UNIVERSAL HUMAN VALUES

Holistic, Value-Based Education for Realising the Aspirations articulated in NEP2020

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

We consider the efforts towards integrating value education in the present education system and moving towards holistic value-based education as a worthy mission for the wellbeing of all. In this spirit, no royalty or fee is charged on this work.

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.

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Foreword

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MESSAGE

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, as well as to develop knowledge, skills, values that support responsible commitment to human rights, sustainable development and living, and global well-being.

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- having 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 for 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 three 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/outcomes.
- We included a mandatory 1-semester foundation course "Universal Human Values – Understanding Harmony and Ethical Conduct" (UHV-II) in the Model Curriculum. Recently, we made special provision of 3-credits exclusively for it.
- Over 30,000 faculty members from every state of the Nation have been oriented through rigorous FDPs on UHV. 18,000 could be certified. We have consistent follow-up through Weekly Meetings. The response is quite encouraging.
- More than 64 universities have responded to our call for making effort for UHV. Several have incorporated the UHV courses in their academic curricula also.
- From 2021-22, we have instituted the Prof. RR Gaur-Award for Excellence to recognise institutions who are making serious effort for value-based education and developing themselves into living models of an equitable and just society.
- Our two committees, NC-UHV and NCC-IP have been working diligently on this effort, even right through the lockdown period.
- There is a committed team of more than 150 volunteers and resource persons from across the country supporting this effort pro-bono.

Indeed, UHV has been a game changing work ongoing from AICTE. We are committed to continue and strengthen it. I am very 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 document prepared by our two committees NC-UHV and NCC-IP and welcome you to go through its contents. I trust you will be able to see the need for an all-out effort for holistic, value-based education and the steps we academicians can take immediately.

Anil D Sahasrabudhe

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". That means the graduates coming out of our educational institutions must have the commitment and competence to work on and realise the aspirations articulated in NEP2020.

The policy calls for a bold implementation plan which has universal human values as well as Indian culture and ethos (IKS) at the centre. The essence being humaneness, human consciousness and well-being of all.

So, if we work out the vision, mission and values of the proposed education system, it will look something like this:

Vision:
To realise an equitable and just society as well as promoting 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 well-being in a collaborative manner with all concerned agencies.

Values:
- Universal Human Values of truth, love and compassion
- Indian constitutional values of justice, liberty, equality and fraternity
- Human rights, sustainable development, sustainable living as well as global well-being

Realistic, measurable graduate attributes reflecting the above have been developed. These are grouped as common attributes and stream specific attributes.

Holistic value-based education will focus on preparing graduates with these desirable attributes[1]. By way of:

1. Education on values, leading to the development of a holistic and humane world vision:
   - Universal Human Values of truth, love and compassion
   - Indian constitutional values of justice, liberty, equality and fraternity
   - Human rights, sustainable development and sustainable living as well as global well-being

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[1]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. Respect for excellence (merit) and gratitude for all

Universal Human Values (UHV Team) provides well-tested foundational inputs on value education. This model has been successfully applied in more than 40 universities in 10 states over the last 15 years; and since 2017 across the Nation by AICTE. The results have been quite encouraging

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 (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 an effort for the 'wellbeing of all'. Therefore, IKS, its science, technology and systems offers many good case-studies of effort for human thought, culture, science, technology and systems

3. Education on value-guided world-class skills in the areas of
   - Environmentally responsible science, technology and management (for mutual prosperity)
   - Socially responsible behavioural skills, team work, collaboration (for mutual fulfilment)
   - Skills for meaningful participation in the family, neighbourhood, institution, workplace, community, etc. all the way to the Nation and beyond
   - Orientation and skills for service which promotes harmony in family, society at all levels

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Prof. MP Poonia, Vice Chairman, AICTE

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Prof. M.P. Poonia
Vice-Chairman

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MESSAGE

I see NEP2020 as a validation and strengthening of what AICTE has been working on for the last few years. In particular, the inculcation of values amongst students. While this had been a dream for many of us, the problem was "how to go about it"?

A lot of us think that "values cannot be taught, they are caught". Also, many of us feel that if at all values have to be taught, it should happen in school or even at home; they need not be included in the curriculum of higher education, and particularly in higher technical education!

I have been convinced that "values can be self-discovered" through a process of self-exploration. This is on the basis of the short-term as well as long-term response of the faculty and students participating in the SIP and other UHV programs. I can see a positive impact on their participation, volunteering and discipline amongst the students.

I urge strong collaboration with the universities. Many of them have shown great interest in partnering with AICTE as UHV Nodal Centres. More than 64 universities have responded to our call for making effort for UHV. Several have incorporated the UHV courses in their academic curricula also

One of the leading examples is AKTU – they have established 50 UHV Nodal Centres and 10 Regional UHV Nodal Centres for UHV in the last 5 years. They have developed a practical, effective faculty selection and development process. I have visited AKGEC in Ghaziabad, which is one of their Regional UHV Nodal Centres and have seen the impact and approach.

Similarly, BTU has done some good work. BTU is now successfully running the SIP and also have commenced the UHV-II course as a core part of their academic curriculum. Steps have been initiated to provide UHV orientation to its entire team of management, faculty, staff and students. I have come to know that BTU is now extending the importance of SIP by conducting this programme for its nearby schools as well.

Our effort has to be with an appeal for all (universal, not sectarian) as this is an effort of National significance and importance.

My support and best wishes for this effort and endeavour.

(Prof. M.P. Poonia)
Vice Chairman, AICTE
25/3/21

Prof. Rajive Kumar, Member Secretary, AICTE

प्रो.राजीव कुमार
सदस्य सचिव
Prof. Rajive Kumar
Member Secretary

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MESSAGE

Incorporating human values in technical education is one of our most significant initiatives. Values-based Education is an approach to teaching that works with values. It creates a strong learning environment that enhances academic attainment, and develops students' social and relationship skills that last throughout their lives. We have 10,000+ professional colleges with an approved student intake of 17 lakh.

The full development of their potential is possible only with the adoption of a meaningful process, focused curriculum and above all the most crucial aspect is the preparation of the teachers and shaping the faculty.

In the next 2½ years, AICTE aims to prepare 1 teacher for every 20 first year students (1:20) in each department of every AICTE approved institution aggregating to about 70,000 teachers.
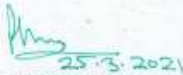
The basic preparation can be done putting selected teachers through an 8-day UHV FDP. The first batch was all of us from AICTE – led by the Chairman himself! Since then there have been almost 40 FDPs conducted in the last 11 months. The uptake and feedback is very encouraging – we feel our value education offering is most appropriate and it is being implemented by our NCC-IP and NC-UHV teams.

I have observed total involvement of all associated with this endeavour while monitoring the progress on a monthly basis.

This is a work for the "*Wellbeing of All*", and an all-inclusive approach for creating a better world by shaping the lives of the students through the teachers and faculty in the early years of knowledge transfer and career advancement to finally benefit the organisation's in which they may be employed or self-employed with an ethical work and life balance.

शुभं करोति कल्याणं !!

My best wishes...

