the institution a living model of an equitable and just society? Is it at least making tangible progress towards being one?
3. Is the institution able to meaningfully contribute to the holistic development of its surrounding areas (village, block, district, city, state, etc.), and ultimately to a developed Nation?

Faculty (Teachers) and Stakeholder Development

For preparing graduates with desirable attributes, the people responsible for ensuring education must have similar or better capabilities. This includes

- Policy makers (Education regulators like UGC, AICTE, NBA, NAAC, etc.)
- Decision makers (university VCs, college management, director/principals...)
- Resource Persons
- Faculty (Teachers)
- Other stakeholders– parents, family members and society at large

At a minimum, the orientation of policy makers and key decision makers is needed. Preparation of resource persons and faculty for all new thrust areas, like Universal Human Values, Indian Knowledge System, etc. is crucial.

This can be done by means of:

1. Leadership Development Programs on HVBE for policy makers
2. Management Development Programs on HVBE for management (directors, principals et al.)
3. Faculty Development Programs on HVBE for in-service faculty
4. Inclusion of HVBE in Faculty Induction Programs
5. B. Ed./ M. Ed. Program be modelled as per HVBE.
6. Certificate, PG Diploma as well as UG and PG minor degree programs in UHV and IKS
7. Certificate, PG Diploma as well as UG and PG minor degree programs in holistic development, sustainable technologies and management systems
8. Research and extension in HVBE

Efforts for HVBE at AICTE 2017-2022

AICTE has been making effort for Holistic Value-based Education since 2017:

- Education on values founded on a holistic and humane world vision. This part is covered by Universal Human Values (UHV)
These values are universal, rational, verifiable and living by them leads to harmony or the wellbeing of all. It has been extensively tested in more than 40 universities in 10 states over the last 18 years and since 2017 across the Nation by AICTE. From 2022 UGC has also started working on this approach. It is also being intensively tested at over 300 CM Rise Schools in Madhya Pradesh through the aegis of Raja Anand Sansthan, Government of Madhya Pradesh
- Courses, examples and case studies of local, regional and national values, languages and skills that can reinforce and exemplify a holistic and humane world vision. This part is covered by Indian Knowledge System (IKS)
It is based on a deep understanding of human being as well as of the underlying harmony in

A page from history... in the deliberations of the 1st Meeting of NC-UHV on 12th April 2019, under the leadership of the then chairman, Prof. RR Gaur, he enumerated an initial plan...

Launching of UHV-I as a part of the Student Induction Program

FDP workshops, implementation and monitoring of the scheme etc.

Introducing UHV-II as Mandatory Foundation Course

Action on the part of AICTE; motivating management and heads of institutions; Teacher preparation – Introductory UHV FDP essential; those teachers who have undertaken Introductory UHV FDP in connection with SIP may be motivated to teach this course; further, refresher and higher level FDPs are needed; online help may be made available to new teachers;

The course material is well-developed and extensively tested – revised text book and teacher's manual, website available.

Facilitating Teachers for this new course

Guidance on evaluation

A refresher course essential after going through the teaching of the course once or twice – arranging workshops (online/ off) for conduction of the refresher course

Creating Conducive Environment in the Institution for Assimilation of UHV comprehensively

Initiating Value Education Cell; appropriate extra-curricular activities; special lectures; orientation of other teachers/mentors

Planning Follow up Activities and Regular Mentoring

Exposure to the present social reality – interaction with appropriate NGOs; Socially relevant projects, reorienting hostel activities etc.

Further Academic Inputs – introduction of Elective Courses

Direct applicational courses such as:

Professional Ethics (also relating to specific areas of studies e.g., mechanical engg.), Management by Relationship, Holistic Technologies and Systems, Sustainable Development, Social Entrepreneurship etc.

(b) Courses on Indian Cultural/Philosophical Heritage

(c) Traditional Technologies and Systems

Post Graduate Programmes for Comprehensive Teacher Training in UHV and Design of Holistic Systems

One year PG Diploma in UHV

Two year M.Tech. Programme in Design of Holistic Technologies and Systems

Initiating **Centres of Excellence** for Development of Model Curricula for Technical Education in the Light of UHV, Development of Resource Material and Resource Persons, Applicational R&D for Living Models

Regulatory and Accreditation Bodies have a particular

nature and the entire existence. It has been tested through practice, verified and improved over thousands of years. As a result, it is an effort for the 'wellbeing of all'. Therefore, its science, technology and systems offer many good examples and case-studies of effort for human thought and culture.

- Education on world-class value-guided skills
Nature-friendly and human-friendly systems and technologies.

Such an education, consisting of these three parts, will lead and is leading to a confident “responsibility-based approach” to life rooted in the Indian culture and ethos.

Activity and achievement so far:

1. AICTE has a focussed Induction Program Cell to facilitate and coordinate UHV related activities
2. There are two active National Committees:
 - a. National Committee for Universal Human Values (NC-UHV) for developing the strategy, content and process for UHV and HVBE
 - b. National Coordination Committee – Induction Program (NCC-IP) for implementing UHV and HVBE

Since April 2022, these have become joint UGC-AICTE National Committees

3. AICTE initiated a 3-week Student Induction Program (SIP) for a smooth transition from school, preparation for an environment for higher education. The SIP is based on UHV with an extensive Indian Knowledge System (IKS) component. UHV helps the teachers and students develop a holistic vision of life. It helps to understand the human values which are universal, foundational in nature. On this basis, it is possible to understand and practice the values articulated in NEP 2020, the Indian Constitution, etc., also. Further, UHV provides the base for appreciating and understanding the IKS. The SIP has been well received and the results have been quite encouraging.
4. AICTE included a mandatory 1-semester 3-credit course UHV-II: Understanding harmony and Ethical Human Conduct. It is the first detailed tangible input on values. The uptake and results have been highly encouraging.
5. In 2022, AICTE initiated two minor degrees. One in UHV and the other in IKS. Initially the courses for these will be offered in self-learning mode through SWAYAM.
6. The most important part of all these efforts was faculty development and the orientation of various stakeholders. From 2017 until 31st May 2022: Registrations 1,26,624, Attended 80,063, Recommended for certificate: 43,169 mentors, 10,072 UHV-I faculty and 7,410 UHV-II faculty.

	Approved Student Intake	Estimate of Actual Student Intake	Mentor Target 1:20	Prepared	% Prepared	Balance	UHV-I Faculty Target 1:60	Prepared	% Prepared	Balance	UHV-II Faculty Target 1:120	Prepared	% Prepared	Balance
Central, Bhopal	347,424	173,712	8,686	2606	30%	6,080	2,895	220	8%	2,675	1,448	88	6%	1,360
Eastern, Kolkata	63,216	31,608	1,580	3817	242%	NIL	527	607	115%	NIL	263	123	47%	140
Northern, Kanpur	181,152	90,576	4,529	7887	174%	NIL	1,510	4,934	327%	NIL	755	4,647	615%	NIL
North Western, C'garh	354,432	177,216	8,861	6790	77%	2,071	2,954	2,577	87%	377	1,477	2,306	156%	NIL
South Central, Hyderabad	196,608	98,304	4,915	4020	82%	895	1,638	253	15%	1,385	819	69	8%	750
Southern, Chennai	199,008	99,504	4,975	5959	120%	NIL	1,658	501	30%	1,157	829	33	4%	796
South Western, B'luru	169,248	84,624	4,231	6496	154%	NIL	1,410	462	33%	948	705	28	4%	677
Western, Mumbai	208,272	104,136	5,207	5594	107%	NIL	1,736	518	30%	1,218	868	116	13%	752
TOTAL	1,719,360	859,680	42,984	43,169	100%	9,046	14,328	10,072	70%	7,760	7,164	7,410	103%	4,475

7. During the pandemic period, all this work was done through online webinars, which have evolved to being quite interactive. Through this, it became clear that the online mode can handle large numbers(1,000 to 10,000) and yet be quite effective. Of course, these initial inputs are augmented by higher-level face-to-face programs and interactions.
8. In 2021, AICTE extended its UHV services to prepare the Anandaks of the Rajya Anand Sansthan, the principals and teachers of IASE and schools of Madhya Pradesh. The textbooks, workbooks and teachers (and parents) manuals are being prepared by Rajya Anand Sansthan, which will be offering UHV in over 300 CM Rise Schools from the forthcoming academic session 2022-23.

In 2022, UGC graciously joined in this effort and is now orienting its stakeholders and preparing its faculty for Holistic Value-based Education and Universal Human Values.

The entire work on UHV is being carried out by volunteers working pro-bono (without accepting any honorarium), therefore our out-of-pocket expenses are minimal.

With this background, these services can be extended at almost no additional cost, for orienting various stakeholders and developing the faculty. The UGC-AICTE online platform may be used for this purpose with some upgrades to the capacity and data management capability.

Potential Steps for HVBE in Higher Education

Universities can immediately:

1. Orient university policy makers, management, faculty, staff through the UHV LDPs and MDPs
2. Develop a UHV Cell at the University Level – Assign a University UHV Coordinator
3. Include UHV-I and IKS-I based SIP in academic curriculum of the university + Mentor Program + Buddy Program
4. Include UHV-II as a 3-credit course in academic curriculum of the university
5. Include UHV-II course as a part of the Faculty Induction Program
6. Encourage faculty to opt for minor degree courses in UHV and IKS
7. Conduct Demo / Sampler Student UHV Workshops

Additionally, colleges can:

8. Develop UHV Cells at each college – Assign a UHV Coordinator at every college
9. Prepare Faculty
 - Prepare faculty mentors (1:20 at least) from every department
 - Prepare faculty for teaching UHV-I (1:60 at least) from every department
 - Prepare faculty for teaching UHV-II (1:120 at least) from every department
 - Weekly meeting of UHV faculty
 - Nominate faculty for higher level workshops
10. Conduct SIP for new students + Mentor Program + Buddy Program
11. Offer UHV-II as a 3-credit course in the 1st/2nd/3rd/4th semester
12. Encourage students to opt for minor degrees in UHV or IKS being made available on SWAYAM

Further Steps Required:

- Develop active Centres of Excellence at the university level, at the regional level etc.
- Design and Develop courses on various streams of humanities such as sociology, psychology, economics, finance and management infused/integrated with UHV. This may serve as a foundation course for those streams and keep them aligned with the NEP 2020 objectives.
- Prepare a detailed guideline for value-based education so that the entire education system/ curriculum/ syllabus of each subject may be aligned to meet the NEP 2020 objectives (build character, enable learners to be ethical, rational, compassionate, and caring, while at the same time prepare them for gainful, fulfilling employment, so that they can meaningfully contribute towards a humane society.) and educational goal of 2030 agenda for sustainable development i.e., “Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all”.
- Prepare a detailed guideline for value-based living so that the entire education system/ curriculum/ syllabus of each subject may be aligned to meet the NEP

2020 objectives as mentioned above and educational goal of 2030 agenda for sustainable development.

Potential Steps for HVBE in School Education

(NCERT, NCTE, SCERTs, DIETs et al.)

Policy making bodies

1. Orient school policy makers and management (like DEOs, Principals, et al.) through the UHV LDPs and MDPs

In-service teachers (during summer break or as and when convenient)

1. Introductory UHV FDP
2. Encourage them to opt for UHV-II FDP and also courses from minor degree courses in UHV and IKS
3. Follow up weekly meetings

Newly appointed teachers (during their induction period)

1. Introductory and UHV-II FDP
2. Encourage them to opt for minor degree courses in UHV and IKS
3. Follow up weekly meetings

For students of B. Ed., M. Ed. and in other teacher training programs

1. 3-week UHV-I based Student Induction Program
2. Follow up Faculty Mentorship and Student Buddy Programs
3. 3-credit UHV-II course
4. Encourage students to opt for minor degree courses in UHV and IKS
5. Social internship

In schools:

1. HVBE orientation for head teachers
2. HVBE preparation of at least 2 teachers in the school to start with and sequentially all teachers
3. Follow up weekly meetings
4. Introduce practical Value Education classes @ 4 hours/week in classes 9-12, then 6-8, then 4-5 and finally in N-3
5. Work on developing a conducive HVBE environment

Further Steps Required:

- Develop active Centres of Excellence at the National, State, Regional and District Level
- Develop/refine teachers'/parents' manuals, textbooks and workbooks for classes N-12
- Design and develop teacher training modules and conduct mass scale training to prepare adequate number of teachers, both online and offline
- Design and develop a basic guideline for other subjects, so that the examples, illustrations given in those subjects further strengthen HVBE or at least they do not contradict it

Potential Steps for HVBE in Informal Education

Other forms of public dialogue (discussions, meetings, conferences, symposium, discourses, plays), particularly through mass media must be guided by human values... Activities can include:

1. Introductory UHV family workshops- for parents, members of the civil bodies, NGOs and society in general
2. Follow up weekly family meetings

Appendix 1: The National Education Policy 2020

The national education policy 2020 has come at a very opportune time, with great clarity on the need for holistic value-based education (HVBE) for teachers, students, other stakeholders, society, nation, and the world at large.

Every Human Being aspires to be happy and prosperous – in continuity. All their efforts are toward this end. Their effort depends on their understanding or assumptions, particularly those about happiness and prosperity.

The purpose of education is to help the student to develop the right understanding, so that by a certain age,

- S(he) is able to gain clarity about happiness, about prosperity and also about how to ensure them in continuity at the individual level and
- Contribute meaningfully to the family, society and the entire Nature, for the wellbeing of all

NEP 2020 has articulated human aspirations, “**Education is fundamental for achieving full human potential, developing an equitable and just society, and promoting national development**” (p3, Introduction).

It envisions an education system rooted in Indian ethos that contributes directly to transforming India, that is Bharat, sustainably into an equitable and vibrant knowledge society, by providing high-quality education to all, and thereby making India a global knowledge superpower. The Policy envisages that the curriculum and pedagogy of our institutions must develop among the students a deep sense of respect towards the Fundamental Duties and Constitutional values, bonding with one’s country, and a conscious awareness of one’s roles and responsibilities in a changing world. The vision of the Policy is to instill among the learners a deep-rooted pride in being Indian, not only in thought, but also in spirit, intellect, and deeds, as well as to develop knowledge, skills, values, and dispositions that support responsible commitment to human rights, sustainable development and living, and global well-being, thereby reflecting a truly global citizen.

There are several details on how to achieve these aspirations:

Value-based education will include the development of humanistic, ethical, Constitutional, and universal human values of truth (**Satya**), righteous conduct (**dharma**), peace (**shanti**), love (**prem**), nonviolence (**ahimsa**), scientific temper, citizenship values, and also life-skills; lessons in seva/service and participation in community service programs will be considered an integral part of a holistic education (11.8).

The purpose of the education system is to develop good human beings capable of rational thought and action, possessing compassion and empathy, courage and resilience, scientific temper and creative imagination, with sound ethical moorings and values. It aims at producing engaged, productive, and contributing citizens for building an equitable, inclusive, and pluralistic society as envisaged by our Constitution (p4, Principles).

Education must build character, enable learners to be ethical, rational, compassionate, caring, collaborative and teamworker; develop basic human and Constitutional values (such as *seva*, *ahimsa*, *swachchhata*, *Satya*, *nishkam karma*, *shanti*, sacrifice, tolerance, diversity, pluralism, righteous conduct, gender sensitivity, respect for elders, respect for all people and their inherent capabilities regardless of background, respect for environment, helpfulness, courtesy, patience, forgiveness, empathy, compassion, patriotism, democratic outlook, integrity, responsibility, justice, liberty, equality, and fraternity) in all students (4.28).

The school curriculum will include, early on, material on human values such as respect for all persons, empathy, tolerance, human rights, gender equality, non-violence, global citizenship, inclusion, and equity (6.2).

Promoting human as well as societal well-being and in developing India as envisioned in its Constitution - a democratic, just, socially-conscious, cultured, and humane nation upholding liberty, equality, fraternity, and justice for all (9.1 for HEIs).

The primary goal of overhauling the service environment and culture of schools will be to maximize the ability of teachers to do their jobs effectively, and to ensure that they are part of vibrant, caring, and inclusive communities of teachers, students, parents, principals, and other support staff, all of whom share a common goal (5.8).

Faculty motivation in terms of teaching, research, and service in HEIs remains far lower than the desired level. The various factors that lie behind low faculty motivation levels must be addressed to ensure that each faculty member is happy, enthusiastic, engaged, and motivated towards advancing her/his students, institution, and profession (13.1).

Quality higher education must aim to develop good, thoughtful, well-rounded, and creative individuals (9.1.1).

Appendix 2: United Nations' Sustainable Development Goals

Source: <https://sdgs.un.org/goals>

Goal 1. End poverty in all its forms everywhere

Goal 2. End hunger, achieve food security and improved nutrition and promote sustainable agriculture

Goal 3. Ensure healthy lives and promote well-being for all at all ages

Goal 4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all

Goal 5. Achieve gender equality and empower all women and girls

Goal 6. Ensure availability and sustainable management of water and sanitation for all

Goal 7. Ensure access to affordable, reliable, sustainable and modern energy for all

Goal 8. Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all

Goal 9. Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation

Goal 10. Reduce inequality within and among countries

Goal 11. Make cities and human settlements inclusive, safe, resilient and sustainable

Goal 12. Ensure sustainable consumption and production patterns

Goal 13. Take urgent action to combat climate change and its impacts*

Goal 14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development

Goal 15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss

Goal 16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels

Goal 17. Strengthen the means of implementation and revitalize the global partnership for sustainable development

Goal 4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all

4.1 By 2030, ensure that all girls and boys complete free, equitable and quality primary and secondary education leading to relevant and effective learning outcomes

4.2 By 2030, ensure that all girls and boys have access to quality early childhood development, care and pre-primary education so that they are ready for primary education

4.3 By 2030, ensure equal access for all women and men to affordable and quality technical, vocational and tertiary education, including university

4.4 By 2030, substantially increase the number of youth and adults who have relevant skills, including technical and vocational skills, for employment, decent jobs and entrepreneurship

4.5 By 2030, eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations

4.6 By 2030, ensure that all youth and a substantial proportion of adults, both men and women, achieve literacy and numeracy

4.7 By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development

4.a Build and upgrade education facilities that are child, disability and gender sensitive and provide safe, non-violent, inclusive and effective learning environments for all

4.b By 2020, substantially expand globally the number of scholarships available to developing countries, in particular least developed countries, small island developing States and African countries, for enrolment in higher education, including vocational training and information and communications technology, technical, engineering and scientific programmes, in developed countries and other developing countries

4.c By 2030, substantially increase the supply of qualified teachers, including through international cooperation for teacher training in developing countries, especially least developed countries and small island developing States

References

1. <https://sdgs.un.org/goals>
2. <https://sustainabledevelopment.un.org/post2015/transformingourworld>
3. <https://www.un.org/sustainabledevelopment/development-agenda/>
4. <https://www.undp.org/content/undp/en/home/sustainable-development-goals.html>
5. https://ec.europa.eu/environment/sustainable-development/SDGs/index_en.htm#:~:text=The%20Agenda%20is%20a%20commitment,towards%20sustainable%20development%20for%20all.

Appendix 3: Process of Understanding – Children, Youth and Adults⁶

A child intrinsically has a desire to understand what is right, to learn right skills and to do what is right. i.e., to understand the truth (co-existence), to live by the truth (with human being as well as with the rest of nature). In other words, (s)he has the desire to understand harmony and to live in harmony; to understand justice and to live by justice.

This desire to understand or need to know is innate in every self. This desire is the same as the desire for happiness, because knowing or having right understanding, and right feeling on the basis of right understanding is fulfilling – it is happiness. Now, if every human being has the potential to see the reality directly, to know the reality, to understand the reality, what is required is only drawing his attention to the reality. This is the guidance that is expected by the child. In any case, the child is making the effort to know by itself, with great enthusiasm.

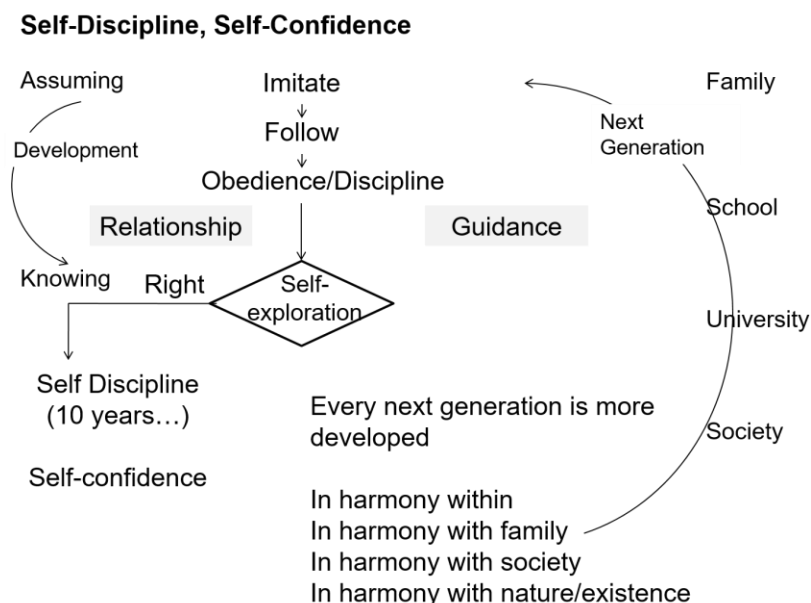


Fig. A9-1-1. Human Education-Sanskar

(S)he starts by observing, imitating and copying the actions of parents and family elders, assuming them to be right. (S)he wants to know about everything, so (s)he asks lots of questions. (S)he wants to relate to people around, so (s)he picks up the language, the accent, the mannerisms... (S)he wants to do things, so (s)he tries to participate in everything the people around are doing... Like this (s)he is exploring into

⁶ From the book R R Gaur, R Asthana, G P Bagaria, A Foundation Course in Human Values and Professional Ethics, 2nd Revised Edition, Excel Books, New Delhi, 2019. ISBN 978-93-87034-47-1

life. Some thoughts and actions lead to her/his happiness – this is satisfying for her/him. The thoughts and actions that lead to contradiction, thus unhappiness, are not satisfying for her/him. Like this (s)he starts life in the world. The child makes a lot of effort in this direction from a very early age.

By the time a child is of school-going age, (s)he has learnt the language spoken at home, (s)he can recognise some 5000 things, is able to identify their shape, size, colour, property... is able to associate a word with each of these things, is able to speak these words and so on:

- 1- about himself / herself (body and self). E.g., body parts, food for body... feelings in the self...
- 2- about family (relationships). E.g., amma, appa...
- 3- about society. E.g., neighbourhood, community, village, festivals...
- 4- about rest of nature (other than human being). E.g., plants, animals... farming... daily use things obtained from nature

The child expects others to help him in learning and in understanding with a feeling of affection.

In this process, the child starts with imitating, and then following. In time, progressing to obedience and discipline, all the time assuming the elders to be right. However, the child wants to know and at some stage, (s)he starts verifying what (s)he has assumed. (S)he wants to know the “why” and “how” for everything. If (s)he is able to find answers, is able to validate them to be right, leading to harmony, satisfaction, self-discipline and Self Confidence. (S)he is able to pick the right options in living, and makes mutually fulfilling choices, leading to happiness within and happiness for the others. The child’s conduct is definite and it is human.

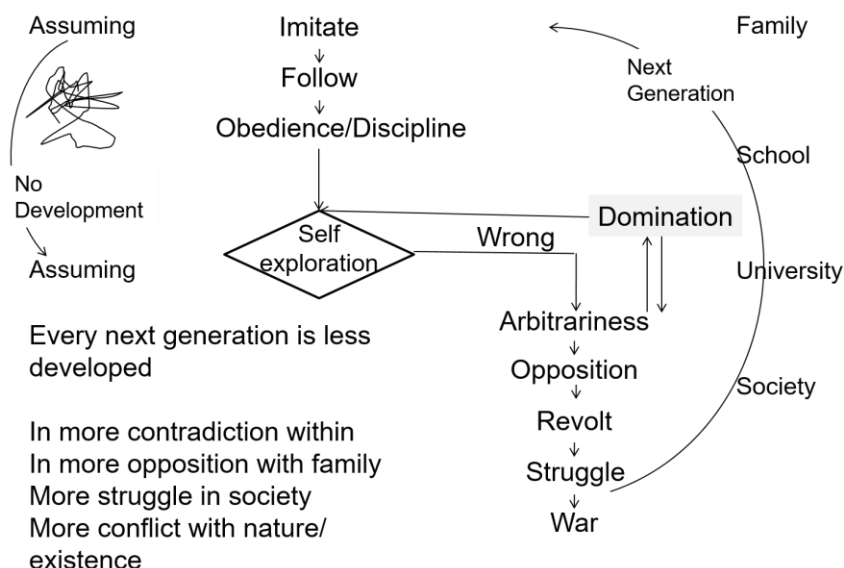


Fig. A9-1-2. Inhuman Education-Sanskar

Now, during the self-verification, if the child finds the inputs are not right, not leading to harmony, the child starts to have doubts on elders, teachers and try out its own choices. If yet the knowing does not take place, the child's conduct remains indefinite and inhuman. The people around the child then try to restrain the child by more instructions, more domination. Many of the bad habits form during this stage. It is basically that the child is trying ways and means of happiness or escaping from unhappiness. This further aggravates the state making way for dissatisfaction, lack of confidence, opposition, revolt, struggle and war.

As far as understanding is concerned, a child, of less than about 12 years of age, primarily learns first by observation and practice; and then it understands by self-exploration. An older child, after about 12 years of age, understands first by self-exploration; and then it reinforces that understanding by observation and practice. Educators can design appropriate learning processes for both age-groups.

An environment with appropriate guidance is critical in both cases. If (s)he is able to get the guidance from the parents, family elders, teachers or responsible people in the society, and find satisfactory answers, (s)he is able to see things directly, is able to know. The child's conduct becomes definite, human conduct. Now he is able to decide the right thoughts and right actions. No external controls or enforcement is necessary. This is the state of self-discipline.

On the other hand, if he is unable to get the necessary guidance, unable to find satisfactory answers, he remains confused – living on the basis of assumptions made so far are not fulfilling and no meaningful guidance is available, so what to do? In this state the child starts trying out new combinations on his own. From one set of assumptions, the child keeps moving to another set of assumptions. Living on the basis of these new set of assumptions may or may not be fulfilling for himself or for others. This is a state of arbitrariness. His conduct remains indefinite. In such a state, external controls and enforcement becomes necessary.

An environment of trust, respect, affection, care and guidance is essential for understanding to take place. Without this type of environment at home, at school and in the community, only some learning (assuming) may take place, not understanding (knowing)⁷.

⁷Moral values, typically talk about dos and don'ts for right action. The child is expected to assume these as right and behave accordingly. This does work for small children. However, once they start to explore, to verify and look for answers, when the "why" and "how" questions arise, and there may be difficulty in explaining and finding answers, the contradictions raise to the surface as problems. These contradictions may have been there all along, but under the given discipline, they may not have been articulated. While dos and don'ts may lead to compliant conduct in the given circumstances, whenever the external controls (by incentive/fear) are not there, definiteness of the conduct may or may not be there.

Appendix 4: Universal Human Values (UHV) [UHV Team, uhv.org.in]

What is UHV (Universal Human Values)?

UHV has to do with basic human values which are fundamental to human nature and human existence. These values are universal in nature, applicable to all human beings, in all places and all times. eg. love and compassion.

“Values of kindness, integrity, justice... Even death shall not extinguish them. Nothing travels endlessly with time and stays relevant from generation to generation, era upon era except fundamental human values⁸”.

These fundamental, basic or foundational human values are inherent, intrinsic in human being and can be seen as definite participation of human being in existence. It is the role of human being in this existence – in relation to oneself, in relation to the other human beings and in relation to the rest of nature^{*2}.

In other words, it is about human being living with clarity, happiness and responsibility; it is about human family living with happiness and prosperity; it is about human society living with trust (fearlessness) and about living with co-existence in nature, the natural environment.

*“Values are the root of our character – if we do not tend the roots, the character that springs from it no matter how much wealth, power and fame surrounds it will bring little benefit to oneself, the lives of others and to the well being of the planet” (*1).*

Of course, these foundational human values would find varied forms of expression in different cultures. E.g., the fundamental human value of respect may be expressed by shaking hands in one culture and by bowing down in another culture. What is fundamental is the value of respect.

What is the need of Universal Human Values (UHV) or Why UHV?

Only after understanding universal human values (role of human being in existence) can s/he be in harmony within, and participate meaningfully with other human beings (in family and society) as well as with the rest of nature (the environment, of which s/he is an integral part). So that is the need of universal human values.

Without the understanding and inculcation of basic human values, human beings tend to be in disharmony within themselves, they tend to be unable to fulfil relationships –

⁸Royal Address by His Majesty the King, Jigme Khesar Wangchuck at the Calcutta University Convocation on 5th October 2010

with other human beings and also with the rest of nature. We are witnessing the results of these lacunae in the form of problems at different levels of human existence*³.

*“We must never forget that for lasting peace and happiness in this world, the journey forward has to be one that we must all make together. No one should be left behind. This we must achieve without waiting for some great leader or genius who may or may not ever emerge – we should instead seek to do so, each of us, on our own. As we become better human beings, we build better families, stronger communities, successful nations and a peaceful stable world for ourselves and our future generations. It all starts with Leadership of the self” (*¹).*

What is its importance of values in the present time?

Why are we feeling the need for values today?

Traditional societies, in some way or the other, had realised this need for basic human values and had developed systems to fulfil this need, even if partially. They did not violate these fundamental human values on a large scale, though, some social problems, like differentiation and inequality, did exist. This gap, however small it may have been, left the door open for people to seek alternatives; and they ended up adopting the values and way of life of the societies dominant at that time, largely replacing the existing traditional way of life. A recent example of this is Ladakh (see Economics of Happiness - <https://www.localfutures.org/programs/the-economics-of-happiness/>).

The present society and the prevailing education is not able to appreciate the need for basic human values and is, therefore, not able to deliver them to the student, rather it often violates them. The impact of this negligence is vividly seen now. In spite of significant material gains there is increasing dissatisfaction in individuals (substance abuse, obesity, depression and suicide), there is increasing strife in family (families are breaking up), extensive rural-urban migration and increased violence in society as well as damage to the natural environment leading to significant and potentially irreversible climate change. People are even making predictions about how much longer the world will last.

*“When I speak about kindness, compassion and care – I know I may sound naive but the fact is that I believe in what I am saying. What I am saying is that in this global village – on a daily basis we are not fighting world wars or military conquest – every single day we are fighting the consequences of simple human negligence, complacency, lack of compassion, inequality” (*¹).*

This process, of moving away from tradition toward alternatives, predominantly materialism, was accentuated in those traditional societies where the seeking for truth was assumed or believed to be complete and they became believers rather than continuing as seekers, ie. Searching for the truth of one’s existence as a human being and living by it.

There is a need for passing on the understanding and practice of fundamental human values from one generation to the next, and it is done through education. In the present time, it has become urgent to fulfil this need.

What is the importance of human values in the prevailing education?

The base of any society is developed through education. Of course, education is not just the formal education, but the sum total impact of the family, the formal education as well as the society at large.

Many of the traditional societies have taken to prevailing education without working out a way to take care of their traditional wisdom and values.

The perspective that comes along with the prevailing education is based on a materialistic world-view. This modern world-view is trying to understand human happiness in terms of physical facility alone, and in that sense, it is incomplete. It is preparing the students for a materialistic society, which measures human wellbeing largely in terms of material wellbeing (eg. \$/day/person) and lifespan. National progress is measured in terms of GDP. The foundational thinking is in terms of physical facility. Competition, conflict etc. arise out of this mindset and it has been assumed as part and parcel of our daily living.

The impact of this perspective is quite damaging for traditional societies. It undermines the traditional wisdom that human being has a higher purpose than just material development (accumulation of physical facility). It can be seen that today, the problems are not the mere lack of physical resources but rather the lack of feeling of relatedness amongst peoples and more significantly, the lack of understanding of human purpose. Traditional societies have aspired for higher human goals, like truth, love and compassion in every human being.

Under the pressure of this modern materialistic perspective and its practice, traditional values are getting eroded. It is breaking down the basic fibre of traditions; and traditional societies are crumbling down.

Children should, at least, be exposed to fundamental human values in the mainstream education so that they can explore them, find out the importance of values, and make effort for ensuring them in their life. At this point it, is worth reinforcing that human values has to do with what is valuable for human beings; in fact what is valuable for all human beings, in all places and in all times. The pursuit of happiness should be guided by that set of universal values, like trust, respect, affection... love. They should not get swept away by the limited materialistic perspective that comes along with the prevailing education. Ultimately education, if it has to be fulfilling for human being, has to be based on fundamental human values, without any content contradictory to the basic human values. It has to be in the form of proposals that the student can explore on their own right, verify the values within – to be able to see that living with these values leads to their own happiness – in this way, they can understand, accept fundamental values naturally and live up to them, without external enforcement.

Resources

1. Detailed syllabus of UHV-I, UHV-II, UHV-III, UHV-IV and other UHV courses
2. **Teachers Manual** (Lecture Plan 28 Lectures & 14 Practice Sessions)
3. **Text Book** (Lecture Plan 28 Lectures & 14 Practice Sessions)
4. **Presentations**, including Practice Sessions, Tutorials & Videos
5. Video of Workshop Lectures
6. Web Site <http://uhv.org.in/>
7. **8-Day Faculty Development Program**
8. Weekly Meeting
9. Panel of experts, resource persons
10. Committed team
11. Implementation Steps

Universal Human Values Foundation Course in Higher Education

In the academic domain, we have successfully experimented for several years with the course inputs designed on the basis of above-mentioned research efforts primarily in two modes – one, in the form of an eight-day full-time residential workshop and second, in terms of a regular one-semester classroom interaction course. In the first mode, this input has been experimented mainly with the teachers in the institutional framework through Teacher Orientation Programs or Faculty Development Programs for the past fifteen years.

The other mode also has been successfully experimented in a large number of professional institutions. The spadework for formulation of the contents for a regular course was carried out at NRCVEE (National Resource Center for Value Education in Engineering) in IIT Delhi since 2001 involving extensive consultations with various stalwarts. From 2005, IIIT Hyderabad started conducting full-scale implementational experiments to introduce a two-semester course on human values for the engineering students which was very well received.

In 2009, UP Technical University (now called AKTU), Lucknow decided to launch the foundation course in 'Human Values and Professional Ethics' in all its affiliated professional institutions which provided a sort of break-through in implementation of Human Values in Higher Technical Education. The first edition of the book (Foundation Course in Human Values and Professional Ethics) was brought out at this juncture.

It was followed by Punjab Technical University (PTU), Jalandhar in 2010. The foundation course was initiated in about 300 professional institutions after extensive teacher training. The work at PTU subsequently also included development of a post-graduate diploma and an M. Tech. Programme in this domain.

Since 2012, an annual International Conference on 'Human Values in Higher Education' is being held mainly inviting the Vice-chancellors, Heads of Institutions and

other Educational Administrators to promote wider consultation, sharing of experiences and implementation possibilities. In this process, The Royal University of Bhutan showed very keen interest in this course and found it very conducive to their ongoing efforts towards promoting the concept of Gross National Happiness. This was also taken up by Khesar Gyalpo University of Medical Sciences of Bhutan. In fact, these universities have been instrumental in implementing this programme at a wide scale in their country, since 2013. A few other SAARC Nations have shown keen interest towards introducing Human Values in Education. These experiments have showed encouraging results. By now, more than 40 universities, with more than 4000 institutions, across 10 states in India, are offering this foundation course as a core part of their academic curricula.

Recently, the All India Council for Technical Education (AICTE) included Universal Human Values as an essential component of the model curriculum for technical education throughout India. It is included as a mandatory 3-credit full-semester course in the 3rd/4th semester and also as a core part of the student induction programme.

Therefore, we now feel that we have one such universal content and methodology which can effectively be implemented for introducing Universal Human Values (UHV) in higher education.

The experience of more than a decade of the focussed effort as mentioned above has brought us significant insight in this domain. We have been typically receiving the following feedback about this course:

- It covers the entire expanse of human living: from self to family, society, nature and existence and covers all dimensions of human life: thought, behaviour, work and realisation.
- Addresses the ‘self’ – discusses the human being, particularly the self and does not just focus on external realities. This turns out to be self-empowering since each individual is able to make decisions and find out what is of value to them in their own right.
- It relates to one’s life and living – establishes relevance in a person’s life and does not just deal with information and skills. One can see the results of this understanding in human living at all levels:
 - The wisdom (understanding, clarity, purpose) has increased. There is more thought about higher human goals. This clarity about direction and purpose of life has resulted in increased self-discipline, greater sense of responsibility and reduced need for external enforcement.
 - The attention to relationship (in the family, with colleagues, with teachers, etc.) has increased leading to increased sense of commitment towards family and society.
 - There is deep sense of gratitude for efforts made by elders, culture and tradition.
 - Students tend to be more responsible towards academics. This has also had a positive impact on employability, self-employment and commitment toward higher studies and teaching.

- It has become clearer that material needs are limited and when appropriately determined, these can be fulfilled without much difficulty, thus providing the feeling of prosperity.
- The methodology of self-exploration facilitates understanding rather than simply some information transfer.

Value-based education is essential to bring about the desired transformation – individual transformation towards the development of human consciousness and societal transformation towards an un-fragmented, humane society.

Of course, the introduction of the foundation course in the present mainstream education system is only the starting point. From there, the journey has to go a long way. The next step is making transition towards value-based education, in which the whole content of education is designed on the basis of universal human values, i.e., education for the well-being of all. This would result into value-based living in the family, and ultimately in the whole human society.

Course Textbook and Teachers' Manual

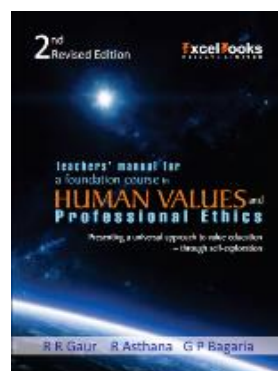
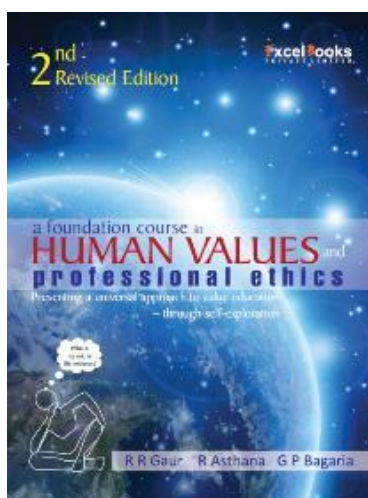
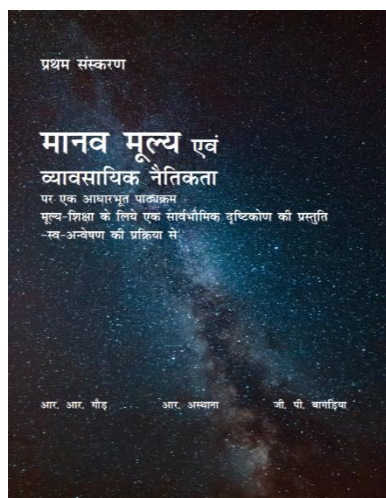
A Foundation Course in Human Values and Professional Ethics, R R Gaur, R Asthana, G P Bagaria, 2nd Revised Edition, Excel Books, New Delhi, 2019. ISBN 978-93-87034-47-1

(also, a free e-book version is available)

Teachers' Manual for A Foundation Course in Human Values and Professional Ethics, R R Gaur, R Asthana, G P Bagaria, 2nd Revised Edition, Excel Books, New Delhi, 2019. ISBN 978-93-87034-53-2

(also, a free e-book version is available)

मानव मूल्य एवं व्यावसायिक नैतिकता, २०२२, आर. आर. गौड़, आर. अस्थाना, जी. पी. बागड़िया, यू एच वी प्रकाशन, ISBN: 978-81-952861-9-5
(also, a free e-book version is available)



This textbook and teachers' manual, designed for a foundation course in Human Values and Professional Ethics, is an outcome of the long-drawn search, visualization and experimentation by the authors and their colleagues to evolve an effective and universally acceptable content and methodology for introducing value education in the present curricula of technical and other professional institutions. Thus, it is in response to a long-felt and urgent need to integrate education in human values with professional skills. A unique methodology focusing on the right understanding of the human reality vis-à-vis rest of existence has been systematically presented. This involves the discovery of the inherent harmony and co-existence in entire existence forming the basis of Universal Human Values and facilitating transformation towards holistic perception and 'Human Consciousness'.