25.3.2021
(Prof. Rajive Kumar)
Member Secretary

Prof. Vinay Pathak, VC, AKTU, Lucknow

प्रो० विनय कुमार पाठक
कुलपति
Prof. Vinay Kumar Pathak
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Dated: 22.03.2021

MESSAGE

Value education is a critical requirement in Indian education and it is an important part of NEP 2020. AKTU recognised this need as far back as 2009 and we have been working consistently towards incorporating human values in every aspect of our education.

Today, we have a full-fledged Department of Value Education with a Dean, Deputy Dean, coordinator and separate BoS for Value Education. We have developed and experimented Universal Human Values by means of various credit and audit courses in Engineering and other professional courses at Graduate/Post Graduate Level. This includes:

- The AICTE model of the 21-days Student Induction Program (UHV-I) for all newly joined students
- A 3-credit mandatory Foundation Course (UHV-II) on Universal Human Values and Professional Ethics for 2nd year students
- Socially relevant final year projects and Social internship
- Two higher level elective courses on Universal Human Values (UHV-III and UHV-IV)
- Three open electives on Human Values in Sankhya Yoga and Vedant darshan, Human Values in Jain and Bauddh Darshan as well as Human Values in Madhyasth Darshan

The study material for these courses and MOOCS material have been developed and freely available for National use.

We are also able to see that deans, HoDs and other administrative position holders have become more responsive to VE activities. Referral admissions have increased. There is a strong demand for evening and family workshops. Students are becoming more self-disciplined and there is reduced need for externally enforced discipline, for example, attendance and academic sincerity has increased in students, there is more responsible utilization of institute and hostel resources, less food wastage in the mess, the relationships among different stakeholders have improved and there is greater voluntary participation in institute and societal activities.

We have conducted several National as well as co-sponsored International conferences since 2012. One of the major impacts of the conference can be seen in the continuing UHV work in Bhutan and Bangladesh.

Our 50 UHV nodal centres and 9 regional centres are actively participating in the extension of UHV efforts in the region, state and now also nationally.

Our over 150 volunteers have been the core pillar for the work being done through AICTE. Some of our regional nodal centres, like AKGEC, Ghaziabad have done an outstanding job not only within their own institution, but also commendable work in the region, and now offering resource persons for the ongoing National effort at AICTE. The fact that our faculty and staff are willing to invest their own time and money on these efforts for value education itself is an indicator of their commitment and resolve.

I trust that this document will be a source of inspiration for further efforts that must be taken up if the spirit of NEP2020 has to be actualized. The two key success factors, in my opinion, are:

1. Orientation of the VCs and other policy makers and their taking up the lead personally
2. Support for and preparation of faculty members and resource persons

Appropriate long-term initiatives by agencies such as MoE, UGC, AICTE, VCs/ Board of Governors/ Academic Councils of Universities, School Education Boards, various socio-political organizations will be crucial.

I extend the support of AKTU along with my best wishes to all.

(Prof. Vinay Kumar Pathak)
Vice-Chancellor

Dr. Rajneesh Arora, Chairman NCC-IP (AICTE) and Former VC PTU Kapurthala, Punjab

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 continuously 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 of Policy & 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, AICTE has shown great foresight and provided strong policy support.

The NCC-IP volunteers have done a tremendous job. In just the last 12 months, they have contributed about 100-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 a Bharat with 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 education 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.

Best wishes…

Prof. HD Charan, VC, BTU and Chairman NC-UHV (AICTE)

BIKANER TECHNICAL UNIVERSITY, BIKANER

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Prof. H.D. Charan
Vice- Chancellor

प्रो. एच.डी.चारण
कुलपति

(Aligning with 21 Century : The Century of Consciousness)

Message

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

Although 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 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 mean 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 context to this Bikaner Technical University within a short span of three years have 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. H.D.Charan)
Chairman, NC-UHV, AICTE
and Vice Chancellor, Bikaner Technical University, Bikaner (Raj.)

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Dr. Karisidappa, VC, VTU Belagavi and Member NCC-IP (AICTE)

ವಿಶ್ವೇಶ್ವರಯ್ಯ ತಾಂತ್ರಿಕ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಬೆಳಗಾವಿ

("ವಿ ಟಿ ಯು ಅಧಿನಿಯಮ 1994"ರಅನುಸಲಿ ಕರ್ನಾಟಕ ಸರ್ಕಾರದಿಂದ ಸ್ಥಾಪಿತವಾದಂತ ವಿಶ್ವವಿದ್ಯಾಲಯ)

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Date: 18-03-2021

MESSAGE

"ModaluMaanavanaagu" meaning "Be a Human first" are the words inscribed on the Visvesvaraya Technological University (VTU) logo. This University is very strongly and deeply committed to the cause of Universal Human Values which has been a highly emphasized topic by the New Education Policy. Holistic Value Based Education to the students will be the prime focus of VTU. To strengthen the efforts of AICTE, 1300 faculty members from VTU and its affiliated colleges participated in the online FDP's from May 2020. Universal Human Values are a mandatory component of Student Induction Programmes (SIP) at VTU. Universal Human Values course is a compulsory credit course. UHV Cell is constituted at Bengaluru Regional Office of VTU and four nodal centres are activated at four Regional Centres of Belagavi, Mysuru, Kalaburgi and Bengaluru.

My sincere congratulations and gratitude to the Chairman, All India Council for Technical Education, New Delhi and team for their efforts and assure that Visvesvaraya Technological University will definitely synergize these efforts towards this noble mandate.

Dr. Karisiddappa 18-3-21
Vice Chancellor

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Dr. Neetu Bhagat, Deputy Director, Induction Program Cell, AICTE

My sincere best wishes from my side as well as from my team.

Dr. Neetu Bhagat
Deputy Director, Induction program Cell, AICTE

Understanding the Aspirations articulated in NEP2020

The new education policy[2] has come at a very opportune time, with great clarity on the need for value-based education (VBE) for teachers, students, other stakeholders, society, nation, and the world at large.

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

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.

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.

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:

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.

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.

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.

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.

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[2]More details in Appendix 1 "NEP 2020" as well as Appendix 2 "United Nations' Sustainable Development Goals"

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

Clarity on the human aspirations is essential to address the question, "what is my purpose as a human being".

It is also necessary to find the answer to the question, "How to fulfil my aspiration"? In this document, we will try to explore into this question also. But first, let us try to gain clarity on the first question about the aspirations.

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 essential 3 requirements are:

1 Understanding of   **Truth**

    relatedness, undividedness, connectedness, co-existence

2 Feeling of   **Love**

    relatedness, undividedness, connectedness, co-existence

3 Living with   **Compassion**

    relatedness, undividedness, connectedness, co-existence

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 and Love are universal.

But, the expression, in the form of thought and behaviour, is 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 taken[3] 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 complemetary with other cultures.

Root Cause of Present-day Problems

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

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[3]For 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 Appemdix-5).

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

The root cause appears to be centered around human beings' assumptions about their basic aspirations of everlasting happiness and prosperity and way for its fulfillment, rather than some natural lacuna in the existence.

To address these, it is essential to ensure the following in every human being:
1. A humane holistic world-vision
2. The feeling of relationship
3. Skills to actualize the holistic world-vision

This can be achieved through education in a proactive manner. Then there would be no need or less need for reactive measures.

For example, the issues in professional ethics can be analyzed in the context of right understanding thereby enabling the resolution of various ethical dilemmas. The main focus can be on the development of the ethical competence in the individual through right understanding in a proactive manner.