Starting with identification of basic human aspirations as happiness and prosperity in continuity, the discussion is focused on the appropriate programme to fulfill these enabling to live a fulfilling life. Understanding harmony at various levels starting from the human beings and spanning up to the whole existence forms the core contents of value education in this book. Finally, the important implications of 'right understanding' in life and profession are adequately elaborated.

Unlike the conventional treatment, the issues in professional ethics are analyzed in the context of right understanding thereby enabling the resolution of various ethical dilemmas. The main focus is on the development of the ethical competence in the individual through right understanding. The book concludes by proposing salient steps to undertake the journey towards holistic and value-based living.

Salient Features

- The prime focus throughout the book is towards affecting a qualitative change in the consciousness of the reader, a change in the worldview rather than on mere information transfer.
- The whole content is presented in the form of proposals and the students are encouraged to self-explore and verify these on the basis of their natural acceptance and experiential validation.
- The style of presentation is in the form of a dialogue with ample repetition to assimilate the core concept.
- Each chapter starts with a recap of the previous understanding and ends with a crisp summary as well as a probing set of questions to test the grasp of subject matter, practice exercises to connect the proposals with real-life situation and some creative project work.
- The book is supplemented with a Teacher's Manual and a website. A model course syllabus is also given to facilitate the teaching-learning process.

The Teachers' manual provides general guidelines as well as the templates for planning the lectures. Each lecture starts with a recap and ends with a crisp key takeaways.

In addition, practice exercises to connect the proposals with real-life situations, creative project ideas and guidelines for evaluation of the students are also given.

Needless to emphasise that the textbook for this course, which has been thoroughly revised and enriched in its second edition, provides the main teaching material. In addition, the following supporting material is also available through the web-site:

- A set of lecture-wise presentations.
- Frequently asked questions.
- Videos used in practice sessions
- Links to videos of each lecture (available on YouTube).
- FDP schedules and registration links.
- Real-life experiences of teachers and students regarding this course.
- Latest updates.

Finally, it may be worth mentioning that the authors and the publisher consider the efforts towards integrating value education in the present education system as a mission.

In this spirit, no royalty is being charged on this work and the price is kept as low as possible.

In addition, free e-book versions are also being made available for facilitating wide-spread use of this innovative learning material.

What has been its impact?

Today more than 40 universities in 10 states of India and AICTE are sharing the proposals of Universal Human Values with their approximately 4 lakh students annually. Most of the universities share these proposals through a 1-semester credit course. Some have 2-semester credit courses, some have it as audit courses and others have it as an introductory workshop. Several qualitative and quantitative surveys have been conducted with students, teachers and staff. The impact can be summarised as follows:

- The understanding, clarity and sense of purpose (wisdom) has increased. There is an improvement in their ability to distinguish between what is of value and what is superficial in life. Their commitment to act on such discrimination in given situations in their life has improved. Their self discipline and the sense of responsibility have increased; consequently there is lesser need for external enforcement
- Their attention towards relationships has increased. They have become more connected with the family, with colleagues, with teachers etc. Their commitment and responsibility toward family and society have increased
- They report a deep sense of gratitude for efforts by their elders, their culture and religion
- Students tend to be more responsible towards academics. This has also had a positive impact on employability, self-employment and commitment toward teaching
- It has become clearer that material needs are limited; Students can see that availability of physical facility is more than this limited need, so there is a sense of prosperity

Institutions (making consistent efforts on UHV) report:

- Increase in referral admissions
- Increase in class attendance
- Improved productivity
- Better academic sincerity
- Enhanced team work
- Increased employability
- Reduced faculty attrition
- Reduction in destructive tendencies
- Reduction in symptoms like depression, suicidal thoughts

Feedback of some Prominent People

Some of the prominent people who have spent the time & effort in understanding the UHV approach and able to see the possibility of a humane society through this approach includes:

- Dr. APJ Abdul Kalam, ex-President of India
- Sh. M. N. Venkatchaliah, ex-chief justice of India
- Sh. Samdong Rinpoche, Buddhist scholar and ex-prime minister of the Tibetan Government in exile
- Sant Balbir Singh Seechewal, respected social leader of Punjab
- Sh Ashok Thakur, ex Secretary MHRD, Government of India
- Her Majesty, the Queen Mother of Bhutan GyelyumTseyringPemWangchuck

Dr. Abdul Kalam, ex-President of India, spoke about this topic in his address to the nation on the eve of the Independence Day (15th August) 2006 “[it] is a ‘teachable human value-based skill’. This process of imparting self-knowledge would promote a learning atmosphere, where this whole movement of inquiry into knowledge, into oneself, into the possibility of something beyond knowledge would bring about naturally a psychological revolution. From this comes inevitably a totally different order in human relationship and therefore society as a whole. The intelligent understanding of this process itself can bring about a profound change in the consciousness of mankind.” The full text of Dr Kalam’s speech is available at http://www.indianembassy.ru/docs-htm/en/en_hp_win_official_direct_t075.htm

Sh. M. N. Venkatchaliah, ex-chief justice of India “That was a most rewarding visit. Though my participation in the *Shivir* was somewhat truncated, I could yet grasp and savour of its civilisational value and destiny...” (Excerpts from Email from Shri MN Venkatachaliah, Ex- chief Justice of Supreme Court and Chairman, Human Right Commission of India, who attended the workshop at IIT Hyderabad from 20th to 27th Dec 2008.

Sh. Samdong Rinpoche, who has attended a complete workshop earlier and has intensively studied this subject, during his visit to Kanpur in March 2012 said “Whether

this earth will survive or not has now become a real question. Neither science nor religion is able to say with any confidence that the earth will survive or that there will be peace amongst people... I can see that this knowledge [universal human values based on JeevanVidya] has a potential universal solution... You are doing a mahakarya. I wish it all success”.

Sant Balbir Singh Seechewal (at the National Seminar Oct 2010)
“naitikkadrankeematan de binasaddipadhaiadhooriai, maadi, kroordrishtidainvaliai... manookhikadrankeematan... aisvidya de prasaarvastedesh di har university vichprayaskitajanachaidaai... aide naalaap da, parivar da, samaj da bhalahosakdaai, desh da vikaashosakdaai”.

Sh. Ashok Takhur, then secretary MHRD had expressed his commitment and support to proliferate this activity “The constitution of India itself mandates [effort for excellence]. Part 51A of the Indian Constitution speaks about fundamental duties. In particular clause j ‘It shall be the duty of every citizen of India [particularly parents and teachers] to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement’. With this mandate we must devise programs in value education. This is a brilliant opportunity for all of us to build upon this in the next 5 years (12th five-year plan). Regulators can be asked to create conditions for value education by holding workshops, developing more centres on value education and by including values in the accreditation process”.

Her Majesty, the Queen Mother of Bhutan Gyelyum Tseyring Pem Wangchuck
March 2018 “when I first heard about this intensive work in value education that Shri Ganesh Bagaria and his colleagues are doing, I attended ed a 3-day workshop of [universal] human values last year [2017]. What I learned there touched me deeply. It is the expression of profound goodness that all beings are innately endowed with...[it is] the way of the *Bodhisatva*...”

I strongly believe the values this course covers are the same values as the principles underlying the concept of Gross National Happiness...”

Now, more than ever, this [UHV] program has to be integrated into our education system. From age 0 to 5 in kindergarten, day care centres, early childhood development centres, and then into formal education through all levels of education, teaching institutions, work programs in government organizations, business houses, and corporations... reforms in education systems the world over, is necessary to have, to bring back our sanity and our humanity”

People from different socio-economic strata, political affiliations, and national cultures have been able to see its relevance in their life.

Appendix 5: Human Qualities – as articulated in various Philosophies (Darshans) and Schools of Thought

The value of any unit is its participation in the larger order. The value of one kg of wheat is the amount of nutrition it can provide. Similarly, the value of a human being is its participation in the larger order, like its participation in the family defines its value in the family. Having and sharing the feeling of respect is a human value in relationship.

- One feels happy when one has a feeling of respect.
- The other also feels happy when one express respect to him/her.

Living in accordance with human values with human being leads to mutual happiness (my happiness and happiness of the other human being).

Living in accordance with human values with rest of nature leads to mutual prosperity (my prosperity and the preservation of rest of nature, i.e., its enrichment, protection and right utilisation).

In nature, every unit participates with every other unit in a mutually fulfilling manner. Like, air nurtures plants, plants enrich air and so on. This happens naturally.

For a human being to live with fulfilment, s(he) has to understand human values and live accordingly, not otherwise! Human being has a choice.

So, from time immeorial, human effort has been to

- Understand the Existence, the Existential Harmony
- Understand the role, purpose of human being in this Existential Harmony, i.e., to understand what is human value, what is human conduct

All great people have made this effort through direct observation, realisation; and what has been seen has been presented as a view, a darshan, a philosophy. They have also shared the practice, process of observation which leads to realisation.

It is important to draw out a minimum set of key points from each philosophy, including:

1. World vision (level of realisation)
 - What is human being?
 - What does this existence consist of (e.g., material + consciousness + space)
 - How is human being related to other human beings, rest of nature etc.
 - What is the human purpose - individual and collective
 - What is happiness?
 - What is prosperity?
2. Process to see, to understand
3. What are the human values on the basis of the world-vision (above)
How are these values implemented, expressed in living?
4. Program for fulfilment of human purpose at individual level

(if this program is successful, what will be the qualities of the human being...)

5. Program for fulfilment of human being at the collective (societal) level

(If this collective program is successful, what kind of society will it be? will it ensure wellbeing of all? - conditional or unconditional? Relationship with people (irrespective of their class, caste, creed, gender, faith...)? Relationship with rest-of-nature...

6. What are the causes of the present-day problems? How will these get resolved?

7. Next step from where we are

Some of the popular philosophies (Darshan) are:

- Shankya Darshan
- Yoga Darshan
- Mīmāṃsā Darshan
- Nyaya Darshan
- Vaisheshika Darshan
- Vedanta Darshan
- Buddha Darshan
- Jain Darshan
- Madhyasth Darshan
- Various other schools of Asian and Western philosophy and thought

Example: Human Values in Shankhya and Yoga Darshan

(पातंजलयोगप्रदीप- श्री स्वामी सियाराम, गीताप्रेस गोरखपुर)

1. Existence – Co-existence of *Prakriti* and *Purush*

अस्तित्व = प्रकृति व पुरुष का सह-अस्तित्व

प्रकृति- जड़ तत्त्व, अनित्य

पुरुष- चेतन तत्त्व, नित्य

प्रकृति- प्रधान (मूल) प्रकृति, महत्तत्त्व, अहंकार, पञ्च तन्मात्रा,
पञ्च ज्ञानेन्द्रिय, पञ्च कर्मेन्द्रिय, मन, पञ्च महाभूत

पुरुष- व्यष्टि, समष्टि, शुद्ध चेतन तत्त्व
व्यष्टि पुरुष- चेतन तत्त्व व्यष्टि (पिण्ड) शरीर से मिश्रित,
समष्टि पुरुष- चेतन तत्त्व समष्टि (ब्रह्माण्ड) जगत से मिश्रित-

अपर ब्रह्म

शुद्ध चेतन तत्त्व- जड़ तत्त्व से निखारा हुआ शुद्ध ज्ञानस्वरूप-

पर ब्रह्म

2. Human Being – Co-existence of *Prakriti* and *Purush*

मानव = प्रकृति (शरीर – स्थूल, सूक्ष्म, कारण) व व्यष्टि पुरुष (आत्मा) का सह-अस्तित्व

स्थूलशरीर- पञ्च महाभूतरचित

सूक्ष्मशरीरमन -, ज्ञानेन्द्रियाँ, कर्मेन्द्रियाँ

कारणशरीरअहंकार-, महत्त्व

Human being is also seen as *panchkosh* (पंचकोश) in taittreya Upanishad, described at the end of this appendix.

3. Human Values in Yoga Darshan

अष्टांग योग- यम, नियम, आसन, प्रणायाम, प्रत्याहार, धारणा, ध्यान, समाधि

5 यम- *ahimsa, satya*, अस्तेय, ब्रह्मचर्य, अपरिग्रह

Five Yamas

Non-violence, truthfulness, non-stealing, Chastity (*bhramcharya*) and non-possessiveness

Non-violence: not hurting anyone

Not hurting others	at the level of body
“ “ “	by speech, words
“ “ “	at the level of mind

Minimum	not hurting
Maximum	living affectionately with all- <i>love/prem</i>

Truthfulness: To be able to understand and express the reality as is, without giving any colour to it from one's own side,

Different people would have understood the reality to varying extents; and their descriptions of events may also vary. What is significant is their intention to understand the truth and live by the truth; so if they are living faithfully to the extent they have understood, seen, then they are living with truthfulness

The important point is that we are trying to express things as they are even though there may be differences in our perspective

We are able to live by these 5 yamas (Ensuring harmony in relationship) only to the extent we have understood, seen the reality correctly (as it is)

Non Stealing: Not claiming ownership to things belonging to other, not taking away things of the other, not stealing

Using only those things that one has produced or earned; to feel ones right only on such things

Chastity (bhramcharya): Right use of senses and the body on the basis of right understanding

Understanding the basic laws, principles associated with sensation and on the basis of this ensuring self-regulation and right use of sensation

Non-possession: The tendency of possessiveness begins when we start assuming the right on another person or things of others' as our own

Non-possession is about not accumulating things that are unessential

When we do not accumulate unnecessary things, the things are available for use in the society for everyone

We are able to develop the mindset of non-possession only when we have developed the tendency for right utilisation; and sharing that which remains after right utilisation

Outcome of following yamas:

Truthfulness leads to purification of speech, words.

Non-violence leads to purification of body, speech and mind.

With non-stealing and non-possessiveness, one is able to make right utilisation of things, share things, acquire wealth by way of production or ensuring necessary services in the society through one's labour, thus, live rightfully.

With chastity one is able to make effort to free oneself from assumption that happiness can be ensured through sensation, so that the imagination can be directed toward right thought, right feeling and ultimately, the right knowledge and realisation.

So, all this leads to purification at the level of body, speech and mind, over and above ensuring right behaviour and conduct with the world outside.

5 नियम- शौच, संतोष, तप, स्वाध्याय, ईश्वरप्राणिधान

Five Niyamas

Purity, contentment, self-discipline, self-study, contemplation

Purity: Purity at the level of body and also at the level of the mind

Purity at the level of body – cleanliness

Purity at the level of mind – being free from mental disorders, ensuring right mental qualities

Try to observe:

Impurities at the level of the body are a cause of health problems as well as unhappiness

Impurities at the level of the mind are a cause of unhappiness

Contentment: Contentment is about being able to correctly recognise one's need for physical facility and living in harmony with that much

The mindset of living in harmony with the physical facility available to us

The physical facility belonging to the other does not become a reason for our greed – thus, not taking us towards jealousy.

We are freed from problems like corruption, theft etc. because these are due to absence of contentment

self-discipline: Able to practice and live in harmony on one's own right

The environment does not influence one living with self-discipline

We live the way we want to live (in harmony, in a mutually fulfilling way)
Not any arbitrary way

In the absence of self-discipline:

The environment influences us – and we get pulled and pushed into it – mentally, in words and in body!

We get attracted toward favourable sensations

self-study: The gross part of self-study has to do with reading books about basic, natural laws, principles that can be helpful in understanding harmony and living in a self-disciplined manner.

These are helpful for self-introspection, self-reflection of our thoughts, behaviour – to get an idea about how much is in harmony and how much is otherwise within

Contemplation (on the True self): Contemplation of the Ishvar

Ishvar = Abode and Symbol of the most expanded humane properties which is present in Ishvar

It is not important that Ishvar exists or not; what is significant is whether we are able to contemplate on that feeling and thought or not

Our feeling and thought is set right through continuous contemplation. It is appropriate to use any dedication endowed with human properties, thought. It can be helpful in two ways:

Developing our feeling and thought

Slowly transforming our feeling and thought in tune with that form representing those qualities

Outcome of following the Niyamas:

These 5 laws primarily have to do with being in harmony within

By following these laws, our feeling and thought is slowly set right – and we are able to work more harmoniously

Ultimately, we are able to follow the yamas (Ensuring harmony in relationship) and niyamas (Ensuring harmony within) consistently only when we have reached to that level of understanding

When we are making effort for it, we are able to achieve up to a certain level

As and when our commitment and willingness becomes deeper, we make all necessary effort to ensure it within, i.e. at the level of our feeling, thought and ultimately at the level of understanding

Human Values in Gita

Gita (chapter 16) defines values in terms of divine properties (दैवीय संपदा) as follows, it is also contrasted with inhuman properties (आसुरी संपदा):

मानवीय मूल्य दैवीय संपदा-26

अभय,	सत्त्वसंशुद्धि,	ज्ञानयोगव्यवस्थिति,			
दान	दम	यज्ञ	स्वाध्याय	तप	आर्जव
अहिंसा	सत्य	अक्रोध	त्याग	शान्ति	अपैशून
दया	अलोलुप्त्व	मार्दव	ही:	अचापलं	
तेज	क्षमा	धृति	शौच	अद्रोह	नातिमानिता

अमानवीय गुणआसुरी संपदा - (16)

दंभ दर्प अभिमान क्रोध पारुष्य अज्ञान
प्रवृत्ति, निर्वृत्ति ज्ञान अभाव, अशौच
अनाचार असत्य मानमदान्वित मोह कामोपभोग

Example: Human Being – as Pancha Koshas

मानव = पञ्च कोष के रूप में

(Ref- Taittiriya Upanishad)

पञ्च कोष – अन्नमय, प्राणमय, मनोमय, विज्ञानमय, आनंदमय

The concept of pancha kosha originated from Taittiriya Upanishad, a Vedic era Sanskrit text embedded within the Yajurveda. The classical Upanishads were concerned with addressing the nature of the self and one's relationship to the universe, and pancha kosha is thought to be one of the earliest conceptualizations of the human being.

The description of pancha kosha in Taittiriya Upanishad is highly symbolic; the fuller exposition as taught in the yoga tradition comes from later Vedantic texts such as Sankara's Vivekacudamani or Vedantasara of Sadananda.

Central to Vedantic philosophy, the concepts of brahman and atman had a key influence on the development of the kosha model. A gradual process of moving inward through the five sheaths and resolving imbalances is believed to reveal a true understanding of the nature of the self.

The five sheaths or pancha kosha are:

Annamaya kosha (the food sheath) - the outermost kosha, referring to the physical body which needs food and nourishment to thrive. It is believed to be the most vulnerable kosha, since issues

with the physical body can manifest as imbalances in the other layers. Asana practice, dietary changes and sleep quality all impact the annamaya kosha.

Pranamaya kosha (the sheath of vital life force energy) - closely connected with annamaya kosha, this sheath is responsible for animating the physical body. Pranamaya kosha is composed of prana (life force energy) and is greatly influenced by pranayama (breathwork).

Manomaya kosha (the mental or psychological sheath) - referring to the aspect of the mind which governs perception of the world. Manomaya kosha is where one's sense of ego develops, along with the habits of thinking that influence behaviour.

Vijnanamaya kosha (the intellect sheath) - this sheath is the seat of intuition, connected to inner wisdom and deeper states of consciousness. It is also responsible for inner growth and authenticity, and is impacted by all aspects of yoga.

Anandamaya kosha (the bliss sheath) - otherwise known as the bliss body, this kosha is the closest to atman. It transcends the logical, thinking mind, providing an experience of realisation of the existential reality.

Since pancha kosha encompasses all aspects of being, Yoga therapy uses the kosha model as a diagnostic tool. As such, an individual can be viewed holistically rather than through a more one-dimensional approach to treatment.

Same Reality, Different Descriptions

We can see that these, the Prakriti-Purush (Self-Body) and Panch Koshas, are only two descriptions about the same existential reality.

Basic Realities		Self and Body	Panch kosh	Avastha	Order
Human Being	Consciousness	Self	B1	Anandmay kosh	Gyan avastha
			B2	Vigyanmay kosh	
	Material	Body	Manomay kosh	Jeev avastha	Animal order
			Pranmay kosh	Pran avastha	Bio order
			Annamay kosh	Padarth avastha	Physical order

Existence **Units (material and consciousness) submerged in space**

Role of Human Being in Existence (Ethical Human Conduct)

To understand harmony and to live in harmony



Appendix 6: Courses on Universal Human Values in Higher Education

(Applicable to all streams of study like teacher education, technical, medical, dental, nursing, law, agriculture, science, arts, general, etc.)

This appendix contains the UHV courses included in AICTE's Model Curriculum as well as AICTE's Minor Degree in Universal Human Values.

For more details, please see:

- Model Curriculum for Undergraduate Degree Courses in Engineering and Technology, Volume I and II, 2018 (revised 2021)
 - https://www.aicte-india.org/sites/default/files/Model_Curriculum/UG-1/ug-vol1.pdf
 - https://www.aicte-india.org/sites/default/files/Model_Curriculum/UG-2/ug-vol2.pdf
- Model Curriculum for Minor Degree Course in Universal Human Values (UHV), AICTE, 2022
 - https://www.aicte-india.org/sites/default/files/Model_Curriculum/Minor%20Degree%20in%20UHV.pdf

UHV-I: Universal Human Values – Introduction

(in the AICTE Model Curriculum UHV-I is the core module of a mandatory 3-week Student Induction Program or SIP for all professional and diploma colleges)

The purpose is to help develop a holistic perspective about life. A self-reflective methodology of teaching is adopted. It opens the space for the student to explore his/her role (value) in all aspects of living – as an individual, as a member of a family, as a part of the society and as an unit in nature. Through this process of self-exploration, students are able to discover the values intrinsic in them.

the objectives of the UHV module (UHV-I) are:

- To help the student to see the need for developing a holistic perspective of life
- To sensitise the student about the scope of life – individual, family (inter-personal relationship), society and nature/existence
- Strengthening self-reflection
- To develop more confidence and commitment to understand, learn and act accordingly

The session-wise topics are given below:

Session No.	Topic Title	Aspirations and Issues	Basic Realities (underlying harmony)
1	Welcome and Introductions	Getting to know each other	self-exploration
2 and 3	Aspirations and Concerns	Individual academic, career...	Basic human aspirations

		Expectations of family, peers, society, nation... Fixing one's goals	Need for a holistic perspective Role of UHV
4 and 5	self-Management	Self Confidence, peer pressure, time management, anger, stress... Personality development, self-improvement...	Harmony in the human being
6 and 7	Health	Health issues, healthy diet, healthy lifestyle Hostel life	Harmony of the self and body Mental and physical health
8, 9, 10 and 11	Relationships	Home sickness, gratitude towards parents, teachers and others Ragging and interaction Competition and cooperation Peer pressure	Harmony in relationship Feelings of trust, respect... gratitude, glory, love
12	Society	Participation in society	Harmony in the society
13	Natural Environment	Participation in nature	Harmony in nature/existence
14	Sum Up	Review role of education Need for a holistic perspective	Information about UHV-II course, mentor and buddy
15	self-evaluation and Closure	Sharing and feedback	

In this way, the student is able to see that:

"I have a real need to understand"

"I can understand", "I feel happy when I understand (and feel unhappy when I am confused)"

"I have an innate, basic aspiration as a human being"

"to fulfil that aspiration, I need to understand (whatever I am related to, I need to understand it)"

"There are some problems in my life - I want to get rid of them (for good, not just for the time being)"

"To resolve my problems also, I need to understand"

"I am keenly looking forward to UHV-II, the course through which I can explore the comprehensive content of understanding"

UHV-II: Universal Human Values – Understanding Harmony and Ethical Human Conduct

UHV-II is a mandatory 3-credit course for 2nd year students in the AICTE Model Curriculum

This course is also called “A Foundation Course in Universal Human Values and Ethics”

Course code	To be assigned by affiliating university				
Category	Universal Human Values (UHV)				
Course Title	Universal Human Values – Understanding Harmony and Ethical Conduct				
Scheme and Credits	L	T	P	C	Semester 1, 2, 3 or 4
	2	1	0	3	
Pre-requisites (if any)	None. UHV-I Universal Human Values – Introduction (desirable)				

Objective

This introductory course input is intended:

4. To help the students appreciate the essential complementarity between 'VALUES' and 'SKILLS' to ensure sustained happiness and prosperity which are the core aspirations of all human beings.
5. To facilitate the development of a Holistic perspective among students towards life and profession as well as towards happiness and prosperity based on a correct understanding of the Human reality and the rest of existence. Such a holistic perspective forms the basis of Universal Human Values and movement towards value-based living in a natural way.
6. To highlight plausible implications of such a Holistic understanding in terms of ethical human conduct, trustful and mutually fulfilling human behavior and mutually enriching interaction with Nature.

Thus, this course is intended to provide a much-needed orientational input in value education to the young enquiring minds.

Salient Features of the Course

The salient features of this course are:

1. It presents a universal approach to value education by developing the right understanding of reality (i.e., a worldview of the reality “as it is”) through the process of self-exploration.
2. The whole course is presented in the form of a dialogue whereby a set of proposals about various aspects of the reality are presented and the students are encouraged to self-explore the proposals by verifying them on the basis of their natural acceptance within oneself and validate experientially in living.
3. The prime focus throughout the course is toward affecting a qualitative transformation in the life of the student rather than just a transfer of information.
4. While introducing the holistic worldview and its implications, a critical appraisal of the prevailing notions is also made to enable the students discern the difference on their own right.

Course Methodology

1. The methodology of this course is explorational and thus universally adaptable. It involves a systematic and rational study of the human being vis-à-vis the rest of existence.
2. The course is in the form of 28 lectures (discussions) and 14 practice sessions.
3. It is free from any dogma or value prescriptions.
4. It is a process of self-investigation and self-exploration, and not of giving sermons. Whatever is found as truth or reality is stated as a proposal and the students are facilitated to verify it in their own right, based on their Natural Acceptance and subsequent Experiential Validation – the whole existence is the lab and every activity is a source of reflection.
5. This process of self-exploration takes the form of a dialogue between the teacher and the students to begin with, and then to continue within the student in every activity, leading to continuous self-evolution.
6. This self-exploration also enables them to critically evaluate their pre-conditionings and present beliefs.

COURSE TOPICS

The course has 28 lectures and 14 tutorials in 5 modules. The lectures and tutorials are of 1-hour duration. Tutorial sessions are to be used to explore and practice what has been proposed during the lecture sessions.

The Teacher’s Manual provides the outline for lectures as well as practice sessions. The teacher is expected to present the issues to be discussed as propositions and encourage the students to have a dialogue.

The syllabus for the lectures and practice sessions is given below:

Module 1 – Introduction to Value Education (6 lectures and 3 tutorials for practice session)

Lecture 1: Right Understanding, Relationship and Physical Facility (Holistic Development and the Role of Education)

Lecture 2: Understanding Value Education

Tutorial 1: Practice Session PS1 *Sharing about Oneself*

Lecture 3: self-exploration as the Process for Value Education

Lecture 4: Continuous Happiness and Prosperity – the Basic Human Aspirations

Tutorial 2: Practice Session PS2 *Exploring Human Consciousness*

Lecture 5: Happiness and Prosperity – Current Scenario

Lecture 6: Method to Fulfill the Basic Human Aspirations

Tutorial 3: Practice Session PS3 *Exploring Natural Acceptance*

Expected outcome:

The students start exploring themselves: get comfortable with each other and with the teacher; they start appreciating the need and relevance for the course.

The students start finding that technical education without study of human values can generate more problems than solutions. They also start feeling that lack of understanding of human values is the root cause of most of the present-day problems; and a sustained solution could emerge only through understanding of value-based living. Any solution brought out through fear, temptation or dogma will not be sustainable.

The students are able to see that verification on the basis of natural acceptance and experiential validation through living is the only way to verify right or wrong, and referring to any external source like text or instrument or any other person cannot enable them to verify with authenticity; it will only develop assumptions.

The students are able to see that their practice in living is not in harmony with their natural acceptance most of the time, and all they need to do is to refer to their natural acceptance to overcome this disharmony.

The students are able to see that lack of right understanding leading to lack of relationship is the major cause of problems in their family and not the lack of physical facility in most of the cases, while they have given higher priority to earning of physical facility in their life giving less value to or even ignoring relationships and not being aware that right understanding is the most important requirement for any human being.

Module 2 – Harmony in the Human Being (6 lectures and 3 tutorials for practice session)

Lecture 7: Understanding Human being as the Co-existence of the self and the body

Lecture 8: Distinguishing between the Needs of the self and the body

Tutorial 4: Practice Session PS4 *Exploring the difference of Needs of self and body*

Lecture 9: The body as an Instrument of the self

Lecture 10: Understanding Harmony in the self

Tutorial 5: Practice Session PS5 *Exploring Sources of Imagination in the self*

Lecture 11: Harmony of the self with the body

Lecture 12: Programme to ensure self-regulation and Health

Tutorial 6: Practice Session PS6 *Exploring Harmony of self with the body*

Expected outcome:

The students are able to see that they can enlist their desires and the desires are not vague. Also they are able to relate their desires to 'I' and 'body' distinctly. If any desire appears related to both, they are able to see that the feeling is related to I while the physical facility is related to the body. They are also able to see that 'I' and body are two realities, and most of their desires are related to 'I' and not body, while their efforts are mostly centered on the fulfillment of the needs of the body assuming that it will meet the needs of 'I' too.

The students are able to see that all physical facility they are required for a limited time in a limited quantity. Also they are able to see that in case of feelings, they want continuity of the naturally acceptable feelings and they do not want feelings which are not naturally acceptable even for a single moment.

The students are able to see that activities like understanding, desire, thought and selection are the activities of 'I' only the activities like breathing, palpitation of different parts of the body are fully the activities of the body with the acceptance of 'I' while the activities they do with their sense organs like hearing through ears, seeing through eyes, sensing through touch, tasting through tongue and smelling through nose or the activities they do with their work organs like hands, legs etc. are such activities that require the participation of both 'I' and body.

The students become aware of their activities of 'I' and start finding their focus of attention at different moments. Also they are able to see that most of their desires are coming from outside (through preconditioning or sensation) and are not based on their natural acceptance

The students are able to list down activities related to proper upkeep of the body and practice them in their daily routine. They are also able to appreciate the plants wildly growing in and around the campus which can be beneficial in curing different diseases.

Module 3 – Harmony in the Family and Society (6 lectures and 3 tutorials for practice session)

Lecture 13: Harmony in the Family – the Basic Unit of Human Interaction

Lecture 14: 'Trust' – the Foundational Value in Relationship

Tutorial 7: Practice Session PS7 *Exploring the Feeling of Trust*

Lecture 15: 'Respect' – as the Right Evaluation

Tutorial 8: Practice Session PS8 *Exploring the Feeling of Respect*

Lecture 16: Other Feelings, Justice in Human-to-Human Relationship

Lecture 17: Understanding Harmony in the Society

Lecture 18: Vision for the Universal Human Order

Tutorial 9: Practice Session PS9 *Exploring Systems to fulfil Human Goal*

Expected outcome:

The students are able to note that the natural acceptance (intention) is always for living in harmony, only competence is lacking! We generally evaluate ourselves on the basis of our intention and others on the basis of their competence! We seldom look at our competence and others' intention as a result we conclude that I am a good person and other is a bad person.

The students are able to see that respect is right evaluation, and only right evaluation leads to fulfillment in relationship. Many present problems in the society are an outcome of differentiation (lack of understanding of respect), like gender biasness, generation gap, caste conflicts, class struggle, dominations through power play, communal violence, clash of isms and so on so forth. All these problems can be solved by realizing that the other is like me as he has the same natural acceptance, potential and program to ensure a happy and prosperous life for them and for others through he may have different body, physical facility or beliefs.

The students are able to use their creativity for education children. The students are able to see that they can play a role in providing value education for children. They are able to put in simple words the issues that are essential to understand for children and comprehensible to them. The students are able to develop an outline of holistic model for social science and compare it with the existing model.

Module 4 – Harmony in the Nature/Existence (4 lectures and 2 tutorials for practice session)

Lecture 19: Understanding Harmony in the Nature

Lecture 20: Interconnectedness, self-regulation and Mutual Fulfilment among the Four Orders of Nature

Tutorial 10: Practice Session PS10 *Exploring the Four Orders of Nature*

Lecture 21: Realizing Existence as Co-existence at All Levels

Lecture 22: The Holistic Perception of Harmony in Existence

Tutorial 11: Practice Session PS11 *Exploring Co-existence in Existence*

Expected outcome:

The students are able to differentiate between the characteristics and activities of different orders and study the mutual fulfillment among them. They are also able to see that human beings are not fulfilling to other orders today and need to take appropriate steps to ensure right participation (in terms of nurturing, protection and right utilization) in the nature.

The students feel confident that they can understand the whole existence; nothing is a mystery in this existence. They are also able to see the interconnectedness in the nature, and point out how different courses of study relate to the different units and levels. Also, they are able to make out how these courses can be made appropriate and holistic.

Module 5 – Implications of the Holistic Understanding – a Look at Professional Ethics (6 lectures and 3 tutorials for practice session)

Lecture 23: Natural Acceptance of Human Values

Lecture 24: Definitiveness of (Ethical) Human Conduct

Tutorial 12: Practice Session PS12 *Exploring Ethical Human Conduct*

Lecture 25: A Basis for Humanistic Education, Humanistic Constitution and Universal Human Order

Lecture 26: Competence in Professional Ethics

Tutorial 13: Practice Session PS13 *Exploring Humanistic Models in Education*

Lecture 27: Holistic Technologies, Production Systems and Management Models-Typical Case Studies

Lecture 28: Strategies for Transition towards Value-based Life and Profession

Tutorial 14: Practice Session PS14 *Exploring Steps of Transition towards Universal Human Order*

Expected outcome:

The students are able to present sustainable solutions to the problems in society and nature. They are also able to see that these solutions are practicable and draw roadmaps to achieve them.

The students are able to grasp the right utilization of their knowledge in their streams of Technology/Engineering/Management/any other area of study to ensure mutual fulfilment. E.g.mutually enriching production system with rest of nature.

The students are able to sincerely evaluate the course and share with their friends. They are also able to suggest measures to make the course more effective and relevant. They are also able to make use of their understanding in the course for the happy and prosperous family and society.

Guidelines and Content for Practice Sessions (Tutorials)

In order to connect the content of the proposals with practice (living), 14 practice sessions have been designed. The full set of practice sessions is available in the Teacher's Manual as well as the website.

Practice Sessions for Module 1 – Introduction to Value Education

- PS1 Sharing about Oneself
- PS2 Exploring Human Consciousness
- PS3 Exploring Natural Acceptance

Practice Sessions for Module 2 – Harmony in the Human Being

- PS4 Exploring the difference of Needs of self and body
- PS5 Exploring Sources of Imagination in the self
- PS6 Exploring Harmony of self with the body

Practice Sessions for Module 3 – Harmony in the Family and Society

- PS7 Exploring the Feeling of Trust

- PS8 Exploring the Feeling of Respect
- PS9 Exploring Systems to fulfil Human Goal

Practice Sessions for Module 4 – Harmony in the Nature (Existence)

- PS10 Exploring the Four Orders of Nature
- PS11 Exploring Co-existence in Existence

Practice Sessions for Module 5 – Implications of the Holistic Understanding – a Look at Professional Ethics

- PS12 Exploring Ethical Human Conduct
- PS13 Exploring Humanistic Models in Education
- PS14 Exploring Steps of Transition towards Universal Human Order

As an example, PS 7 is a practice session in module 3 regarding trust. It is explained below:

PS 7: Form small groups in the class and in that group initiate dialogue and ask the eight questions related to trust. The eight questions are:

- | | |
|--|---|
| 1a. Do I want to make myself happy? | 1b. Am I able to make myself always happy? |
| 2a. Do I want to make the other happy? | 2b. Am I able to make the other always happy? |
| 3a. Does the other want to make him happy? | 3b. Is the other able to make him always happy? |
| 4a. Does the other want to make me happy? | 4b. Is the other able to make me always happy? |
| <u>Intention (Natural Acceptance)</u> | <u>Competence</u> |
| What is the answer? | What is the answer? |

Let each student answer the questions for himself and everyone else. Discuss the difference between intention and competence. Observe whether you evaluate your intention and competence as well as the others' intention and competence.

Expected outcome of PS 7: The students are able to see that the first four questions are related to our Natural Acceptance i.e., intention and the next four to our Competence. They are able to note that the intention is always correct, only competence is lacking! We generally evaluate ourselves on the basis of our intention and others on the basis of their competence! We seldom look at our competence and others' intention, as a result we conclude that I am a good person and other is a bad person.

READINGS:

Text Book and Teachers Manual

a. The Textbook

A Foundation Course in Human Values and Professional Ethics, R R Gaur, R Asthana, G P Bagaria, 2nd Revised Edition, Excel Books, New Delhi, 2019. ISBN 978-93-87034-47-1

b. The Teacher's Manual

Teachers' Manual for *A Foundation Course in Human Values and Professional Ethics*, R R Gaur, R Asthana, G P Bagaria, 2nd Revised Edition, Excel Books, New Delhi, 2019. ISBN 978-93-87034-53-2

Reference Books

1. JeevanVidya: EkParichaya, A Nagaraj, JeevanVidyaPrakashan, Amarkantak, 1999.
2. Human Values, A.N. Tripathi, New Age Intl. Publishers, New Delhi, 2004.
3. The Story of Stuff (Book).
4. The Story of My Experiments with Truth - by Mohandas Karamchand Gandhi
5. Small is Beautiful - E. F Schumacher.
6. Slow is Beautiful - Cecile Andrews
7. Economy of Permanence - J C Kumarappa
8. Bharat Mein Angreji Raj – PanditSunderlal
9. Rediscovering India - by Dharampal
10. Hind Swaraj or Indian Home Rule - by Mohandas K. Gandhi
11. India Wins Freedom - Maulana Abdul Kalam Azad
12. Vivekananda - Romain Rolland (English)
13. Gandhi - Romain Rolland (English)

MODE OF CONDUCT (L-T-P-C 2-1-0-3)

- Lecture hours are to be used for interactive discussion, placing the proposals about the topics at hand and motivating students to reflect, explore and verify them.
- Tutorial hours are to be used for practice sessions.
- While analysing and discussing the topic, the faculty mentor's role is in pointing to essential elements to help in sorting them out from the surface elements. In other words, help the students explore the important or critical elements.
- In the discussions, particularly during practice sessions (tutorials), the mentor encourages the student to connect with one's own self and do self-observation, self-reflection and self-exploration.
- Scenarios may be used to initiate discussion. The student is encouraged to take up "ordinary" situations rather than "extra-ordinary" situations. Such observations and their analyses are shared and discussed with other students and faculty mentor, in a group sitting.

Tutorials (experiments or practical) are important for the course. The difference is that the laboratory is everyday life, and practical are how you behave and work in real life. Depending on the nature of topics, worksheets, home assignment and/or activity are included. The practice sessions (tutorials) would also provide support to a student in

performing actions commensurate to his/her beliefs. It is intended that this would lead to development of commitment, namely behaving and working based on basic human values.

It is recommended that this content be placed before the student as it is, in the form of a basic foundation course, without including anything else or excluding any part of this content. Additional content may be offered in separate, higher courses.

This course is to be taught by faculty from every teaching department, not exclusively by any one department.

Teacher preparation with a minimum exposure to at least one 8-day Faculty Development Program on Universal Human Values is deemed essential.

SUGGESTED ASSESSMENT:

This is a compulsory credit course. The assessment is to provide a fair state of development of the student, so participation in classroom discussions, self-assessment, peer assessment etc. will be used in evaluation.

Example:

Assessment by faculty mentor: 10 marks

self-assessment: 10 marks

Assessment by peers: 10 marks

Socially relevant project/Group Activities/Assignments: 20 marks

Semester End Examination: 50 marks

The overall pass percentage is 40%. In case the student fails, he/she must repeat the course.

OUTCOME OF THE COURSE:

By the end of the course, students are expected to become more aware of themselves, and their surroundings (family, society, nature); they would become more responsible in life, and in handling problems with sustainable solutions, while keeping human relationships and human nature in mind.