Full Human Potential

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

The full potential of every human being is reaching the level of human consciousness and ethical human conduct. It would result into lasting happiness and prosperity[4] at the individual level. Such individuals will, very naturally, contribute to the development of a humane society (ensuring wellbeing of all), which is equitable and just.

They 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 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

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

- 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

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
- 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 the crucial for defining system in the society. For a society that aspires to be equitable and just, the education has to be humane. Of course, all the efforts in the society have to be directed toward achievement of some specific common goals to reach to a stage of development into a 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.

Human Goals – at the level of 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
    1. Taking and fulfilling responsibility in the family
    2. 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)
    1. 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

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 is 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 in families, mohallas, villages, districts, towns, cities, states… People are happy, families are prosperous… and there is harmony and peace in the Nation.

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, and indeed it is, 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.

How do we measure development of a Nation? GDP and GDP growth rate are not adequate indicators of an equitable and just society. Although it is out of our scope here, a holistic set of indices are required. These may include:

1. 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…)
2. Index of Health: % of healthy population
> e.g. BMI in check, absence of depression, sickness…
3. Index of Prosperity: % of prosperous households
> e.g. families that have recognised their need for physical facility and produce/have more than their need
4. Index of Justice: % of people living with justice in all relations
5. 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 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 the sub-system becoming self-serving and in contradiction to other sub-systems.

Graduates for Realising Aspirations in NEP2020– Graduate Attributes

For realizing the aspirations articulated above, committed and competent people are required. They must have the right values as well as right skills, which are guided by right values. For education, the next question is what are the attributes expected in graduates who will be able to contribute meaningfully to themselves, to their family, to their institution, to the equitable and just society as well as national development?

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 (NEP2020 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 aspirationfor 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 skills (5-10) 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 behavior 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- s**oil, wate**r, 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.

From the present state, we see three steps in education:
a) Incorporate values in the present education system
b) then slowly transition to value-based education, i.e. the whole curriculum of education is value-based
c) This will set up the possibility of value-based living, which is essential for an equitable and just society and promoting development of the Nation.

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 consists of:
1. Education on values, leading to the development of a holistic and humane world vision:
    - Universal Human Values of truth, love and compassion
    - Indian constitutional values of justice, liberty, equality and fraternity
    - Human rights, sustainable development and living as well as global well-being

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 NEP2020
- 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)

Implementation Phases: Value Education, Value-based Education and Value-based Living

Phase 1: Value Education (VE) and Case Studies of Human Culture

The primary work to be done in this phase is incorporating human values in the existing curriculum and including case studies of human culture.

Value Education – Universal Human Values

It is of prime importance to provide an adequate value input (which is based on the existential reality) for a perceptional transformation and development of a holistic world vision through a guided process of self-discovery.

In continuation with the long human tradition of understanding the truth and living with the feelings of love and compassion, a comprehensive set of resource material for value education has been developed over the past 40 years (UHV Team). It has been extensively tested in the form of foundation as well as higher level courses in mainstream education in as many as 40 universities in 10 states over the past 15 years. AICTE included UHV as a part of their Model Curriculum from the 2018-19 academic year. The results have been highly encouraging. The extensively developed content and process, teaching-learning material, teacher training workshops and other resources are readily and freely available.

Universal Human Values helps develop a holistic world-vision and perspective about life through:
1. Understanding ourselves (knowledge of the Self), 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)
   1. At the level of individual (human being)
   2. in our family
   3. In the society
   4. with the natural environment

The expected outcome of this step is clarity, commitment and competence to live in harmony.

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.

Detailed syllabus is included further in this document.

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

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'.

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.

Detailed syllabus is included further in this document.

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

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

Course Objectives:
- To help the students to understand the importance and types of relationship with expressions.
- To develop a conceptual framework for a humane society (undivided society and universal human order) and competence to make efforts in that direction.
- To help the students to develop the exposure for transition from current state to the undivided society and universal human order.

Other Courses and Programs on Human Values
- Foundation Course in Indian Constitutional Values – Responsibilities of Citizens, Human Rights and Duties
- Human Values in various Philosophies – The Essence and Commonality of Various Philosophies
- 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)

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. This is because their basic assumptions, and therefore thoughts, are different. 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

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.

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
- 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 (VBE)

Organising the whole curriculum on the basis of values, for living in harmony – detail our living on the basis of our true human nature. Once we begin to understand harmony and are committed to living in harmony, the next step is to work out the details. 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 NEP2020.

Following guidelines in the three domains (Education, Technology, and Society) 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 the Education System

Basic Understanding of the Holistic Worldview
- Providing right understanding about the inherent interconnectedness, coexistence, self-regulation and cyclabilty, 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.

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.

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

- Early Childhood Care and Education – Play-based learning in an environment of harmony…
- B Ed / M Ed – based on vision for human education-sanskar
- LLB / LLM – based on justice for all
- MBBS / equivalent – Holistic Human Health, Integrated Medicine
- Planning for Prosperity at all levels of society– identifying human needs
- M Tech – Holistic Development, Cyclic and Mutually-enrichingProduction 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 (VBL)

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.

This 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:
- 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…

Faculty Development

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

- Policy makers (Education regulators like UGC, AICTE, NAAC,)
- Decision makers (university VCs, college management, director/principals…)
- Resource Persons
- Faculty
- Other stakeholders- parents, society at large…

Orientation of policy makers and key decision makers is a must.

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. Faculty Development Programs on UHV and IKS
2. Inclusion of UHV and IKS in Faculty Induction Programs
3. Certificate, PG Diploma as well as UG and PG degree programs in UHV and IKS
4. Certificate, PG Diploma as well as UG and PG degree programs in holistic development, sustainable technologies and management systems

Potential Steps for Higher Education

Introduce the already established foundation course on UHV (offered by more than 4000 Technical Institutions for last 12 years and a part of AICTE model curriculum) in all the stream of Higher Education at graduate and post graduate level. (by July 2021)

Organize and Conduct the large scale online training (already designed and established content) of the teachers to make them competent for teaching the above course. (by May 2021 – July 2023)

Introduce the already established higher level courses (currently, offered by Technical universities such as AKTU) in all the stream of Higher Education at graduate and post graduate level. (July 2022).

Particularly, in Technical Education, 20% of the total number of courses be offered from UHV Cell / Department (Foundation and higher level courses on Universal Human Values) and HSS (Courses on Humanities and Social Sciences). A similar recommendation has been made by IIT Council.

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 objectives. (July 2023)

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 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". (July 2022)

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 objectives as mentioned above and educational goal of 2030 agenda for sustainable development. (July 2022)

Potential Steps for Implementation in Technical Education[5]

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, Dev. of Resource Material and Resource Persons, Applicational R&D for Living Models

Regulatory and Accreditation Bodies have a particular responsibility to hand-hold and enable the changes to take place

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[5]From the deliberations of the 1st Meeting of NC-UHV, under the then chairman, Prof. RR Gaur

Potential Steps for Implementation in School Education

Design, develop and introduce an essential subject "UHVE" in class 1 to 12 in phase manner. (July 2022 for secondary education and July 2023 for primary education)

Design and develop teacher training modules and conduct mass scale training to prepare adequate number of teachers. (July 2022 for secondary education and July 2023 for primary education)

Design and develop a basic guideline for other subjects, so that the examples, illustrations given in those subjects further strengthen the "UHVE" or at least do not contradict it. (July 2022)

Potential Steps for Implementation in Public Education / Adult Education / Informal Education

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

Assessment and Refinement

(assessment of activity and assessment of outcome, and refinement)
e.g. Examinations, Employability, Access, Equity, Quality, Affordability and Accountability

Take a snapshot of where we are now, so that after implementing the proposed changes, the new snapshot can be taken and compared for impact analysis

The two key assessment questions are:
1. Is the education system able to produce graduates with desired qualities (attributes already defined)?
2. Are the graduates able to meaningfully contribute to development of an equitable and just society, ultimately to a developed Nation?