They would have better critical ability. They would also become sensitive to their commitment towards what they have understood (human values, human relationship and human society). It is hoped that they would be able to apply what they have learnt to their own self in different day-to-day settings in real life, at least a beginning would be made in this direction.

This is only an introductory foundational input. It would be desirable to follow it up by

- Faculty-student or mentor-mentee programs throughout their time with the institution

- Higher level courses on human values in every aspect of living.

UHV-III: Understanding Human Being, Nature and Existence Comprehensively

[L-T-P-C: 3-0-0-3] Semester 3

Prerequisite: UHV-II - Universal Human Values – Understanding Harmony and Ethical Human Conduct

Course Objectives:

1. To help the students develop clarity about human being, human aspirations and their fulfilment through all-encompassing resolution.
2. To facilitate the competence to understand the harmony in nature/existence and participation of human being in the nature/existence.
3. To help the students develop the understanding of human tradition and its various components.

Course Methodology:

1. The methodology of this course is explorational and thus universally adaptable. It involves a systematic and rational study of the human being vis-à-vis the rest of existence.
2. It is free from any dogma or set of dos and don'ts related to values.
3. It is a process of self-investigation and self-exploration, and not of giving sermons. Whatever is found as truth or reality is stated as a proposal and the students are facilitated and encouraged to verify it in their own right, based on their Natural Acceptance and subsequent Experiential Validation.
4. This process of self-exploration takes the form of a dialogue between the teacher and the students to begin with, and then to continue within the student leading to continuous self-evolution.
5. This self-exploration also enables them to critically evaluate their pre-conditionings and present beliefs.

Course Outcomes

On the completion of the course, the student will be able to

1. Understand the basic human aspiration and the program of its fulfilment
2. Understand the meaning of resolution in the complete expanse of human living
3. Understand human being in depth and see how self is central to human being
4. Understand existence in depth and see how co-existence is central to existence
5. Understand human conduct and the holistic way of living leading to human tradition

Catalogue Description

The students are able to learn that human being is co-existence of self and body in the foundation course. They are also able to learn about the four orders of nature and all-pervading space in the course. They need to further understand that self is central to human existence, being the knower, doer and experience, and co-existence is central to existence. In this course, the students get an in-depth understanding of the human being, the existence and the role of human being in the existence ensuring an all-encompassing resolution and holistic way of living.

Course Syllabus

Module 1: Introduction-Basic Human Aspiration, its fulfillment through All-encompassing Resolution

The basic human aspirations and their fulfillment through Right understanding and Resolution, Right understanding and Resolution are the activities of the self, self is central to Human Existence; All-encompassing Resolution for a Human Being, its details and solution of problems in the light of Resolution

Module 2: Right Understanding (Knowing)- Knower, Known & the Process

The domain of right understanding starts from understanding the human being (the knower, the experienter and the doer); and extends up to understanding nature/existence – its interconnectedness and co-existence; and finally understanding the role of human being in existence (human conduct).

Module 3: Understanding Human Being

Understanding the human being comprehensively is the first step and the core theme of this course; human being as co-existence of the self and the body; the activities and potentialities of the self; Reasons for harmony/contradiction in the self

Module 4: Understanding Existence (including Nature)

A comprehensive understanding (knowledge) about the existence, which certainly includes the Nature. The need and the process of inner evolution (through self-exploration, self-awareness and self-evaluation)- particularly awakening to activities of the self: Realization, Understanding and Contemplation in the self (Realization of Co-Existence, Understanding of Harmony in Nature and Contemplation of Participation of Human in this harmony/ order leading to comprehensive knowledge about the existence).

Module 5: Understanding Human Conduct, All-encompassing Resolution and Holistic Way of Living

Understanding different aspects of All-encompassing Resolution (understanding, wisdom, science etc.), Holistic way of living for Human Being with All-encompassing Resolution covering all four dimensions of human

endeavour viz., realization, thought, behavior and work (participation in the larger order) leading to harmony at all levels from self to Nature and entire Existence, ultimately, leading to a Humane Society and Human Tradition.

Mode of Evaluation

Based on participation of student in classroom discussions/self-assessment/Peer assessment/Assignments/Seminar/Continuous Assessment Test/Semester End Exam
Socially relevant project/Group Activities/Assignments may be given importance in this course

Reference Books:

1. *A Foundation Course in Human Values and Professional Ethics*, R R Gaur, R Asthana, G P Bagaria, 2nd Revised Edition, Excel Books, New Delhi, 2019. ISBN 978-93-87034-47-1
2. *Avartansheel Arthshastra*, A. Nagraj, Divya Path Sansthan, Amarkantak, India
3. *Economy of Permanence – (a quest for social order based on non-violence)*, J. C. Kumarappa (2010), Sarva-Seva-Sangh-Prakashan, Varansi, India
4. *Energy and Equity*, Ivan Illich (1974), The Trinity Press, Worcester & Harper Collins, USA
5. *Ishadi Nau Upnishad*, Shankaracharya, Geeta press, Gorakhpur,
6. *Manav Vyavahar Darshan*, A. Nagraj, Divya Path Sansthan, Amarkantak, India
7. *Manaviya Samvidhan*, A. Nagraj, Divya Path Sansthan, Amarkantak, India
8. *Mahatipatthan Sutta*, S N Goenka, Vipassana Research Institute, First Edition, 1996
9. *Small Is Beautiful: A Study of Economics as if People Mattered*, E. F. Schumacher, 1973, Blond & Briggs, UK
10. *Slow is Beautiful*, Cecile Andrews
<http://www.newsociety.com/Books/S/Slow-is-Beautiful>
11. *Science & Humanism – towards a unified worldview*, P. L. Dhar & R. R. Gaur (1990), Commonwealth Publishers, New Delhi
12. *Sanchian Sri Guru Granth Sahib Ji*, Shiromani Gurdwara Parbhandhak Committee, 2001
13. *Saman Suttam*, Jinendra Varni, 1974.
14. *Vyavaharvadi Samajshastra*, A. Nagraj, Divya Path Sansthan, Amarkantak, India
15. *Vyavahatmak Janvad*, A. Nagraj, Divya Path Sansthan, Amarkantak, India.

UHV-IV: Vision for Humane Society

[L-T-P-C: 3-1-0-4] Semester 4

Prerequisite: UHV-II - Universal Human Values – Understanding Harmony and Ethical Human Conduct

Desirable: UHV-III - Understanding Human being, Nature and Existence Comprehensively

Course Objectives:

- To develop a vision for a humane society, and its realisation through human relationships as well as societal systems
- To visualise a transition from the current state to a humane society
- To develop/strengthen the commitment and courage to act on one's own right for the common good of all, for a humane society

Course Methodology:

1. The methodology of this course is explorational and thus universally adaptable. It involves a systematic and rational study of the human being vis-à-vis the rest of existence.
2. It is free from any dogma or set of dos and don'ts related to values.
3. It is a process of self-investigation and self-exploration, and not of giving sermons. Whatever is found as truth or reality is stated as a proposal and the students are facilitated and encouraged to verify it in their own right, based on their Natural Acceptance and subsequent Experiential Validation.
4. This process of self-exploration takes the form of a dialogue between the teacher and the students to begin with, and then to continue within the student leading to continuous self-evolution.
5. This self-exploration also enables them to critically evaluate their pre-conditionings and present beliefs.

Course Outcomes

On completion of the course, the students will be able to

1. Rightly recognize the established and expressed values in human-human relationship and role of behaviour in the fulfilment
2. See their role in the fulfilment of different types of relationship in family and society
3. Understand the meaning of justice leading to culture, civilization and human conduct
4. Develop the vision of undivided society and universal human order
5. See the steps of transition from current state to human tradition

Catalogue Description

This course provides a comprehensive proposal for holistic value-based living, living in harmony at all levels of being leading to a humane society. A human being naturally accepts to live in family with fulfilment. Every family is a part of society. We have been talking of undivided society for ages. The course aims at developing the vision of a

humane society, i.e., undivided society and universal human order in the students. For this the students need to understand the values embedded in every relationship and see their role in ensuring justice in every relationship. They also need to understand the human-rest of nature relationship and role of work and production in its fulfilment. The course addresses these issues in a comprehensive manner and proposes the steps of transition from current state to universal human order and human tradition.

Syllabus

Module 1: Introduction to the course

Basic aspiration of a Human Being and program for its fulfillment, need for family and relationship for a Human Being, Human-human relationship and role of behavior in its fulfillment, Human-rest of Nature relationship and role of work in its fulfillment, Comprehensive Human Goal, Need for Undivided Society, Need for Universal Human Order, an appraisal of the Current State, Appraisal of Efforts in this Direction in Human History.

Module 2: Understanding Human-Human Relationship & its fulfillment

Recognition of Human-Human Relationship, Recognition of feelings in relationship, Established Values and Expressed Values in Relationship, interrelatedness of feelings and their fulfillment, Expression of feelings, Types of relationship and their purpose, mutual evaluation in relationship, meaning of justice in relationship, Justice leading to culture, civilization and Human Conduct.

Module 3: Justice from family to world family order

Undivided Society as continuity and expanse of Justice in behaviour – family to world family order, continuity of culture and civilization, Universal Order on the basis of Undivided Society, Conceptual Framework for Universal human order, Universal Human Order as continuity and expanse of order in living: from family order to world family order, a conceptual framework for universal human order.

Module 4: Program for Ensuring Undivided Society and Universal Human Order

Education – Sanskar, Health – self Regulation, Production-work, Exchange – storage, Justice-preservation.

Module 5: Human Tradition

Scope and Steps of Universal Human Order, Human Tradition (Ex. Family order to world family order), Steps for transition from the current state, Possibilities of participation of students in this direction, Present efforts in this direction, Sum up.

Mode of Evaluation

Based on participation of student in classroom discussions/self-assessment/Peer assessment/Assignments/ Seminar/Continuous Assessment Test/Semester End Exam

Socially relevant project/Group Activities/Assignments may be given importance in this course

Reference Books:

1. *A Foundation Course in Human Values and Professional Ethics*, R R Gaur, R Asthana, G P Bagaria, 2nd Revised Edition, Excel Books, New Delhi, 2019. ISBN 978-93-87034-47-1
2. *AvartansheelArthshastra*, A. Nagraj, Divya Path Sansthan, Amarkantak, India.
3. *An Appeal by the Dalai Lama to the World: Ethics Are More Important Than Religion*, Dalai Lama XIV, 2015.
4. *Economy of Permanence – (a quest for social order based on non-violence)*, J. C. Kumarappa (2010), Sarva-Seva-Sangh-Prakashan, Varansi, India.
5. *Energy and Equity*, Ivan Illich (1974), The Trinity Press, Worcester & Harper Collins, USA.
6. *Human Society*, Kingsley Davis, 1949.
7. *Hind Swaraj or, Indian home rule* Mohandas K. Gandhi, 1909.
8. *Integral Humanism*, Deendayal Upadhyaya, 1965.
9. *LohiyaKeVichar*, LokBharti ,RammanoharLohiya, 2008.
10. *ManavVyavaharDarshan*, A. Nagraj, Divya Path Sansthan, Amarkantak, India.
11. *ManaviyaSamvidhan*, A. Nagraj, Divya Path Sansthan, Amarkantak, India
12. *SamadhanatmakBhautikvad*, A. Nagraj, Divya Path Sansthan, Amarkantak, India
13. *Small Is Beautiful: A Study of Economics as if People Mattered*, E. F. Schumacher, 1973, Blond & Briggs, UK.
14. *Slow is Beautiful*, Cecile Andrews (<http://www.newsociety.com/Books/S/Slow-is-Beautiful>)
15. *Sociology Themes and Perspectives*, Harper Collins; EIGHT edition (2014), Martin Holborn and Peter Langley, 1980.
16. *Samagrakranti: Jaya Prakash Narayan's philosophy of social change*, Siddharth Publications, Renu Sinha, 1996.
17. *Science & Humanism – towards a unified worldview*, P. L. Dhar & R. R. Gaur (1990), Commonwealth Publishers, New Delhi
18. *VyavaharvadiSamajshastra*, A. Nagraj, Divya Path Sansthan, Amarkantak, India.
19. *VyavahatmakJanvad*, A. Nagraj, Divya Path Sansthan, Amarkantak, India.
20. *The Communist Manifesto*, Karl Marx, 1848.
21. *Toward a True Kinship of Faiths: How the World's Religions Can Come Together* Dalai Lama XIV, 2011.

Reference Videos.

1. Kin school, Tekos, Russia (30 minutes)
2. Technology (Solar City etc.).
3. Natural Farming.
4. Economics of Happiness (1h 8m)

UHV-V: Human Values in Various Philosophies (Darshans)

[L-T-P-C: 3-0-0-3] Semester 5

These courses are expected to draw out a minimum set of key points from each philosophy, including:

1. World vision (level of realisation)

What is human being?

What does this existence consist of (e.g., material + consciousness + space)

How is human being related to other human beings, rest of nature etc.

What is the human purpose - individual and collective

What is happiness?

What is prosperity?

2. Process to see, to understand

3. What are the human values on the basis of the world-vision (above)

How are these values implemented, expressed in living?

4. Program for fulfilment of human purpose at individual level

(if this program is successful, what will be the qualities of the human being...)

5. Program for fulfilment of human being at the collective (societal) level

(If this collective program is successful, what kind of society will it be? will it ensure wellbeing of all? - conditional or unconditional? Relationship with people (irrespective of their class, caste, creed, gender, faith...)? Relationship with rest-of-nature...

6. What are the causes of the present-day problems? How will these get resolved?

7. Next step from where we are

Some of the courses on popular philosophies are:

UHV-BJ: Human Values in Bauddh and Jain Darshan

UHV-MD: Human Values in Madhyasth Darshan

UHV-VD: Human Values in Vedic Darshans (Sankhya, Yoga and Vedanta)

UHV-CHR-ISL: Human Values in Christianity and Islam

UHV-SIK: Human Values in Sikhism

UHV-NEO: Human Values in popular contemporary philosophies

UHV-BJ: Human Values in Buddha and Jain Darshan

[L-T-P-C: 3-0-0-3]

Version No.: 2.0

Prerequisite: UHV-II - Universal Human Values – Understanding Harmony and Ethical Human Conduct

Desirable: 10 Day Vipassana Meditation course by Shri S. N. Goenka

Objectives:

1. To help students understand the basic principles of Bauddha and Jain Darshan
2. To help students understand the existential realities including the human existence through Bauddha and Jain Darshan
3. To help them to see the participation of human beings in the nature/ existential realities (i.e., human values) and therefore the human conduct through each one of them
4. To help students apply this understanding to make their living better at different levels- individual, family, society and nature
5. To facilitate the students in applying this understanding in their profession and lead an ethical life

Course Outcome:

On completion of this course, the students will be able to

1. Understand the basic concepts of Bauddha and Jain Darshan
2. Understand the human being, the needs and activities of human being through Bauddha and Jain Darshan
3. Understand the whole existence
4. Understand the role of human being in the entire existence, thus getting clarity about values at all levels of living and human conduct
5. Understand the foundation of human society and human tradition

Catalogue Description:

Bauddha and Jain Darshan form a part of the philosophy of Indian tradition. This course outlines the basic concepts and principles of these two philosophies and provides scope for further reading of the philosophies, so as to gain clarity about the human being, the existence and human participation i.e., human values expressing itself in human conduct.

It is to be kept in mind that Darshan means realisation which calls for developing the capacity to see the reality in oneself directly. So, any study of Darshan shall help develop this capacity in the students through proper steps of practices and shall not just provide the information.

Module I Introduction to Bauddha and Jain Darshan

Need to study Bauddha and Jain Darshan; the origin of the two philosophies, their basic principles and scope for further reading.

Module II Basic Principles of Bauddha Darshan

Law of impermanence (changability); Four noble truths; Eightfold path; Law of cause-action (pratitya-samutpaad)

Definition of some salient words of Buddha Darshan – nirvana, dhamma, tri-ratna(Buddha, *dharma* and Sangh), pragya, karma, parmi, ashta-kalap, trishna, shad-ayatan, samvedana, vipassana, anitya, maitri, brham-vihaar, tathagata, arahant.

Module III Purpose and Program for a Human Being based on Bauddha Darshan

The purpose and program of a human being living on the basis of it, clarity and practice of human values and human conduct, the natural outcome of such a program on society, nature and tradition.

Purpose-freedom from suffering, nirvana; root of suffering- vikaar – raga, dvesha and moha, Program – various steps of meditation for attaining knowledge; shamath and vipassana; sheel-samadhi-pragya; practice of equanimity (samatva), eightfold path(Ashtang Marg); combination of understanding and practice.

Module IV Basic Principles of Jain Darshan

Basic realities – description of nine elements in existence (jeev, ajeev, bandh, punya, paap, aashrav, samvar, nirjara, moksha), 6 dravya of lok – *dharm*a, adhrma, akash, kaal, pudgal, jeev; tri-lakshan, various types of pragya, various stages of realisation; samyak-gyan, samyak-darshan, samyak-charitra, syadvaad, anekantavaad, naya-nishchaya and vyavahar, karma-phal siddhanta

Definition of some salient words of Jain Darshan –arhant, jin, tirthankara, panch-parameshthi, atma, pramaan, kaal, pudgal, paramanu, kashay, leshya.

Module V Purpose and Program for a Human Being based on Jain Darshan

The purpose and program of a human being living on the basis of it, clarity and practice of human values and human conduct, the natural outcome of such a program on society, nature and tradition, possibility of finding solutions to present day problems in the light of it.

Purpose (goal) - moksha, Program- following mahavrat, anuvrat, 10 lakshandharma; samyak darshan-gyan-charitra.

Commonality with Bauddha Darshan

Text Books:

1. Chattejee, S.G. and Datta, D.M., “An Introduction to Indian Philosophy”, University of Calcutta Press, 1960.

References:

1. “Dhammapad”, Vipassana Research Institute, 2001.
2. Drukpa, G., “Musings from the Heart”, Drukpa Publications Private Ltd, 2018.
3. Jyot, “Ekcheezmilegi Wonderful”, A Film Directed by Jyot Foundation, 2013.
4. Goenka, S.N., “The Discourse Summaries”, Vipassana Research Institute, 1987.
5. Madhavacharya, “Sarva-darshan Samgraha”, Chaukhambha Vidya Bhavan, Varanasi, 1984.
6. Varni, J., “Samansuttam”, SarvaSeva Sangh Prakashan, Varanasi, 7th Edition, 2010.
7. A Foundation Course in Human Values and Profession Ethics (Text Book and Teachers’ Manual), R. R. Gaur, R. Asthana, G. P. Bagaria (2019 Second Revised Edition), Excel Books, New Delhi [ISBN 978-93-87034-47-1].

Mode of Evaluation:

Assignment/ Seminar/Continuous Assessment Test/Semester End Exam

UHV-MD:Human Values in Madhyasth Darshan

[L-T-P-C: 3-0-0-3]

Version No.: 2.0

Prerequisite: UHV-II - Universal Human Values – Understanding Harmony and Ethical Human Conduct

Objectives:

1. To help students understand the basic principles of Madhyasth Darshan
2. To help students understand the existential realities including the human existence through Madhyasth Darshan
3. To help them to see the participation of human beings in the nature/ existential realities (i.e., human values) and therefore the human conduct through each one of them
4. To help students apply this understanding to make their living better at different levels- individual, family, society and nature
5. To facilitate the students in applying this understanding in their profession and lead an ethical life

Course Outcome:

On completion of this course, the students will be able to

1. Understand the basic concepts of Madhyasth Darshan
2. Understand the human being, the needs and activities of human being through Madhyasth Darshan
3. Understand the whole existence
4. Understand the role of human being in the entire existence, thus getting clarity about values at all levels of living and human conduct
5. Understand the foundation of human society and human tradition

Catalogue Description

Madhyasth Darshan is a new emerging philosophy that describes the existential realities along with its implication in behaviour and work at the level of individual as well as society. This philosophy has been propounded by Shri A. Nagraj in seventies.

It is to be kept in mind that Darshan means realisation which calls for developing the capacity to see the reality in oneself directly. So, any study of Darshan shall help develop this capacity in the students through proper steps of practices and shall not just provide the information.