Appendix 1: The National Education Policy 2020
Key Points

New Education Policy (NEP) 2020

Importance of Education
• Education is fundamental for achieving full human potential, developing an equitable and just society, and promoting national development.
• Providing universal access to quality education is the key to India's continued ascent, and leadership on the global stage in terms of economic growth, social justice and equality, scientific advancement, national integration, and cultural preservation.
• Universal high-quality education is the best way forward for developing and maximizing our country's rich talents and resources for the good of the individual, the society, the country, and the world.
• India will have the highest population of young people in the world over the next decade, and our ability to provide high-quality educational opportunities to them will determine the future of our country.

(P3)

Need of the Future
• The world is undergoing rapid changes in the knowledge landscape.
• With various dramatic scientific and technological advances, such as the rise of big data, machine learning, and artificial intelligence, many unskilled jobs worldwide may be taken over by machines, while
• The need for a skilled workforce, particularly involving mathematics, computer science, and data science, in conjunction with multidisciplinary abilities across the sciences, social sciences, and humanities, will be increasingly in greater demand.
• With climate change, increasing pollution, and depleting natural resources, there will be a sizeable shift in how we meet the world's energy, water, food, and sanitation needs, again resulting in the need for new skilled labour, particularly in biology, chemistry, physics, agriculture, climate science, and social science.
• The growing emergence of epidemics and pandemics will also call for collaborative research in infectious disease management and
development of vaccines and the resultant social issues heightens the need for multidisciplinary learning.
• There will be a growing demand for humanities and art, as India moves towards becoming a developed country as well as among the three largest economies in the world.

(P3)

Desired Features of the New Curriculum
• Indeed, with the quickly changing employment landscape and global ecosystem, it is becoming increasingly critical that children not only learn, but more importantly learn how to learn.
• Education thus, must move towards less content, and more towards learning about how to think critically and solve problems, how to be creative and multidisciplinary, and how to innovate, adapt, and absorb new material in novel and changing fields.
• Pedagogy must evolve to make education more experiential, holistic, integrated, inquiry-driven, discovery-oriented, learner-centred, discussion-based, flexible, and, of course, enjoyable.
• The curriculum must include basic arts, crafts, humanities, games, sports

and fitness, languages, literature, culture, and values, in addition to science and mathematics, to develop all aspects and capabilities of learners; and make education more well-rounded, useful, and fulfilling to the learner.

• Education must build character, enable learners to be ethical, rational, compassionate, and caring, while at the same time prepare them for gainful, fulfilling employment.

(P3)

NEP Proposes…

• This Policy proposes the revision and revamping of all aspects of the education structure, including its regulation and governance, to create a new system that is aligned with the aspirational goals of 21st century education, including SDG4, while building upon India's traditions and value systems

• Education Policy lays particular emphasis on the development of the creative potential of each individual.

• It is based on the principle that education must develop not only cognitive capacities - both the 'foundational capacities' of literacy and numeracy and 'higher-order' cognitive capacities, such as critical thinking and problem solving – but also social, ethical, and emotional capacities and dispositions.

(P3)

Basis of NEP- Our glorious past

• The rich heritage of ancient and eternal Indian knowledge and thought has been a guiding light for this Policy.

• The pursuit of knowledge (Jnan), wisdom (Pragyaa), and truth (Satya) was always considered in Indian thought and philosophy as the highest human goal.

• The aim of education in ancient India was not just the acquisition of knowledge as preparation for life in this world, or life beyond schooling, but for the complete realization and liberation of the self.

• World-class institutions of ancient India such as Takshashila, Nalanda,Vikramshila, Vallabhi, set the highest standards of multidisciplinary teaching and research and hosted scholars and students from across backgrounds and countries.

• The Indian education system produced great scholars such as Charaka, Susruta, Aryabhata, Varahamihira, Bhaskaracharya, Brahmagupta, Chanakya, Chakrapani Datta, Madhava, Panini, Patanjali, Nagarjuna, Gautama, Pingala, Sankardev, Maitreyi, Gargi and Thiruvalluvar, among numerous others, who made seminal contributions to world knowledge in diverse fields such as mathematics, astronomy, metallurgy, medical science and surgery, civil engineering, architecture, shipbuilding and navigation, yoga, fine arts, chess, and more.

• Indian culture and philosophy have had a strong influence on the world. These rich legacies to world heritage must not only be nurtured and preserved for posterity but also researched, enhanced, and put to new uses through our education system. (P4)

Teachers

• The teacher must be at the centre of the fundamental reforms in the education system.

• The new education policy must help re-establish teachers, at all levels, as the most respected and essential members of our society, because they truly shape our next generation of citizens.

• It must do everything to empower teachers and help them to do their job as effectively as possible.

• The new education policy must help recruit the very best and brightest to enter the teaching profession at all levels, by ensuring livelihood, respect, dignity, and autonomy, while also instilling in the system

basic methods of quality control and accountability.

(P4)

Education for All…

•   The new education policy must provide to all students, irrespective of their place of residence, a quality education system, with particular focus on historically marginalized, disadvantaged, and under-represented groups.

•   Education is a great leveler and is the best tool for achieving economic and social mobility, inclusion, and equality.

•   Initiatives must be in place to ensure that all students from such groups, despite inherent obstacles, are provided various targeted opportunities to enter and excel in the educational system.

(P4)

Global, Yet Local
•   These elements must be incorporated taking into account
                the local and global needs of the country, and
                with a respect for and deference to its rich diversity and culture.

•   Instilling knowledge of India and its varied social, cultural, and technological needs, its inimitable artistic, language, and knowledge traditions, and its strong ethics in India's young people is considered critical for purposes of national pride, self-confidence, self-knowledge, cooperation, and integration.

(P4)

 Purpose of the education system
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
•   sound ethical moorings and values.

•   It aims at producing engaged, productive, and contributing citizens for building an equitable, inclusive, and plural society as envisaged by our Constitution.

(P4)

A good education institution is one…
A good education institution is one
•   in which every student feels welcomed and cared for
•   where a safe and stimulating learning environment exists
•   where a wide range of learning experiences are offered, and
•   where good physical infrastructure and appropriate resources conducive to learning are available to all students.
•   Attaining these qualities must be the goal of every educational institution.
•   However, at the same time, there must also be seamless integration and coordination across institutions and across all stages of education.

(P5)

The fundamental principles that will guide both the education system at large, as well as the individual institutions within it are:
•   recognizing, identifying, and fostering the unique capabilities of each student, by sensitizing teachers as well as parents to promote each student's holistic development in both academic and non-academic spheres
•   according the highest priority to achieving Foundational Literacy and Numeracy by all students by Grade 3
•   flexibility, so that learners have the ability to choose their learning trajectories and programmes, and thereby choose their own paths in life according to their talents and interests

• no hard separations between arts and sciences, between curricular and extra-curricular activities, between vocational and academic streams, etc. in order to eliminate harmful hierarchies among, and silos between different areas of learning

• multidisciplinarity and a holistic education across the sciences, social sciences, arts, humanities, and sports for a multidisciplinary world in order to ensure the unity and integrity of all knowledge

(P5)

The fundamental principles that will guide both the education system at large, as well as the individual institutions within it are:

• emphasis on conceptual understanding rather than rote learning and learning-for-exams

• creativity and critical thinking to encourage logical decision-making and innovation

• ethics and human & Constitutional values like empathy, respect for others, cleanliness, courtesy, democratic spirit, spirit of service, respect for public property, scientific temper, liberty, responsibility, pluralism, equality, and justice

• promoting multilingualism and the power of language in teaching and learning

• life skills such as communication, cooperation, teamwork, and resilience

• focus on regular formative assessment for learning rather than the summative assessment that encourages today's 'coaching culture'

• extensive use of technology in teaching and learning, removing language barriers, increasing access for Divyang students, and educational planning and management

• respect for diversity and respect for the local context in all curriculum, pedagogy, and policy, always keeping in mind that education is a concurrent subject

• full equity and inclusion as the cornerstone of all educational decisions to ensure that all students are able to thrive in the education system   (P5)

The fundamental principles that will guide both the education system at large, as well as the individual institutions within it are:

• synergy in curriculum across all levels of education from early childhood care and education to school education to higher education

• teachers and faculty as the heart of the learning process – their recruitment, continuous professional development, positive working environments and service conditions

• a 'light but tight' regulatory framework to ensure integrity, transparency, and resource efficiency of the educational system through audit and public disclosure while encouraging innovation and out-of-the-box ideas through autonomy, good governance, and empowerment

• outstanding research as a corequisite for outstanding education and development

• continuous review of progress based on sustained research and regular assessment by
educational experts

• a rootedness and pride in India, and its rich, diverse, ancient and modern culture and knowledge systems and traditions

• education is a public service; access to quality education must be considered a basic right of every child

• substantial investment in a strong, vibrant public education system as well as the encouragement and facilitation of true philanthropic private and community participation.

(P6)

Vision of the Policy

• This National Education Policy 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.

(P6)

Content of NEP- Part I. School Education
Part II. Higher Education
Part III. Other Key Areas of Focus
Part IV. Making it happen
Proposed Structure of the curriculum
• This policy envisages that the extant 10+2 structure in school education will be modified with a new pedagogical and curricular restructuring of 5+3+3+4 covering ages 3-18.
(P6)

• Currently, children in the age group of 3-6 are not covered in the 10+2 structure as Class 1 begins at age 6.   (P7)

• In the new 5+3+3+4 structure, a strong base of Early Childhood Care and Education (ECCE) from age 3 is also included, which is aimed at promoting better overall learning, development, and well-being.   (P7)

Content of NEP- Part I. School Education
Details of School Education
□ Early Childhood Care and Education: The Foundation of Learning
□ Foundational Literacy and Numeracy: An Urgent & Necessary Prerequisite to Learning
□ Curtailing Dropout Rates and Ensuring Universal Access to Education at All Levels
□ Curriculum and Pedagogy in Schools: Learning Should be Holistic, Integrated, Enjoyable, and Engaging
Restructuring school curriculum and pedagogy in a new 5+3+3+4 design
    Holistic development of learners
Reduce curriculum content to enhance essential learning and critical thinking
    Experiential learning
    Empower students through flexibility in course choices
Multilingualism and the power of language
Curricular Integration of Essential Subjects, Skills, and Capacities
    National Curriculum Framework for School Education (NCFSE)
National Textbooks with Local Content and Flavour
Transforming Assessment for Student Development
Support for Gifted Students/Students with Special Talents
5. Teachers
 Recruitment and Deployment
 Service Environment and Culture
 Continuous Professional Development (CPD)
 Career Management and Progression (CMP)
 Professional Standards for Teachers
 Special educators
 Approach to Teacher Education
6. Equitable and Inclusive Education: Learning for All
7. Efficient Resourcing and Effective Governance through School Complexes/Clusters

8. Standard-setting and Accreditation for School Education

1. Early Childhood Care and Education (ECCE): The Foundation of Learning
•   ECCE ideally consists of flexible, multi-faceted, multi-level, play-based, activity-based, and inquiry-based learning, comprising of alphabets, languages, numbers, counting, colours, shapes, indoor and outdoor play, puzzles and logical thinking, problem-solving, drawing, painting and other visual art, craft, drama and puppetry, music and movement.

•   It also includes a focus on developing social capacities, sensitivity, good behaviour, courtesy, ethics, personal and public cleanliness, teamwork, and cooperation.

•   The overall aim of ECCE will be to attain optimal outcomes in the
domains of: physical and motor development, cognitive development, socio-emotional-ethical development, cultural/artistic development, and the development of communication and early language, literacy, and numeracy.

ECCE Cont…
•   A National Curricular and Pedagogical Framework for Early Childhood Care and Education (NCPFECCE) for children up to the age of 8 will be developed by NCERT in two parts, namely,
                a sub-framework for 0-3 year-olds, and
                a sub-framework for 3-8 year-olds,
        aligned with the above guidelines, the latest research on ECCE, and national and international best practices.

•   In particular, the numerous rich local traditions of India developed over millennia in ECCE involving art, stories, poetry, games, songs, and more, will also be suitably incorporated.

•   The framework will serve as a guide both for parents and for early childhood care and education institutions.

ECCE Cont…
•   To prepare an initial cadre of high-quality ECCE teachers in Anganwadis, current Anganwadi workers/teachers will be trained through a systematic effort in accordance with the curricular/pedagogical framework developed by NCERT.
•   Anganwadi workers/teachers with qualifications of 10+2 and above shall be given a 6-month certificate programme in ECCE; and those with lower educational qualifications shall be given a one-year diploma programme covering early literacy, numeracy, and other relevant aspects of ECCE.
•   These programmes may be run through digital/distance mode using DTH channels as well as smartphones, allowing teachers to acquire ECCE qualifications with minimal disruption to their current work.
•   The ECCE training of Anganwadi workers/teachers will be mentored by the Cluster Resource Centres of the School Education Department which shall hold at least one monthly contact class for continuous assessment.
•   In the longer term, State Governments shall prepare cadres of professionally qualified educators for early childhood care and education, through stage-specific professional training, mentoring mechanisms, and career mapping. Necessary facilities will also be created for the initial professional preparation of these educators and their Continuous Professional Development (CPD).

2. Foundational Literacy and Numeracy: An Urgent & Necessary Prerequisite to Learning

• The ability to read and write, and perform basic operations with numbers, is a necessary foundation and an indispensable prerequisite for all future schooling and lifelong learning.

• Every student will attain foundational literacy and numeracy by Grade 3 i.e., the ability to read and comprehend basic text and the ability to carry out basic addition and subtraction with Indian numerals.

• The highest priority of the education system will be to achieve universal foundational literacy and numeracy in primary school by 2025.

• A pupil-teacher ratio (PTR) of under 30:1 will be ensured at the level of each school; areas having large numbers of socio-economically disadvantaged students will aim for a PTR of under 25:1.