Module I Introduction to Madhyasth Darshan and its Basics

Need to study Madhyasth Darshan; introduction, basic formulations of the darshan; the complete expanse of study and the natural outcome of living according to the darshan.

Module II Submergence of Nature in Space

The ever-present existence in the form of nature submerged in space; nature classified into two categories – material and consciousness, and four orders; the form, property, natural characteristic and self-organisation of the four orders, General direction and process of evolution in the nature/ existence.

Module III Human Being as an indivisible part of Nature

Human being as an indivisible part of nature; various types (five classes) of human beings; human being in the combination of self and body; purpose of self as realization, prosperity for the body; need of behavior and work for attaining the goals of realization and prosperity.

Module IV Fulfillment of human goal of realization

Following natural, social and psychological principles for actualizing the human goal; form of conducive society and order for such practices, study process- achieving realization through self-study and practice while living in such a society (social order).

Module V Human Conduct based on Madhyasth Darshan

Description of such a realized self, continuity of happiness, peace, satisfaction and bliss through realization, conduct of a realized human being.

Possibility of finding solutions to present day problems (such as inequality of rich and poor, man and woman etc.) in the light of it.

Text Books:

1. Nagraj, A., “*Manav Vyavahar Darshan*”, Jeevan Vidya Prakashan, 3rd edition, 2003.

References:

1. Nagraj, A., “*Vyavaharvadi Samajshastra*”, Jeevan Vidya Prakashan, 2nd edition, 2009.
2. Nagraj, A., “*Avartanasheel Arthashastra*”, Jeevan Vidya Prakashan, 1st edition, 1998.

Mode of Evaluation:

Assignment/ Seminar/Continuous Assessment Test/Semester End Exam

UHV-VD: Human Values in Vedic Darshans (Sankhya, Yoga and Vedanta)

[L-T-P-C: 3-0-0-3]

Version No.: 1.0

Prerequisite: UHV-II - Universal Human Values – Understanding Harmony and Ethical Human Conduct

Objectives:

Objectives:

1. To help students understand the basic principles of the Vedic Darśana covering Nyāya-Vaiśeṣika, Sāṃkhya-Yoga, and Mīmāṃsā-Vedānta Darśana and Upaniṣads
2. To help students understand the existential realities including the human existence through Vedic Darśana
3. To help them to see the participation of human beings in the nature/existential realities (i.e., human values) and therefore the human conduct through each one of them
4. To help students apply this understanding to make their living better at different levels- individual, family, society and nature
5. To facilitate the students in applying this understanding in their profession and lead an ethical life

Course Outcome:

On completion of this course, the students will be able to

1. Understand the basic concepts of the Vedic Darśana - Nyāya-Vaiśeṣika, Sāṃkhya-Yoga, Mīmāṃsā-Vedānta Darśana and Upaniṣads
2. Understand the human being, the needs and activities of human beings through Vedic Darśana.
3. Understand the whole existence
4. Understand the role of human being in the entire existence, thus getting clarity about values at all levels of living and human conduct
5. Understand the foundation of human society and human tradition

Catalogue Description

The Vedic Darśanas form a major part of the philosophy of Indian tradition. This course outlines basic concepts and principles of these philosophies and provides scope for further reading, so as to gain clarity about the human being, the existence and human participation i.e., human values expressing itself in human conduct.

Module I

Introduction to Vedic Darśana (2 lectures)

Need to study Nyāya-Vaiśeṣika, Sāṃkhya-Yoga, Mīmāṃsā-Vedānta Darśana and Upaniṣads; the origin of these philosophies, their basic principles and scope for further reading.

Module II

NyāyaDarśana (7 lectures)

Introduction to NyāyaDarśana, 16 padārthas (pramāṇa, prameya, saṃśaya, prayojana, dṛṣṭānta, siddhānta, avayava, tarka, nirṇaya, vāda, jalpa, vitandā, hetuābhāsa, chala, jāti, nigrahasthāna) pañcāvayavaprakriyā (pratijñā, hetu, udāharaṇa, upanaya, nigamana)

Module III

VaiśeṣikaDarśana (7 lectures)

Introduction to VaiśeṣikaDarśana, definition of *dharma*, abhyudaya, niḥśreyasa; 6 padārthas (dravya, guṇa, karma, sāmānya, viśeṣa, samvāya) – their definition, characteristics and relationship; nitya-anitya; cause-effect relationships; dṛṣṭa-adṛṣṭa karma phala; mindful dāna; śucitā-aśucitā; reasons of rāga-dveṣa, avidyā, sukha-duḥkha, etc. and how to get rid of them

Module IV

Yoga Darśana (8 lectures)

Yoga Darśana- the steps of Aṣṭāṅga yoga (yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna and samādhi) and the challenges in following them, afflictions (kleṣa)- avidyā, asmitā, rāga, dveṣa, abhiniveśa, different types of vṛttis (pramāṇa, viparyaya, vikalpa, nidrā, smṛti), the process of nirodha of vṛttis; maitri, karuṇā, muditā, upekṣā; description of yama, niyama, āsana and prāṇāyāma; kriyāyoga –tapa, svādhyāya and Īśvara-praṇidhāna; different steps of samādhi, different types of *saṃyama*, *vivekakhyāti*, *prajñā*

Module V

SāṃkhyaDarśana (6 lectures)

SāṃkhyaDarśana- *Puruṣārtha*, the nature of *Puruṣa* and *Prakṛti*, 24 elements of *Prakṛti*, bondage and salvation (liberation), the principle of *satkāryavāda*, *triguṇātmakaprakṛti*

Module VI

Upaniṣad and Vedānta Darśana (8 lectures)

Introduction to Upaniṣad and Vedānta Darśana; Īśopaniṣad – Idea of renunciation, Karma Yoga, balance of Vidyā-Avidyā and Prakṛti-Vikṛti; Tattirīyopaniṣad – Different names of the God and their meaning, parting message of Guru to the graduating student (Śikṣāvallī), Nature of *Brahma* and *Prakṛti*, Methods of *Upāsana*; Nature of *Ātmā*, Description of existence, principle of *karma-phala*, description of *pañcakośa*, nature of *mukti*, process and way to achieve it, *antaḥkaraṇa-śuddhi*, different nature of *paramātmā/brhma*, *Īśvara*, Four qualifications (*Sādhana-catuṣṭaya*)

Module VII Purpose and Program for a Human Being based on the Vedic Darśanas (4 lectures)

The purpose and program of a human being living on the basis of the Vedic Darśana, clarity and practice of human values and human conduct, the natural outcome of such a program on society, nature and tradition. Vedic system of living in a society - PañcaMahāyajña, Varna System, Āśrama System, 16 Saṃskāras, etc.

Reference books:

6. Acharya Udayveer Shastri, SankhyaDarshanam (vidyodayaBhashyam), GovindramHasanand
7. Acharya Rajveer Shastri, PatanjaliYogDarśanaBhashyam, Arsha Sahitya Prachar Trust
8. Acharya Udayveer Shastri, Brahma Sutra (Vedanta Darshanam), GovindramHasanand
9. Krishna, I. (2010) The SāṃkhyaKarika, BharatiyaVidyaPrakashan, 4th edition
10. Madhavacharya, Sarva-DarshanaSamgraha, ChaukhambhaVidyabhavan, Varanasi.
11. Muller, F.M. (1928) The Six Systems of Indian Philosophy, London: Longmans Green and Co. Publication.
12. Maharaj O. () PatanjaliYogpradeep, Geeta press Gorakhpur
13. Vachaspati M. Sankhyatatvakaumudi, Motilal Banarasi Das Publication.
14. Shreemad Bhagwat Geeta
15. Shankaracharya, VivekChoodamani
16. Rajyoga, Swami Shivananda
17. The Nyāya Sutras of Gotama, Sinha, N. (Ed.). Motilal Banarsidass Publ. (1990).
18. Pandit Madanmohan Vidyasagar. SanskarSamuchaya, VijaykumarGovindramHasanand. 1998
19. Vedic Vision: Ancient Insights Into Modern Life, satyavrataSiddhantalankar, Vijay Krishn Lakhanpal, 1999
20. Sanskar Chandrika (Hindi), Dayananda Saraswati, and satyavrataSiddhantalankar. Vijay KrishnLakhanpal, (1990).
21. THE TAITTIRIYA Upanishad, Achari, Sri Rama Ramanuja. (2013).
22. Vedic religion: The Taittiriya-Upanishad with the commentaries of SankaracharyaSuresvaracharya and Sayana (Vidyarana). Sastri, A. Mahadeva. (2016).
23. TaittiriyaopanishadSankaraBhashya With Hindi Translation Gita Press 1936.
24. Gautama's Nyāyasūtras: With Vātsyāyana-Bhāṣya. Jha, Ganganatha, ed. Oriental Book Agency, 1939.
25. nyayaDarshnam, Acharya Udayveer Shastri, Vijaykumar GovindramHasanand (2018)
26. VaisheeshikaDarshanam, Acharya Udayveer Shastri, Vijaykumar GovindramHasanand (2017)
27. Chattejee, S.G. and Datta, D.M. (1960) An Introduction to Indian Philosophy, Calcutta: University of Calcutta Press.
28. A Foundation Course in Human Values and Profession Ethics (Text Book and Teachers' Manual), R. R. Gaur, R. Asthana, G. P. Bagaria (2019 Second Revised Edition), Excel Books, New Delhi [ISBN 978-93-87034-47-1].

UHV-CHR-ISL: Human Values in Christianity and Islam

Being developed

UHV-SIK: Human Values in Sikhism

Being developed

UHV-NEO: Human Values in popular contemporary philosophies

(Nihilism, Existentialism, Stoicism, Hedonism, Marxism, Logical Positivism, Rationalism, etc.)

Being developed

UHV-VI: Human Psychology – for Realizing the Full Human Potential

[L-T-P-C: 3-0-0-3] Semester 6

Prerequisite: UHV-II – Understanding harmony and Ethical Human Conduct

Desirable: UHV-III – Understanding Human Being, Nature and Existence Comprehensively

Course Objectives:

1. To introduce students to the basic concepts of psychology with an emphasis on developing clarity about full human potential
2. To initiate / strengthen the process of self-exploration, to become aware of themselves and also aware socially
3. To generate interest, commitment and to make effort for realising their full human potential and becoming responsible global citizens

Course Methodology:

1. The methodology of this course is explorational and thus universally adaptable. It involves a systematic and rational study of human consciousness.
2. It is a process of self-investigation and self-exploration, and not of giving sermons. The students are facilitated and encouraged to verify the content on their own right, based on their Natural Acceptance and subsequent Experiential Validation.
3. This process of self-exploration takes the form of a dialogue between the teacher and the students to begin with, and then to continue within the student leading to continuous self-evolution.
4. This self-exploration also enables them to critically evaluate their pre-conditionings and present beliefs.

Course Outcomes

On the completion of the course, the student will be

1. Introduced to human psychology and efforts made to understand human psychology
2. Able to understand the self (consciousness) and the role of sanskar in conduct of the self
3. Able to understand the psychology of human being when guided by right understanding
4. Introduced to various theories in psychology in the tradition and modern era
5. Able to make an appraisal of the concepts proposed in psychology and see the way forward

Catalogue Description

A study in psychology is aimed at fulfilling the basic human aspiration and its fulfilment so as to enable the student to realize one's full human potential. The course is a study

into the self of the human being, the imagination in the self with and without right understanding and its expression in living. The students are also introduced to various efforts made in the tradition and modern era to understand human psychology. An appraisal is also made of various theories proposed in the psychology in terms of enabling a fulfilling life of the human being.

Course Syllabus

Module 1 Human Psychology and Full Human Potential

What is human psychology and its scope. Process of inquiry into human psychology –self-exploration. Human Being– an existential reality – co-existence of self (consciousness) and body (material). Understanding the self in some detail –activities of the self. Imagination without Right Understanding (is based on one's collection of taste, likes-dislikes, tendencies, etc.) and imagination with Right Understanding (is based on relationship, harmony and co-existence). Psychology of a person without Right Understanding and psychology of a person with Right Understanding. Full human potential, development of the self.

Practicing to see the self and the body directly through the self, i.e., exercises 1 and 2 mentioned in UHV-III.

Module 2 Understanding Consciousness (self) – Imagination and its expression

Understanding the self in further detail. Basis and motivation of conduct. Understanding the details of human conduct as the expression of a human being with fully developed psychology – ranging from realization of coexistence to materializing this at the level of humane society.

Practicing to see human conduct and its expressions directly through extended exercises 1 and 2.

Module 3 Concepts in Psychology in the Tradition and Modern Era Part 1

Human psychology according to traditional Indian philosophies – Vedic Darshans (6- particularly Yog-Darshan and Vedanta),Baudh and Jain Darshan.

Module 4 Concepts in Psychology in the Tradition and Modern Era Part 2

Human Psychology according to Christianity, Islam, Taoism as well as Western Thought Systems (Freud, Jung, Erich Fromm, et al.).

Module 5 Appraisal of the Concepts in Psychology and the Way Forward

Developing a holistic vision of human psychology (in the light of above philosophies and thought systems). Making a comparative study of different psychology developed under these philosophies and thought systems with a view of complementarity and their further development toward realisation of full human potential. Sum up.

Mode of Evaluation:

Based on participation of student in classroom discussions/self-assessment/Peer assessment/Assignments/ Seminar/Continuous Assessment Test/Semester End Exam

Socially relevant project/Group Activities/Assignments may be given importance in this course

Readings:

1. A Foundation Course in Human Values and Professional Ethics, R R Gaur, R Asthana, G P Bagaria, 2nd Revised Edition, Excel Books, New Delhi, 2019. ISBN 978-93-87034-47-1
2. Psychology, Class XII, Published by NCERT
3. Class Notes of UHV-III: Understanding Human Being, Nature and Existence Comprehensively
4. Class Notes of UHV-IV: Vision for Humane Society
5. History of Western Philosophy, Bertrand Russell: Simon and Shuster New York
6. *Anubhav Darshan*, A. Nagraj, Divya Path Sansthan, Amarkantak, India
7. *AnubhavatmakAdhyatmvaad*, A. Nagraj, Divya Path Sansthan, Amarkantak, India
8. *MaanavSanchetnavadiManovigyan*, A. Nagraj, Divya Path Sansthan, Amarkantak, India
9. Baron, R. and Misra. G. (2013). Psychology. New Delhi: Pearson
10. Chadha, N.K. & Seth, S. (2014). The Psychological Realm: An Introduction. New Delhi: Pinnacle Learning
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UHV-VII: Human Sociology – for the Tradition of Humane Culture and Civilisation

[L-T-P-C: 3-0-0-3] Semester 7

Prerequisite: UHV-II – Understanding harmony and Ethical Human Conduct

Desirable: UHV-IV – Vision for Humane Society

Course Objectives:

1. To introduce students to the basic concepts of sociology that would enable them to observe, interpret and relate to social life and systems
2. To develop an understanding of an equitable and just society and appreciate the various efforts for it in India and the rest of the world
3. To generate interest, commitment and to make effort for becoming responsible citizens

Course Methodology:

1. The methodology of this course is explorational and thus universally adaptable. It involves a systematic and rational study of human being and society.
2. It is a process of self-investigation and self-exploration, and not of giving sermons. The students are facilitated and encouraged to verify the content on their own right, based on their Natural Acceptance and subsequent Experiential Validation.
3. This process of self-exploration takes the form of a dialogue between the teacher and the students to begin with, and then to continue within the student leading to continuous self-evolution.
4. This self-exploration also enables them to critically evaluate pre-conditionings and beliefs prevailing in the society at the individual as well as collective level (this helps students to see how to evolve these to higher states so that it results into full development of human potential and provides the basis for a just and equitable society).

Course Outcomes

On the completion of the course, the student will be

1. Introduced to human sociology and efforts made to understand human sociology
2. Introduced to societal institutions, their goals and role in building a human society
3. Understand the role of individuals in setting up the tradition of humane culture and civilization
4. Introduced to various theories in sociology in the tradition and modern era
5. Able to make an appraisal of the concepts proposed in sociology and see the way forward

Catalogue Description

A study in sociology is aimed at developing the vision for a humane society so as to set up the tradition of humane culture and civilization. In the course, the students are introduced to social institutions and their inter-relationship, social efforts required for preservation of culture and civilization and agencies of socialization. The students are also introduced to various issues addressed in sociology in the tradition and modern era. An appraisal is also made of various theories proposed in sociology in terms of enabling a humane society.

Course Syllabus

Module 1 Introduction to Human Sociology

Human Sociology, Vision for humane society, Dimensions of a society, Efforts in the tradition and modern era to understand human sociology, Role of sociology in day-to-day life

Module 2 Societal Institutions, their Goals and Interdependence

Societal Institutions and their Goals, Types of social institutions, Relatedness and interdependence of social institutions, Culture and Civilisation, Complimentarity and opposition, Effort for mutual development, Social organisations, NGOs and GOs, Role of individuals and families in society in general and social institution in particular

Module 3 Preparing Individuals for the Tradition of Humane Culture and Civilisation

Social efforts for development of individual Sanskar (pre-birth to last rites) in Indian tradition- both at the level of consciousness as well as its expressions in behaviour (role of culture and civilisation), Individual and collective thought and behaviour at the family and societal level giving rise to culture in the society, Basis for successful working of the social institutions, Preservation and enrichment of culture, Work and Service (seva), Agencies of socialisation

Module 4 Concepts in Sociology in the Tradition and Modern Era

Concepts in Sociology in the Western tradition, Theories of sociology in the modern era (capitalism, socialism, communism, etc.), Placement of various issues addressed in sociology (social inequality, colonialism, nationalism, class and community, social movements, rural-urban linkages and divisions, caste system, tribal communities etc.)

Module 5 Appraisal of the Concepts in Sociology and the Way Forward

A comparative study of different concepts proposed in sociology with a view of complementarity and their further development and the way forward, Role of students in building a humane society and the Nation

Mode of Evaluation:

Based on participation of student in classroom discussions/self-assessment/Peer assessment/Assignments/ Seminar/Continuous Assessment Test/Semester End Exam

Socially relevant project/Group Activities/Assignments may be given importance in this course

References:

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2. Class Notes of UHV-III: Understanding Human Being, Nature and Existence Comprehensively
3. Class Notes of UHV-IV: Vision for Humane Society
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UHV-VIII: Human Economics – for Sustainable and Mutually Fulfilling Production and Management Systems

[L-T-P-C: 3-0-0-3] Semester 8

Prerequisite: UHV-II – Understanding harmony and Ethical Human Conduct

Desirable: UHV-IV – Vision for Humane Society

Course Objectives:

1. To introduce students to the basic ideas about economic prosperity, which they can apply in their day-to-day life as responsible members of their family and as responsible citizens
2. To help students develop sensitivity to the economic issues in the development of the nation and commitment to participate in resolving them
3. To equip the students with basic economic measures, tools and techniques to analyse economic issues

Course Methodology:

1. The methodology of this course is explorational and thus universally adaptable. It involves a systematic and rational study of human being and society.
2. It is a process of self-investigation and self-exploration, and not of giving sermons. The students are facilitated and encouraged to verify the content on their own right, based on their Natural Acceptance and subsequent Experiential Validation.
3. This process of self-exploration takes the form of a dialogue between the teacher and the students to begin with, and then to continue within the student leading to continuous self-evolution.
4. This self-exploration also enables them to critically evaluate the pre-conditionings and beliefs in the present society regarding the notion of prosperity, wealth, economics, relationship between human being and natural resources etc., see the way to rectify them.

Course Outcomes

On the completion of the course, the student will be

1. Introduced to human economics and efforts made to understand human economics
2. Introduced to sustainable and mutually fulfilling production and management systems
3. Understand the role of economics in societal development
4. Introduced to various theories in economics in the tradition and modern era
5. Able to make an appraisal of the concepts and notions proposed in economics and see the way forward

Catalogue Description

A study in economics is aimed at developing the vision for ensuring Prosperity and wealth generation including sustainable production and management systems in the society. In the course, the students are introduced to sustainable ways of wealth

generation and sharing, the role of economics in societal development and three types of economics. The students are also introduced to various concepts in economics in the tradition and modern era and various issues addressed in economics. Towards the end of the course, an appraisal is made of various concepts proposed in economics and the way forward is explored.