• Teachers will be trained, encouraged, and supported - with continuous professional development - to impart foundational literacy and numeracy
Foundational Literacy and Numeracy: An Urgent & Necessary Prerequisite to Learning

• On the curricular side, there will be an increased focus on foundational literacy and numeracy - and generally, on reading, writing, speaking, counting, arithmetic, and mathematical thinking - throughout the preparatory and middle school curriculum, with a robust system of continuous formative/adaptive assessment to track and thereby individualize and ensure each student's learning.

• Thus, to ensure that all students are school ready, an interim 3-month play-based 'school preparation module' for all Grade 1 students, consisting of activities and workbooks around the learning of alphabets, sounds, words, colours, shapes, and numbers, and involving collaborations with peers and parents, will be developed by NCERT and SCERTs.

3. Curtailing Dropout Rates and Ensuring Universal Access to Education at All Levels

• goal to achieve 100% Gross Enrolment Ratio in preschool to secondary level by 2030.

• A concerted national effort will be made to ensure universal access and afford opportunity to all children of the country to obtain quality holistic education–including vocational education - from pre-school to Grade 12.

Scope for Outcome based Alternative Education
• To make it easier for both governments as well as non-governmental philanthropic organizations to build schools, to encourage local variations on account of culture, geography, and demographics,
and to allow alternative models of education, the requirements for schools will be made less restrictive.
• The focus will be to have less emphasis on input and greater emphasis on output potential concerning desired learning outcomes.
• Regulations on inputs will be limited to certain areas as enumerated in Chapter 8.
• Other models for schools will also be piloted, such as public-philanthropic partnerships.

NIOS

• NIOS and State Open Schools will offer the following programmes in addition to the present programmes:
• A, B and C levels that are equivalent to Grades 3, 5, and 8 of the formal school system;
• secondary education programmes that are equivalent to Grades 10 and 12;
• vocational education courses/programmes; and
• adult literacy and life-enrichment programmes.

• States will be encouraged to develop these offerings in regional languages by establishing new/strengthening existing State Institutes of Open Schooling (SIOS)

4. Curriculum and Pedagogy in Schools: Learning Should be Holistic, Integrated, Enjoyable, and Engaging
• Restructuring school curriculum and pedagogy in a new 5+3+3+4 design
• Holistic development of learners
• Reduce curriculum content to enhance essential learning and critical thinking
• Experiential learning
• Empower students through flexibility in course choices
Multilingualism and the power of language
Curricular Integration of Essential Subjects, Skills, and Capacities
• National Curriculum Framework for School Education (NCFSE)
• National Textbooks with Local Content and Flavour
• Transforming Assessment for Student Development
• Support for Gifted Students/Students with Special Talents

Restructuring school curriculum and pedagogy in a new 5+3+3+4 design
• The Foundational Stage will consist of five years of flexible, multilevel, play/activity-based
learning and the curriculum and pedagogy of ECCE as mentioned in para 1.2.
• The Preparatory Stage will comprise three years of education building on the play, discovery, and activity-based pedagogical and curricular style of the Foundational Stage, and will also begin to incorporate some light text books as well as aspects of more formal but interactive classroom learning, in order to lay a solid groundwork across subjects, including reading, writing, speaking, physical education, art, languages, science, and mathematics.
• The Middle Stage will comprise three years of education, building on the pedagogical and curricular style of the Preparatory Stage, but with the introduction of subject teachers for learning and discussion of the more abstract concepts in each subject that students will be ready for at this stage across the sciences, mathematics, arts, social sciences, and humanities. Experiential learning within each subject, and explorations of relations among different subjects, will be encouraged and emphasized despite the introduction of more specialized subjects and subject teachers.
• The Secondary Stage will comprise of four years of multidisciplinary study, building on the subject-oriented pedagogical and curricular style of the Middle Stage, but with greater depth, greater critical thinking, greater attention to life aspirations, and greater flexibility and student choice of subjects.
• In particular students would continue to have the option of exiting after Grade 10 and re-entering in the next phase to pursue vocational or any other courses available in Grades 11-12, including at a more specialized school, if so desired
Holistic development of learners

• The key overall thrust of curriculum and pedagogy reform across all stages will be to move the education system towards real understanding and towards learning how to learn - and away from the culture of rote learning as is largely present today.

•   The aim of education will not only be cognitive development, but also building character and creating holistic and well-rounded individuals equipped with the key 21st century skills.

•   Ultimately, knowledge is a deep-seated treasure and education helps in its manifestation as the perfection which is already within an individual.

•   All aspects of curriculum and pedagogy will be reoriented and revamped to attain these critical goals.

•   Specific sets of skills and values across domains will be identified for integration and incorporation at each stage of learning, from pre-school to higher education.

•   Curriculum frameworks and transaction mechanisms will be developed for ensuring that these skills and values are imbibed through engaging processes of teaching and learning.

•   NCERT will identify these required skill sets and include mechanisms for their transaction in the National Curriculum Framework for early childhood and school education. Reduce curriculum content to enhance essential learning and critical thinking

•   Curriculum content will be reduced in each subject to its core essentials, to make space for critical thinking and more holistic, inquiry-based, discovery-based, discussion-based, and analysis based learning.

•   The mandated content will focus on key concepts, ideas, applications, and problem solving.

•   Teaching and learning will be conducted in a more interactive manner; questions will be encouraged, and classroom sessions will regularly contain more fun, creative, collaborative, and exploratory activities for students for deeper and more experiential learning

Experiential Learning

•   In all stages, experiential learning will be adopted, including hands-on learning, arts-integrated and sports-integrated education, story-telling-based pedagogy, among others, as standard pedagogy within each subject, and with explorations of relations among different subjects.

•   To close the gap in achievement of learning outcomes, classroom transactions will shift, towards competency-based learning and education.

•   The assessment tools (including assessment "as", "of", and "for" learning) will also be aligned with the learning outcomes, capabilities, and dispositions as specified for each subject of a given class

Experiential Learning- Art-integration

•   Art-integration is a cross-curricular pedagogical approach that utilizes various aspects and forms of art and culture as the basis for learning of concepts across subjects.

•   As a part of the thrust on experiential learning, art-integrated education will be embedded in classroom transactions not only for creating joyful classrooms, but also for imbibing the Indian ethos through integration of Indian art and culture in the teaching and learning process at every level.

•   This art-integrated approach will strengthen the linkages between education and culture.

Experiential Learning- Sports-integration

•   Sports-integration is another cross-curricular pedagogical approach that utilizes physical activities including indigenous sports, in pedagogical practices to help in developing skills such as collaboration, self-initiative, self-direction, self-discipline, teamwork, responsibility, citizenship, etc.

•   Sports-integrated learning will be undertaken in classroom transactions to help students adopt fitness as a lifelong attitude and to achieve the related life skills along with the levels of fitness as envisaged in the Fit India Movement.

•	The need to integrate sports in education is well recognized as it serves to foster holistic development by promoting physical and psychological well-being while also enhancing cognitive abilities.