Course Syllabus

Module 1 Introduction to Human Economics

- Understanding wealth holistically – wealthy self, wealthy body and material wealth (physical facility or rest of nature).
- Role of wealth in fulfilment of basic human aspiration – at the individual level as well as at the societal level.
- Interaction of human being with rest of nature in production, protection and right utilisation of physical facility (practicing to see these directly).
- Identifying the definite need of physical facility, its availability in nature and fulfilment of the definite need (though limited but sufficient) – possibility of prosperity for one and everyone – human economics.
- Evaluation of present-day notion of human needs, wealth and economics. Inherent contradictions and dilemmas. Three types of economics.

Module 2 Sustainable Ways of ensuring Wealth

- Sustainable ways of wealth generation (production), preservation and right utilisation of wealth
 - Wealthy self – nurturing, protection and right utilization of the self
 - Wealthy body – nurturing, protection and right utilization of the body
 - Physical Facility – nurturing, protection and right utilization of physical facility (the rest of nature). Note: physical facility will be discussed in some detail in this course.
- Prosperity – definition
- Identifying the definite need of physical facility
- Availability of physical facility
 - Physical facility which is already available in nature in abundance, like air water, etc., ensuring future availability through protection and right utilisation
 - Production of remaining required physical facility through sustainable and mutually enriching process
 - a major part is already in the process e.g., plants and trees... remaining human beings have to work out, their appreciation
 - production of the remaining as extension of the existing process in nature, through sustainable and mutually enriching process
- Issues of exchange (value, price, etc.) and distribution for mutual fulfilment
- Measures, tools and techniques for production, exchange and distribution

Module 3 Concepts in Economics in the Tradition and Modern Era Part 1

Human economics according to Vedic tradition (Arthshastra by Kautilya and others), Bauddh and Jain Darshan.

Module 4 Concepts in Economics in the Tradition and Modern Era Part 2

Human economics according to Christianity, Islam, Taoism as well as Western Thought Systems (Plato, Aristotle, Adam Smith, Keans, et al.).

Module 5 Appraisal of the Concepts in Economics and the Way Forward

- Developing a Holistic vision of Human Economics in the light of above philosophies and thought systems. Making a comparative study of different Economics developed under these philosophies and thought systems with a view of complementarity and their further development.
- Placement of various issues addressed in economics (demand and supply, price determination, national income, money and banking, budgeting, economic reforms, etc.)

Mode of Evaluation:

Based on participation of student in classroom discussions/self-assessment/Peer assessment/Assignments/ Seminar/Continuous Assessment Test/Semester End Exam

Socially relevant project/Group Activities/Assignments may be given importance in this course

References

1. GaurRR, Asthana R and BagariaGP (2019)A Foundation Course in Human Values and Professional Ethics. Textbook and Teachers' Manual. New Delhi: Excel Books. India, ISBN 978-93-87034-47-1
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UHV-Health-I: HOLISTIC HEALTH – its Philosophy and Practice

[L-T-P-C: 3-1-0-4] 1st Professional (pre-requisites None)

About this course:

This course has been designed as a foundation course to augment the regular full-length courses being run for medical education. It can be planned to be run as 2 lectures and 1 tutorial per week in the first semester/ year/ professional as a 3-4 credit course.

In this course we will focus our study on efforts at staying healthy on the basis of an understanding of health holistically and in its totality. To ensure this, we will need to make an effort to understand the harmony at all the levels of living – as an individual human being, at the level of the family, society and nature.

In this process we will also learn of values that are inherent in all of us and that can guide our desires (feelings), thoughts and actions and ultimately are interconnected with our health at a most fundamental level. The course thus provides the student with a well-rounded and holistic perspective on health. It fulfils the core aspiration of the present healthcare system. However, it may appear to be in sharp contrast to the present healthcare system that seems largely focused on business for managing disease.

The holistic health course articulates universal health principles which are based on an understanding of the reality. The principles are universal; they are invariant, logical, rational and leading to harmony universally, for all. The course further presents guidelines for health which emerge from the basic principles. While the principles are universal, their implementation in practice vary, taking into account the various differences among human beings on the basis of body type, age, gender etc. and variations in the body resulting from diurnal and seasonal changes in the environment.

Implementation of the principles and guidelines in the form of a complete program on how to stay healthy empowers each and every individual human being to take personal responsibility for his/her own health and be of service to family, society and nature.

This of course has wide and far-reaching implications for the healthcare system in society. Not only does it provide a means of affordable health for all, but it also helps incorporate values in the individual such that the values then guide the medical skills that students learn in their respective institutions.

The expected outcome from this course is for the student to get a broad and holistic perspective on health based on the human being's interconnectedness with the environment as is visible and evident in the reality/nature. It also expects for students to be able to understand values and live by them; to take responsibility for their own health and to be able to see their participation in the larger whole- i.e., service to family and society.

Course Syllabus

Module 1: Introduction and Understanding the Human Being

This module discusses the current perspective on health, its lack of a holistic outlook and shortcomings as a result of this. It puts forth the necessity for a change in perspective which can be brought about with better understanding of the reality. It also talks about the entire process of the course. The course learnings are put forward as proposals that students can verify for themselves in a logical way with reasoning and self-exploration rather than in the form of dos and don'ts.

In the process of understanding, the course focuses first and foremost on a complete understanding of the human being and not merely on the physical body of the human being.

The expected outcome from this module is a thorough understanding of the two realities that constitute the human being (the self and the body), the differences in their needs and fulfillment of these needs, the differences in their activities and responses, the way to maintain harmony and the importance of this background in understanding health (harmony) in the self and the body.

- I. Current health perspective, need for change and process of understanding
 1. Perspective about health – need for change
 2. Process of the Course –process of self–exploration (on the basis of Natural Acceptance)
- II. Understanding the Human being, its Aspirations and fulfillment of these aspirations
 3. Human being as a co-existence of self and body
 4. Basic aspiration of every human being- happiness and prosperity in continuity
 5. Exploring the meaning of happiness and prosperity
 6. Harmony within the self – desires (feelings) in line with the Natural Acceptance

Practice/activity session for module 1:

1. Observing the self by the self (seeing the desires, thoughts and expectations within the self)
2. Observing the body by the self

Module 2: Universal health Principles and Guidelines

This module explains, very clearly and in depth, the universal health principles that are derived from an understanding of the reality as it is. It elaborates separately on the principles relating to the body and those relating to the self and its interaction with the body.

The module further charts out the guidelines for health which are drawn from the basic universal health principles. These guidelines take into account the differences in human beings at the level of their physical body and personality and the impact of the changes constantly occurring in one's environment.

The expected outcome of this module is for students to see the universality of the health principles, the logic and rationality behind them and to understand the guidelines for health drawn from the understanding of the health principles as the foundation.

- III. Universal health principles for all

7. Universal Health principles (in accordance with the reality) – Principles relating to the body
8. Universal Health Principles (contd.) - Principles relating to interaction of the self with the body
9. Universal health principles (contd.)

IV. Guidelines for health based on the principles

10. Guidelines for health - details
11. Guidelines for Health (contd.)
12. Guidelines for health (contd.)

Practice/Activity session for module 2:

1. Observing the interaction between the self and the body by the self
2. Observing (by the self) who is the decision maker in the interaction between the self and the body

Module 3: Implementation (part 1 of 2)

Modules 3 and 4 describe the practical details of implementing the health guidelines on a day to day basis. Module 3 deals with our intake and describes the importance of having our daily routine (lifestyle) in synchronization with the diurnal and seasonal rhythms in nature.

V. Implementation of Health in the Individual

13. Program for staying healthy – practices and processes
14. Intake
15. Intake (contd.)
16. Intake (contd.)
17. Daily routine
18. Daily routine (contd.)
19. Daily routine (contd.)

Practice session for module 3:

1. Maintaining an intake that is nurturing for the body
2. Maintaining a daily routine that is in synchronization with natural cycles

Module 4: Implementation (part 2 of 2)

The fourth module is a continuation of the topic that was started in the third module regarding the practical aspects of implementing the health guidelines on a daily basis. This particular module deals with the practical benefits of physically working with nature, physical exercises and postures to regulate the internal and external organs of the body (e.g., yoga) and breath regulation (e.g., pranayam) and incorporating these practices in the daily routine of the student's life.

The module also provides an understanding of common herbs and spices that can be found in the kitchens of most households (particularly in India) and how these can be used to bring the body back to harmony and health if and when it does go into disharmony (ill-health). It also throws light on when an individual can treat minor ailments at home and when one needs to resort to the use of medication and treatment

(a dependence on external machines etc. if the body has gone into chronic or permanent disharmony).

Implementation of Health in the Individual (Contd.)

20. Labour
21. Exercise
22. The practice of postures for regulating the internal and external body organs (Yoga) and its impact on the health of the body
23. The practice of regulation of breath (pranayam) and its impact on the health of the body
24. Use of household remedies to keep body in harmony/bring it back from disharmony to harmony
25. When to resort to medication (when body is in temporary disharmony) and treatment (when the body is in permanent disharmony)

Practice/Activity session for Module 4:

1. Incorporating the practice of yoga and pranayam in the daily routine
2. Practically identifying household remedies and using them for minor ailments

Module 5: The Healthy Environment

The fifth module emphasizes the importance of seeing the human being as an integral part of the larger whole. This larger framework includes all that the human being is interconnected with and interdependent on i.e., the environment of the human being. This includes relationships within the family, the society and all of nature/ existence. The module helps the student to understand the harmony at all these levels, the importance of living in harmony at all these levels and the impact of the environment (family, society and nature) on the health of the human being.

VI. Understanding the role of the environment in the health of an individual

26. Impact of environment (family, society and nature) on health of body
27. Understanding harmony in family (trust in relationships)
28. Understanding harmony in family (contd.) (respect in relationships)
29. Understanding harmony in family (contd.) (other feelings in relationship)
30. Understanding harmony in Society (trust/relationships, system in society)
31. Understanding harmony in Nature (innate order and harmony versus struggle for survival)
32. Understanding existence as co-existence (units submerged in space)

Practice sessions for Module 5:

1. Practically contributing to the health within the family, working out the possibility of contributing to health at the level of society
2. Working with nature and making effort to maintain the harmony in nature using cyclic processes

Module 6: Holistic Health

This last module is dedicated to a final look at the health of the human being in totality – in a holistic manner. It also briefly touches on implementation of health guidelines at

levels beyond those of the individual i.e., implementation at the level of family and society.

The module ends with providing an understanding about the purpose or goal of the human being and looks at health in the body as a means of attaining this higher purpose rather than assuming health in the body as being the goal in itself.

A final sum-up of the entire course is also provided in this module.

VII. Holistic Human health

33. Holistic Human Health (Health of self + Health of body + Health of Environment (i.e., family, society, nature)
34. Implementation of health at level of family – designated family member to take responsibility
35. Implementation of health at level of society – health systems
36. Purpose of a healthy body and Sum up

Practice/Activity sessions for Module 6:

1. Observing what contributes to harmony within the self (feeling of relationship, harmony and co-existence)
2. Designing a health system for society that contributes to harmony at every level. The student also needs to work out how he/she can contribute in this system and process.

Other UHV Related Courses/Programs at Various Levels

- Foundation Course in Indian Constitutional Values – Responsibilities of Citizens and Human Rights and Duties
- Human Psychology – appraisal of present + proposed
- Human Sociology – leading to justice
- Human Economics – Leading to Prosperity in Every Family
- Human Justice
- Human Society
- Sustainable and Mutually Enriching Production Systems
- Sustainable and Mutually Fulfilling Management
- Communication: Language (Word), Meaning, Reality and Reality in its Completeness
- Value Based Counselling
- Holistic Health
- Natural Agricultural Practices

Higher Studies in UHV

- PG Diploma – Universal Human Values
- PG Diploma – Holistic Health (Universal Health Principles, Guidelines and Practices)
- M Tech – Holistic Development, Technologies and Systems

Examinations, Assessments and Evaluation

(right evaluation with a view of mutual development)

Evaluation by an external examiner is required in the present academic system. It is predominantly in the form of written examination and viva-voce.

UHV is about understanding fundamental existential principles, so the proof of understanding is living with consistency.

Eg. If I understand trust, then I will be able to:

1. Write down the definition of trust
2. Explain it with my own examples in a discussion
3. Answer questions about it
4. Live accordingly (without being forced or just to impress others)

As a teacher, one is expected to guide the student with a feeling of

- trust (you want to understand and you can understand),
- respect (I am complementary to you – I am here to help you to understand or to take your help to understand),
- affection (I accept you as my student – with all your possibilities and also your present competence) and
- guidance (I take the responsibility to help you to develop your competence).. Only with this the teacher will be happy to teach (otherwise it will be drudgery)

If the teacher is also making effort for self-development and the student can see that, then the student will also have enthusiasm to listen and try to understand with the feeling of

- trust (you want to teach and you can teach)
- respect (I am complementary to you – I am here to understand from you and to share my understanding with you)
- affection (I accept you as my teacher – with all your possibilities and also your present competence) and
- glory (I can see that you are making effort for excellence). If the teacher has attained excellence, and the student can see that, then the student can have the feeling of reverence (I can see that you have attained excellence). Only with this the student will be happy to follow the teachings of the teacher (otherwise it will be torture)

The teacher should expect that the student will pick up some 10% of what the teacher has understood. Teachers should not expect students to pick up all that is taught to them, just like the teachers are exhibiting some % of what they heard in the UHV workshop or read in the UHV textbook.

With this, some guidelines can be developed for evaluation at 5 levels (self, body, behavior, work and participation in societal systems)

self – is the self in harmony? Mostly self-evaluation by the student

- % time when you are comfortable within
- What are your feelings within (opposition, no opposition, trust etc.)

- % of inner reaction even if it does not show in behavior
- How much time are you aware of yourself, your imagination?
- How much of your imagination is motivated by preconditioning or sensation?
- Do you get hurt by the behavior of others?
- Do you feel good when others praise you?
- Working for excellence or to be special/different/unique?
- Have a vision for life which includes the individual, family, society and nature and making effort with that vision or have a narrow vision just for oneself and making effort for it?

body – is the body in good health? Evaluation by self, family, peers and teacher

- Choice of food – nutritious and tasty or just tasty (junk food)?
- Is the daily routine conducive to health (time to get up, sleep, motion...)?
- Cleanliness & hygiene?
- Time spent per day on labour
- Time spent per day on exercise, yoga and pranayama
- Medicines taken in past 6 months
- Treatment taken in last 12 months
- Clothes are conducive to health or mostly for fashion?

Behaviour – does it result in mutual happiness? Evaluation by self, family, peers and teacher

- Feeling of trust or opposition/no concern
- Effort for competition or cooperation

Work (relating to physical facility) – is the effort for mutual prosperity

- Right utilization of physical facility (or indulgence)?
- How much is spent on show-off (cell phone, clothes, bike etc.)?
- Protection of physical facility (repair, maintenance) or use and throw?
- Mindset of labour / production of physical facility or mindset to buy and use?
- Have an idea of how much physical facility is required (absolute scale) or it is unknown (or relative to others)

Participation – in the family, institute, village etc.

- Participation as a volunteer (doing what is told) [for a larger vision or against injustice]
- Participation as a responsible leader (finding out what needs to be done and taking responsibility), able to develop a team [for a larger vision or against some injustice]

Assignments, Projects and Internship at Various Levels

Assignments, projects and internship activities can include the perceived impact on widespread usage of the technology, practice in society.

The teachers & students can develop a 'holistic perspective' where they are able to visualize a life of social-participation and connectedness with the family, society as well as environment/nature (a shift from self-centeredness).

Through projects & internship, they can experience people who are making effort in this direction; are living-examples, particularly in their family, in their village and in the state.

Relevant data can be collected, collated and understood; and a wholesome way of living can become clear; this would be another step toward a humane society.

Facilitating teachers & students to develop their understanding is the focus of these projects and activities.

Social Projects may be done during the semester or during the holiday period. The report should be evaluated by teachers; and it should be submitted (uploaded).

Social Internship may be an appropriate duration like 1 month during holiday period. Internship can be matched to students' background and interest. E.g., Natural Farming for a student from an agricultural background and/or interest.

Final Year Projects can be chosen on the basis of their relevance for developing right understanding while keeping in mind human-human relationship as well as physical facilities with rest-of-nature. Whatever is done with physical facilities can take in consideration local requirements (socially relevant) as well as mutual fulfillment with rest-of-nature (environmentally mutually fulfilling). For instance, a gassifier power generation project can ensure locally available renewable input resource like wood (instead of oil or coal). At least a section about the student's understanding of its relevance should be included in the report.

Family members can be encouraged to participate in these activities, like visiting social organizations and study projects of interest to implementation. The focus is understanding and practice (and not just marks).

Consider all dimensions of one's being while considering relevance or impact, and not just what is visible outside. At the level of the individual, that would be

1. understanding/realization
2. feeling/thought
3. behaviour with human beings and
4. work with rest-of-nature

What is visible is behaviour and work. The understanding/realization and thought/feeling are internal, and not necessarily immediately visible. However this is

what drives the behaviour and work. So any impact would first take place in these dimensions.

Further, the expression of living is at four levels, viz.

1. at the individual level
2. at the level of family
3. at the level of society and
4. at the level of nature/existence

Another point that comes up is what is the meaning of “practical implementation”. Currently a result in terms of physical facilities may be considered “practical implementation”. However, lasting impact is in one’s understanding and relationship, in addition to physical facilities. We will consider the impact on all three dimensions, namely

1. right understanding in the self
2. relationship with other human-beings as well as
3. physical facilities with rest-of-nature

Comprehensive progress or development includes all three. For example, in addition to physical facilities, clarity in the self (right understanding) + trust in family (relationship) are also important parameters of progress.

In brief, beyond just the outcome on physical facility, a project must cover all the three aspects, in order of priority:

1. the right understanding aspect
2. the thinking & learning aspect and
3. the doing/physical facility aspect

So, whatever project or activity is taken up, it must reinforce right understanding. With this clarity we can select projects and activities.

We can illustrate this point with the help of an example:

- Following things can be reinforced by taking a project of tree plantation:
 - Understanding that human being can live with the rest of the nature in a mutually fulfilling manner.
 - Our participation (bhagidari) in this Existence includes ensuring Enrichment, Protection and Right Utilization of rest of the nature. So, we need to ensure that we rightly utilize the products from the trees, like fruit, vegetables, wood etc. We also need to ensure that we are protecting and nurturing the trees that we have planted and have not damaged existing trees while planting the new ones.
 - If we pay attention to all these points then it means that tree plantation helps us in developing our understanding.
 - If we are doing tree plantation just to get respect, press coverage, tick mark on an activity sheet etc. then it means that we have not understood (the main point), and therefore this project would not be a worthy thing to do.

Another example: The projects are basically for reinforcing understanding (and not for reinforcing preconditioning). A natural farming project would be successful if it facilitates:

1. understanding of the mutual fulfilment in the 4 orders in Nature (you can track if teachers/students do the nurturing & protection of the plants without being forced - this would be one indicator of their understanding. E.g., Watering regularly, weeding regularly, protecting from pests/animals while leaving adequate leeway for birds)
2. Understanding about right utilisation of physical facility. E.g., Do teachers/students harvest the vegetables at the right time regularly. What % of the harvested vegetables are used. What is done with the left-over vegetables? You can also track food wastage in the student messes
3. Skills related to natural farming

If the project has to be centrally controlled, on a forced schedule. If the aim is profit or reducing imports or it is for showing others, like news coverage etc., then the project is not worthwhile.

Students can be given relevant projects as individuals or in groups. Projects can be of three types:

1. Study – Observing/Recognizing/Survey/Proposing a solution. e.g., finding out the change in water table in the local area and potential sustainable solutions
2. Modelling/Prototyping – Analysing, doing on a small scale and for a short term. e.g., developing a prototype of a pedal driven generator
3. Implementing – on some scale & for the long term. e.g., establishing an evening school for the local community

Example of a Study Project: Find out the quantity of food-grain (rice, wheat, corn, jowar etc.) that your family consumes annually. Taking this as the base, find out the total requirement of food-grain for your country. Find out the total production of food-grain in your country. Is the production sufficient? Articulate your conclusions.

Total Population	= 113 crore
Total Production	= 23000 crore kg

If Total Requirement is 100 kg/year/person, then the total requirement is 11300 crore kg/year (which is an over-estimate as we have not taken the average age. Small children need less, older people also need less).

Conclusions: Food-grain available in India is just about 2 times the need. The problem is not of food-grain production or over-population, it is of mindset, of wrong assumptions, lack of feeling of relationship and, at the core, lack of right understanding. A full 30-page report (1-Food Assignment.pdf) is attached as a sample report.

Projects should lead toward holistic development. Clarity on human goal (manaviyalakshya) and human order (vyavastha) can provide the direction for project efforts.

We have understood the human target as a society to be:

1. Right Understanding in every human being
2. Prosperity in every Family
3. Fearlessness (Trust) in society and
4. Co-existence with Nature/in Existence

In the absence of this clarity of human goal, most of the time & effort is spent on accumulation of physical facilities- that too in just a few individuals, leading to mistrust between people as well as resource depletion and pollution in rest-of-nature. So we do not suggest that one delve into the details of exclusively finding out “what is happening”. A detailed study of the current state can be helpful (what not to do) if there is clarity on human goal (what to do) and some direction for “what to do” and a project (action) for it is the bulk of the effort.

Some sample topics:

1. Find out the quantity of food-grain (rice, wheat, corn, jowar etc.) that your family consumes annually. Taking this as the base, find out the total requirement of food-grain for your country. Find out the total production of food-grain in your country. Is the production sufficient? Articulate your conclusions
2. What do we consider important as a family? Is our time and effort applied for what we consider important? What do we evaluate at the end of every month? Discuss this at home and articulate your conclusions
3. Does my family have sufficient physical facilities for my physical needs? Is my family prosperous? What do we need for feeling prosperous? Discuss this at home and articulate your conclusions
4. Find out how much water is available (rain, rivers, canals), how much water is needed
5. Find out how much rice husk is produced annually, how much is used, how much is destroyed & how it can be rightly used, say, to generate power
6. Find out about power generation from rice husk & similar ‘waste’ material. Is this system avartansheel?
7. Finding out the change in water table in the local area and suggesting possible sustainable solutions
8. List Socially Relevant Work in your state, nearby states, whole country, nearby countries, whole world
9. What is one valuable lessons from your tradition? Study its impact on Trust in your family
10. Document your understanding of the meaning of Health of your body and the Program for Health
11. Study food security on the basis of relationship (traditional *langarpratha* in Punjab) vis-à-vis food security on the basis of *shasan* (GoI food security bill of 2013 and schemes like mid-day meal and Rs 2/kg rice)
12. Survey the campus

13. Study need of electricity, generation

14. Solar thermal power plants

a. <http://www.india-one.net/abouttheproject.html>

b. <http://www.tinytechindia.com/renewableenergy/solar.php?id=14>

The major systems in a human society, discussed earlier were:

1. Education System
2. Health System
3. Justice System
4. Production System, Service Sector
5. Exchange System, Distribution System
6. System for Right Utilisation
7. Preservation System
8. Government Service

Human science & technology is one that facilitates fulfillment of human target – from family to world family. Human science & technology would facilitate each of the 5 dimensions of human order.

Projects can be classified according to:

1. Type: 1-Study, 2-Model/Prototype, 3-Implementation (a project can be of only one type. If it is not clear as to which type a project is, it needs to be reviewed before it is started)
2. Societal System: One of the 8 systems of a human society (use primary and secondary system if a project spans more than one system. If a project does not fall in any one system or it covers all the systems, it needs to be reviewed before it is started)

A sample list of social projects & social internship possibilities is appended below. Each college can take a target to have lists of at least 100 social projects and 100 social internship possibilities to start with.

1/ Projects in the system1-Education System

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

Education = Developing Right Understanding.

Sanskar = Commitment/ Preparation/ Practice for Right Living. Preparation includes Learning Right Skills & Technology.

1. Visit Riarki College (or watch the video). Share your observations on the method “each one teach one”. Further, you can share your observations on the impact on the local community (dimension 1-Education System, type 1-study)
2. Read one chapter of a school (class 7-12) maths or science textbook. Relate this chapter to real life. E.g., the concept of inertia or LCM-HCF, integration-differentiation etc. (dimension 1-Education System, type 2-model/prototype)
3. Run an evening class on a topic like mathematics, science or human values for the local community (dimension 1-Education System, type 2-model/prototype)

4. Make a simple video using your cell-phone about a social issue like 'how preconditioning is transferred in the society' an example of which is "Ignored Truth (example of video students can make).FLV". (dimension1-Education System, type 1-study)

2/ Projects in the system2-Health System

Health-self Regulation is to ensure health by appropriate intake-routine, labour-exercise, balancing internal-external organs-breath regulation, medicine-treatment.

Health – the body is in order & acts according to the self.

self Regulation –Feeling of responsibility for Nurturing, Protecting and Right Utilization of the body

5. Find out the quality of air and water in your village and in your house. What needs to be done so that the buildings in your village are eco-friendly? village (dimension 2-Health System, type 1-study)
6. Study the awareness about Health-self Regulation in your family/community/village (dimension 2-Health System, type 1-study)
7. Study the underlying assumptions in Ayurveda, Naturopathy, Homeopathy and Allopathy. Articulate your opinion (dimension 2-Health System, type 1-study)

3/ Projects in the system4-Production System/ Service Sector

Work – is the effort a human being does on the rest of nature.

Production – are the things obtained from work.

The important points about production-work are a) what to produce – necessary physical facilities – for nurturing, protecting and right utilisation of the body b) how to produce – by Avartansheel process – a process that is cyclic as well as mutually enriching and c) ensuring justice for the people involved in production

8. Find out how much food is cooked, consumed, wasted per day in your hostel mess. Suggest ways to facilitate responsibility in food consumption (dimension 4-Production System/ Service Sector, type 1-study)
9. Make your campus self-sufficient on renewable energy using biogas, night soil, gassifier, solar power, wind power etc. (dimension 4-Production System/ Service Sector, type 3-implementation)
10. Find out the quantity of food-grain (rice, wheat, corn, jowar etc.) that your family consumes annually. Taking this as the base, find out the total requirement of food-grain for your village/state/country. Find out the total production of food-grain in your village/state/country. Is the production sufficient? Articulate your conclusions (dimension 4-Production System/ Service Sector, type 1-study)
11. Find out about power generation from rice husk & similar 'waste' material. Is this system avartansheel? What changes are needed to make it avartansheel? (dimension4-Production System/ Service Sector, type 1-study)
12. Develop a prototype of a pedal driven generator (dimension 4-Production System/ Service Sector, type 2-model/prototype)
13. Survey your village using the CDP Survey form. Share your observations (dimension 4-Production System/ Service Sector, type 1-study)

4/ Projects in the system3-Justice System / 7-Preservation System

Justice – Recognition of Human-Human Relationship, its fulfillment and evaluation leading to Mutual Happiness. We want to ensure Justice from family to world family.

Preservation – Recognition of Human-Nature Relationship, its Fulfillment leading to Mutual Prosperity. i.e., prosperity in human being and Preservation (enrichment, protection & right utilization) of rest-of-nature. The immediate & fundamental issue here is right utilization. We want to ensure this from family order to world family order.

14. Plan and try out a 'RED CARPET SOCIETY', the 'opposite' of ragging in your hostel. The students of this society will proactively set out to help the new students settle in and be comfortable in every way at the beginning of an academic session (dimension 3-Justice System / 7-Preservation System, type 2-model/prototype)
15. Find out if your family has sufficient physical facilities. Is your family prosperous or deprived? Discuss this at home and articulate your conclusions (dimension 3-Justice System / 7-Preservation System, type 1-study)
16. What is one valuable lesson from the tradition of SanjhaChulah. The Study its impact on Trust in your family/community (dimension 3-Justice System / 7-Preservation System, type 1-study)
17. Find out the water table level at 10 points in your district. Find out if there is an increase or decrease in the water table over the past 50 years. Is this rate of change sustainable over the next 50 years? What needs to be done to bring stability to the water table? Suggest a possible sustainable solution (dimension 3-Justice System / 7-Preservation System, type 1-study)
18. What is one valuable lesson from the tradition of Langar. The Study its impact on deprivation in your community (dimension 3-Justice System / 7-Preservation System, type 1-study)
19. Talk to your grandparents about the tradition of making "Gudadi". Relate it to enrichment, conservation & right utilization of physical facilities (dimension 3-Justice System / 7-Preservation System, type 1-study)
20. Read chapter 4 of "One Sun Two Worlds – An Ecological Journey". Relate this to what is happening in your district. Share your key takeaways (dimension 3-Justice System / 7-Preservation System, type 1-study)

5/ Projects in the system5-Exchange System, Distribution System / 6-System for Right Utilisation

Exchange – of physical facilities for mutual fulfillment (not with madness of profit)

Storage – of physical facilities for right utilization in the future (not with madness of profit / of accumulation)

21. Suggest how the supply chain for summer vegetables can be optimised to minimize distance & time between production and consumption for your college mess (the cost of transportation is a major component of the total cost of the food today) (dimension 5-Exchange System, Distribution System / 6-System for Right Utilisation, type 1-study)
22. Read the book "Small is Beautiful", EF Schumacher (many useful books, documentaries etc. can be reviewed). Articulate your takeaway about role of understanding, relationship, economics & money in society (dimension 5-

Exchange System, Distribution System / 6-System for Right Utilisation, type 1-study)

23. Watch the video “Food Inc.”. Articulate your takeaway about the 3 key lessons for our society, i.e., things to do or things to avoid doing (dimension 5-Exchange System, Distribution System / 6-System for Right Utilisation, type 1-study)

Process

The College NSS Cell & the College VE Cell can jointly (as an example):

1. Facilitate $\geq 10\%$ of UHV teachers of the college for social internship during summer or winter break (Responsibility of College VE Cell & College NSS Cell). Teachers can update their resume with this experience
2. Facilitate $\geq 1\%$ of students of every class of UHV for social internship during summer or winter break (Responsibility of College VE Cell & College NSS Cell. Coordination responsibility of UHV teacher). Students can update their resume with this experience
3. Facilitate $\geq 10\%$ final-year students to do socially relevant projects (Responsibility of College VE Cell & College NSS Cell). Students can update their resume with this experience
4. Facilitate $\geq 10\%$ of students of every class of UHV for social projects (Responsibility of UHV teacher). Students can update their resume with this experience

If there is a budget required, the concerned teacher/student must get the budget approved by the college NSS coordinator. Budget guidelines are provided at the end of this document.

A very brief Project/Internship report is required to be submitted to the college VE Cell & college NSS Cell; and a softcopy of the report is to be uploaded to the university VE Cell & university NSS Cell.

Project/Internship Report:

A brief, and precise project report and a very brief project summary is required.

Essential contents of the project report can be decided by the project guide & evaluator. Some suggested essential contents are:

1. Objective (1/2 page)
2. Facts (up to 10 pages)
3. Analysis (up to 3 pages)
4. Conclusions (1-2 pages)
5. How this information can be useful for Humanistic Society (2-3 pages)
6. Sum-Up (1/2 page)

A 3-5 page project summary is to be submitted. This summary can include:

1. Objective (1/2 page)
2. Summary Facts & Analysis (1-2 pages)

3. Conclusions (1-2 pages)
4. Summary of how this information can be useful for Humanistic Society (1/2 page)
5. Sum-Up (1/2 page)

In the report, no adjectives are expected – all descriptions should be precise and focused.

Social Internship

The idea of social internship is similar to projects, to observe what is and share the observations in the form of a brief report.

Appendix 7: Courses on Universal Human Values in School Education

As far as understanding is concerned, a child, of less than about 12 years of age (classes N-6), primarily learns first by observation and practice; and then it understands by self-exploration. Here the important part is the environment, the conduct of parents, family members, teachers and other people whom the child comes in contact with – the child keenly observes them and picks up their conduct. Therefore, at this stage the major input is to be provided to the parents, family members, teachers and other significant people with whom the child is interacting.

An older child, after about 12 years of age (classes 7-12), understands first by self-exploration; and then it reinforces that understanding by observation and practice. At this stage the child is able to explore the content and evaluate it on his/her own right. Here the content plays a very significant role, but must be placed as a proposal, rather than an imposition. The major input is now in the form of facilitation for self-exploration and reinforcement of the self-exploration. Of course, the conduct of the parents and teachers still plays an important role, so they must be oriented / provided with relevant inputs also.

The Rajya Anand Sansthan, Madhya Pradesh has designed UHV course material for classes 9-12 and it is to be implemented in over 300 CM Rise Schools all over MP from 2022-23 session as a part of the weekly School Anand Sabha. The course material consists of:

1. Syllabus for each class
2. Text Book for each class
3. Work Book for each class
4. Teachers Manual for classes 9-12
5. Teacher Orientation / Development Programs
6. Web site uhv.org.in
7. Recordings of teacher development workshops and engagement with students (<https://www.youtube.com/c/UniversalHumanValues/playlists>)

The workbooks will consist of various practical activities, etc. to draw attention to exploring about:

- the self,
- the body,
- Behaviour with other human beings,
- Work with rest of nature,
- Participation in societal order (family, school, neighborhood, community... state, nation, world)

Key point(s) communicated through the lessons will be reinforced through self-exploration in the associated practice. The student should be able to explore, verify and arrive at the key points or conclusions for themselves, rather than being forced to just accept them

Aspects which can be covered in the workbook.
(the core content is already given in the text book.

workbook will support and reinforce the understanding of the content through the following aspects)

1. Examples, Suitable examples to clarify the points in the content.
e.g., an example to of over-evaluation could be “you can do anything”. The student may be able to see that, as a human being, they can do something but not just anything
2. Stories, videos... Suitable historical and real-life stories demonstrating the conduct based on the points in the content.
e.g., the documentary “Story of Stuff” can be used to draw attention to the prevailing notions of happiness and the program for it. So, if the notion is “happiness = accumulation of physical facility”, it results in exploitation of people as well as nature
3. Activities and exercises based on the content which students can do on their own
e.g., students can make a list of their desires and classify these as being related to the needs of self or body. They may find that most of their desires are related to the needs of the self. In part 2 of this exercise, they can find out where they are spending their time – for understanding, for learning skills and physical facility. Since the needs of the self are fulfilled by right understanding and right feeling (and not by physical facility), the revealing conclusion can be that there is a need to shift their program to be more focussed on understanding.
4. Practices, particularly from traditions around the local region, but including all of the Nation and International traditions, based on the content which students can follow in their day today life.
5. Discussion points / Questions To verify the understanding of the points discussed in the content. To verify and to reinforce the practices in their day-to-day life.

Status of Teaching Material – as of March 2022

Teaching Material	Status	Remarks
Syllabus for each class	Available	
Text Book for each class	Available. Will be published by Rajya Anand Sansthan, Madhya Pradesh in June 2022	Soft copy available free of cost
Work Book for each class	Under development. Expected to be completed by 31 st May 2022	Soft copy to be made available free of cost
Teachers Manual for classes 9-12	Available. Will be published by Rajya Anand Sansthan, Madhya Pradesh by 1 June 2022	Soft copy available free of cost
Teacher Orientation / Development Programs	Available	Online orientation programs available free of cost
Web site	uhv.org.in	

Recordings of teacher development workshops and engagement with students	https://www.youtube.com/c/UniversalHumanValues/playlists	
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For more details, please see:

1. आनंद सभा – सार्वभौमिक मानवीय मूल्यों से आनंद की ओर – मार्गदर्शक निर्देशिका (कक्षा ९-१२), राज्य आनंद संस्थान, मध्य प्रदेश
2. आनंद सभा – सार्वभौमिक मानवीय मूल्यों से आनंद की ओर – कक्षा ९, राज्य आनंद संस्थान, मध्य प्रदेश
3. आनंद सभा – सार्वभौमिक मानवीय मूल्यों से आनंद की ओर – कक्षा १०, राज्य आनंद संस्थान, मध्य प्रदेश
4. आनंद सभा – सार्वभौमिक मानवीय मूल्यों से आनंद की ओर – कक्षा ११, राज्य आनंद संस्थान, मध्य प्रदेश
5. आनंद सभा – सार्वभौमिक मानवीय मूल्यों से आनंद की ओर – कक्षा १२, राज्य आनंद संस्थान, मध्य प्रदेश

Appendix 8: Courses on Indian Knowledge System in Higher Education

AICTE has already placed in its Model Curriculum two mandatory inputs on Human (Indian) Culture and Civilisation:

- Mandatory 3-week Student Induction Program for all newly joined students, which includes IKS-I: Introduction to Indian Culture and Civilization (with some present practices)
- IKS-II: Indian Culture and Civilisation with its Knowledge Systems and Traditions (a non-credit mandatory course for all students during 2nd semester)

In response to NEP 2020, AICTE has decided to additionally offer a minor degree in UHV. It can be given for students who have completed the minimum credit requirement of 18 credits in elective IKS courses. The following Open Electives/ Streamed Electives (Minors) in Indian Knowledge System are envisaged for the Minor Degree in IKS:

1. IKS III Vision for a Human Society (*Vishva Kalyan* thru *VasudhaivaKutumbkam*)
2. IKS IV Indian Science, Engineering and Technology- Past, Present & Future
3. IKS V Indian Town Planning and Architecture
4. IKS VI Indian Mathematics and Astronomy
5. IKS VII Indian Aesthetics (including Music & Musical Instruments)/ Arthashastra
6. IKS VIII Indian Health, Wellness and Psychology- including Ayurveda

Other possible elective (minor) courses in IKS -

- Indian Metalworking Science and Technology
- Indian System of Proof and Logic (including Nyaya Shastra)
- Indian Linguistics and Phonetics (including Panini's grammar, languages)
- Indian Governance, Administration and Management Systems
- Indian Physics (e.g., Vaisheshik)
- Textile Industry in India
- Shipbuilding and Maritime Trade
- Transport Systems in India
- Principles and practice of Mechanics and Machines
- Water Management in India
- Ecology and Geography in India
- Natural Agriculture and horticulture (e.g., vrikshaayurved) Practices in India

Higher Studies in IKS

- PG Diploma – Indian Knowledge System
- PG Diploma – Indian Health Systems (Ayurved etc.)
- M Tech – Indian Science, Technology and Systems

For more details, please see:

- Model Curriculum for Undergraduate Degree Courses in Engineering and Technology, Volume I and II, 2018 (revised 2021)
 - https://www.aicte-india.org/sites/default/files/Model_Curriculum/UG-1/ug-vol1.pdf
 - https://www.aicte-india.org/sites/default/files/Model_Curriculum/UG-2/ug-vol2.pdf
- Model Curriculum for Minor Degree Course in Indian Knowledge System (IKS), AICTE, 2022
- Mahadevan, B., Bhat, Vinayak Rajat, Nagendra Pavana R.N., 2022, Introduction to Indian Knowledge System: Concepts And Applications, ISBN 9789391818203

Scope for Future Work

There is immense potential for future work in mainstream education. Agencies and organisations have the opportunity to further develop a common program and participate in it in a collaborative manner.

Holistic, Value-Based Education for Realising the Aspirations articulated in NEP 2020



सत्यमेव जयते

शिक्षा मंत्रालय MINISTRY OF EDUCATION

“AICTE has produced this document as a broad framework of “Universal Human Values for Holistic Value-based Education”, which will go a long way in realizing the vision of NEP 2020... It will help our teachers and faculty across school and higher education to understand the concepts in value-based education in detail and learn some strategies to implement in classroom practices... I congratulate AICTE and everyone who has been a part of developing such an important document in education”

– **Sh. Dharmendra Pradhan**, Hon’ble Minister Education, Government of India



“Universal Human Values has been a game changing work ongoing from AICTE. We are committed to continue and strengthen it...”

– **Prof. Anil D Sahasrabudhe**, Chairman AICTE



“It is very important that we take these human values to our students... We would like to work with you... We will work together and have a greater reach to millions of students across the country... the courses on universal human values, are worth considering by every Indian University”

– **Prof. M Jagadesh Kumar**, Chairman UGC



“The work done by AICTE in the last 5 years in orienting/preparing teachers for value education is a role model for us... We intend to adapt the same for our pre-service and in-service teachers, and also to introduce it in the programs like B. Ed. for student teachers”

– **Prof. Dinesh Prasad Saklani**, Director NCERT

All India Council for Technical Education

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Vasant Kunj, New Delhi 110070

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