Empower students through flexibility in course choices

•	Students will be given increased flexibility and choice of subjects to study, particularly in secondary school - including subjects in physical education, the arts and crafts, and vocational skills – so that they can design their own paths of study and life plans.
•	Holistic development and a wide choice of subjects and courses year to year will be the new distinguishing feature of secondary school education.
•	There will be no hard separation among 'curricular', 'extracurricular', or 'co-curricular', among 'arts', 'humanities', and 'sciences', or between 'vocational' or 'academic' streams.
•	Subjects such as physical education, the arts and crafts, and vocational skills, in addition to science, humanities, and mathematics, will be incorporated throughout the school curriculum, with a
consideration for what is interesting and safe at each age.
Multilingualism and the power of language
•	It is well understood that young children learn and grasp nontrivial concepts more quickly in their home language/mother tongue.
•	Wherever possible, the medium of instruction until at least Grade 5, but preferably till Grade 8 and beyond, will be the home language/mother tongue/ local language/ regional language.
•	Thereafter, the home/local language shall continue to be taught as a language wherever possible.
•	This will be followed by both public and private schools.
•	High-quality textbooks, including in science, will be made available in home languages/mother tongue.
•	All efforts will be made early on to ensure that any gaps that exist between the language spoken by the child and the medium of teaching are bridged.
•	In cases where home language/mother tongue textbook material is not available, the language of transaction between teachers and students will still remain the home language/mother tongue wherever possible.
•	Teachers will be encouraged to use a bilingual approach, including bilingual teaching-learning materials, with those students whose home language may be different from the medium of instruction.
Multilingualism and the power of language
•	As research clearly shows that children pick up languages extremely quickly between the ages of 2 and 8 and that multilingualism has great cognitive benefits to young students, children will be exposed to different languages early on (but with a particular emphasis on the mother tongue), starting from the Foundational Stage onwards.

•	All languages will be taught in an enjoyable and interactive style, with plenty of interactive conversation, and with early reading and subsequently writing in the mother tongue in the early years, and with skills developed for reading and writing in other languages in Grade 3 and beyond.

Multilingualism and the power of language
•	The three-language formula will continue to be implemented while keeping in mind the Constitutional provisions, aspirations of the people, regions, and the Union, and the need to promote multilingualism as well as promote national unity.
•	However, there will be a greater flexibility in the three-language formula, and no language will be imposed on any State.

• The three languages learned by children will be the choices of States, regions, and of course the students themselves, so long as at
least two of the three languages are native to India.

• In particular, students who wish to change one or more of the three languages they are studying may do so in Grade 6 or 7, as long as they are able to demonstrate basic proficiency in three languages (including one language of India at the literature level) by the end of secondary school.

Curricular Integration of Essential Subjects, Skills, and Capacities

• 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.

Curricular Integration of Essential Subjects, Skills, and Capacities

In addition to proficiency in languages, these skills include:

scientific temper and evidence-based thinking;
creativity and innovativeness;
sense of aesthetics and art;
oral and written communication;
health and nutrition; physical education,
fitness, wellness, and sports;
collaboration and teamwork;
problem solving and logical reasoning;
vocational exposure and skills;
digital literacy, coding, and computational thinking;
ethical and moral reasoning;
knowledge and practice of human and Constitutional values;
gender sensitivity;
Fundamental Duties;
citizenship skills and values;
knowledge of India;
environmental awareness including water and resource conservation, sanitation and hygiene; and
current affairs and knowledge of critical issues facing local communities, States, the country, and the world.

Curricular Integration of Essential Subjects, Skills, and Capacities

• Concerted curricular and pedagogical initiatives, including the introduction of contemporary subjects such as Artificial Intelligence, Design Thinking, Holistic Health, Organic Living, Environmental Education, Global Citizenship Education (GCED), etc. at relevant stages will be undertaken to develop these various important skills in students at all levels.

Curricular Integration of Essential Subjects, Skills, and Capacities

• It is recognized that mathematics and mathematical thinking will be very important for India's future and India's leadership role in the numerous upcoming fields and professions that will involve artificial intelligence, machine learning, and data science, etc.

• Thus, mathematics and computational thinking will be given increased emphasis throughout the school years, starting with the foundational
stage, through a variety of innovative methods, including the regular use of puzzles and games that make mathematical thinking more enjoyable and engaging.

• Activities involving coding will be introduced in Middle Stage

Curricular Integration of Essential Subjects, Skills, and Capacities

• Every student will take a fun course, during Grades 6-8, that gives a survey and hands-on experience of a sampling of important vocational crafts, such as carpentry, electric work,

metal work, gardening, pottery making, etc., as decided by States and local communities and as mapped by local skilling needs.

• A practice-based curriculum for Grades 6-8 will be appropriately designed by NCERT while framing the NCFSE 2020-21.

• All students will participate in a 10-day bagless period sometime during Grades 6-8 where they intern with local vocational experts such as carpenters, gardeners, potters, artists, etc.

• Similar internship opportunities to learn vocational subjects may be made available to students throughout Grades 6-12, including holiday periods.

• Vocational courses through online mode will also be made available.

• Bagless days will be encouraged throughout the year for various types of enrichment activities involving arts, quizzes, sports, and vocational crafts.

• Children will be given periodic exposure to activities outside school through visits to places/monuments of historical, cultural and tourist importance, meeting local artists and craftsmen and visits higher educational institutions in their village/Tehsil/District/State.

Curricular Integration of Essential Subjects, Skills, and Capacities

• "Knowledge of India" will include knowledge from ancient India and its contributions to modern India and its successes and challenges, and a clear sense of India's future aspirations with regard to education, health, environment, etc.

• These elements will be incorporated in an accurate and scientific manner throughout the school curriculum wherever relevant;

• In particular, Indian Knowledge Systems, including tribal knowledge and indigenous and traditional ways of learning, will be covered and included in mathematics, astronomy, philosophy, yoga, architecture, medicine, agriculture, engineering, linguistics, literature, sports, games, as well as in governance, polity, conservation.

• Specific courses in tribal ethno-medicinal practices, forest management, traditional (organic) crop cultivation, natural farming, etc. will also be made available.

• An engaging course on Indian Knowledge Systems will also be available to students in secondary school as an elective.

• Competitions may be held in schools for learning various topics and subjects through fun and indigenous games.

• Video documentaries on inspirational luminaries of India, ancient and modern, in science and beyond, will be shown at appropriate points throughout the school curriculum.

• Students will be encouraged to visit different States as part of cultural exchange programmes.

Curricular Integration of Essential Subjects, Skills, and Capacities- Values and Ethics

• Students will be taught at a young age the importance of "doing what's right", and will be given

a logical framework for making ethical decisions.

• In later years, this would then be expanded along themes of cheating, violence, plagiarism, littering, tolerance, equality, empathy, etc., with a view to enabling children to embrace moral/ethical values in conducting one's life, formulate a position/argument about an ethical issue from multiple perspectives, and use ethical practices in all work.

• As consequences 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, 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) will be developed in all students.

• Children will have the opportunity to read and learn from the original stories of the Panchatantra, Jataka, Hitopadesh, and other fun fables and inspiring tales from the Indian tradition and learn about their influences on global literature.

• Excerpts from the Indian Constitution will also be considered essential reading for all students.

• Basic training in health, including preventive health, mental health, good nutrition, personal and public hygiene, disaster response and first-aid will also be included in the curriculum, as well as scientific explanations of the detrimental and damaging effects of alcohol, tobacco, and other drugs.

Curricular Integration of Essential Subjects, Skills, and Capacities- Values and Ethics

• All curriculum and pedagogy, from the foundational stage onwards, will be redesigned to be strongly rooted in the Indian and local context and ethos in terms of culture, traditions, heritage, customs, language, philosophy, geography, ancient and contemporary knowledge, societal and scientific needs, indigenous and traditional ways of learning etc. – in order to ensure that education is maximally relatable, relevant, interesting, and effective for our students.

• Stories, arts, games, sports, examples, problems, etc. will be chosen as much as possible to be rooted in the Indian and local geographic context.

• Ideas, abstractions, and creativity will indeed best flourish when learning is thus rooted.

National Textbooks with Local Content and Flavour

Transforming Assessment for Student Development

Support for Gifted Students/Students with Special Talents

5. Teachers
• Teachers
 Recruitment and Deployment
 Service Environment and Culture
 Continuous Professional Development (CPD)
 Career Management and Progression (CMP)
 Professional Standards for Teachers
 Special educators
 Approach to Teacher Education

6. Equitable and Inclusive Education: Learning for All

7. Efficient Resourcing and Effective Governance through School Complexes/Clusters

8. Standard-setting and Accreditation for School Education

Part II. Higher Education

9. Quality Universities and Colleges: A New and Forward-looking Vision for India's Higher Education System

• Higher education plays an extremely important role in promoting human as well as societal wellbeing 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.

• Higher education significantly contributes towards sustainable livelihoods and economic development of the nation.

• As India moves towards becoming a knowledge economy and society,

more and more young Indians are likely to aspire for higher education.

Quality Higher Education…

• Given the 21st century requirements, quality higher education must aim to develop good, thoughtful, well-rounded, and creative individuals.

• It must enable an individual to study one or more specialized areas of interest at a deep level, and also develop character, ethical and Constitutional values, intellectual curiosity, scientific temper, creativity, spirit of service, and 21st century capabilities across a range of disciplines including sciences, social sciences, arts, humanities,
languages, as well as professional, technical, and vocational subjects.

• A quality higher education must enable personal accomplishment and enlightenment, constructive public engagement, and productive contribution to the society.

• It must prepare students for more meaningful and satisfying lives and work roles and enable economic independence.

Quality Higher Education…

• For the purpose of developing holistic individuals, it is essential that an identified set of skills and values will be incorporated at each stage of learning, from pre-school to higher education.

• At the societal level, higher education must enable the development of an enlightened, socially conscious, knowledgeable, and skilled nation that can find and implement robust solutions to its own problems.

• Higher education must form the basis for knowledge creation and innovation thereby contributing to a growing national economy.

• The purpose of quality higher education is, therefore, more than the creation of greater opportunities for individual employment (33).

• It represents the key to more vibrant, socially engaged, cooperative communities and a happier, cohesive, cultured, productive, innovative, progressive, and prosperous nation.

Quality Higher Education…

• Some of the major problems currently faced by the higher education system in India include:

(a) a severely fragmented higher educational ecosystem;

(b) less emphasis on the development of cognitive skills and learning outcomes;

(c) a rigid separation of disciplines, with early specialisation and streaming of students into narrow areas of study;

(d) limited access particularly in socio-economically disadvantaged areas, with few HEIs that teach in local languages

(e) limited teacher and institutional autonomy;

(f) inadequate mechanisms for merit-based career management and progression of faculty and institutional leaders;

(g) lesser emphasis on research at most universities and colleges, and lack of competitive peer reviewed research funding across disciplines;

(h) suboptimal governance and leadership of HEIs;

(i) an ineffective regulatory system; and

(j) large affiliating universities resulting in low standards of undergraduate education.

Quality Higher Ecudation…

• The policy's vision includes the following key changes to the current system:

(a) moving towards a higher educational system consisting of large, multidisciplinary universities and colleges, with at least one in or near every district, and with more HEIs across India that offer medium of instruction or programmes in local/Indian languages;

(b) moving towards a more multidisciplinary undergraduate education;

(c) moving towards faculty and institutional autonomy;

(d) revamping curriculum, pedagogy, assessment, and student support for enhanced student experiences;

(e) reaffirming the integrity of faculty and institutional leadership positions through merit appointments and career progression based on teaching, research, and service;

(f) establishment of a National Research Foundation to fund outstanding peer-reviewed research and to actively seed research in universities and colleges;

(g) governance of HEIs by high qualified independent boards having academic and administrative autonomy;

(h) "light but tight" regulation by a single regulator for higher education;

(i) increased access, equity, and inclusion through a range of measures, including greater opportunities for outstanding public education; scholarships by private/philanthropic universities for disadvantaged and underprivileged students; online education, and Open Distance Learning (ODL); and all infrastructure and learning materials accessible and available to learners with disabilities.

10. Institutional Restructuring and Consolidation

•   The main thrust of this policy regarding higher education is to end the fragmentation of higher education by transforming higher education institutions into large multidisciplinary universities, colleges, and HEI clusters/Knowledge Hubs, each of which will aim to have 3,000 or more students.

•   This would help build vibrant communities of scholars and peers, break down harmful silos, enable students to become well-rounded across disciplines including artistic, creative, and analytic subjects
as well as sports, develop active research communities across disciplines including cross-disciplinary research, and increase resource efficiency, both material and human, across higher education.

Institutional Restructuring and Consolidation…

•   This vision of higher education will require, in particular, a new conceptual
perception/understanding for what constitutes a higher education institution (HEI), i.e., a university or a college.

•   A university will mean a multidisciplinary institution of higher learning that offers undergraduate and graduate programmes, with high quality teaching, research, and community engagement.

•   The definition of university will thus allow a spectrum of institutions that range from those that place equal emphasis on teaching and research i.e., Research-intensive Universities, those that place greater emphasis on teaching but still conduct significant research i.e. Teaching-intensive
Universities.

•   Meanwhile, an Autonomous degree-granting College (AC) will refer to a large
multidisciplinary institution of higher learning that grants undergraduate degrees and is primarily focused on undergraduate teaching though it would not be restricted to that and it need not be restricted to that and it would generally be smaller than a typical university.

Institutional Restructuring and Consolidation…

•   Over a period of time, it is envisaged that every college would develop into either an Autonomous degree-granting College, or a constituent college of a university - in the latter case, it would be fully a part of the university. With appropriate accreditations, Autonomous degree-granting Colleges could evolve into Research-intensive or Teaching-intensive Universities, if they so aspire.

Institutional Restructuring and Consolidation…

•   By 2040, all higher education institutions (HEIs) shall aim to become multidisciplinary institutions and shall aim to have larger student enrolments preferably in the thousands, for optimal use of infrastructure and resources, and for the creation of vibrant multidisciplinary communities.

• Since this process will take time, all HEIs will firstly plan to become multidisciplinary by 2030, and then gradually increase student strength to the desired levels

11. Towards a More Holistic and Multidisciplinary Education

• India has a long tradition of holistic and multidisciplinary learning, from universities such as Takshashila and Nalanda, to the extensive literatures of India combining subjects across fields.

• Ancient Indian literary works such as Banabhatta's Kadambari described a good education as knowledge of the 64 Kalaas or arts; and among these 64 'arts' were not only subjects, such as singing and painting, but also 'scientific 'fields, such as chemistry and mathematics, 'vocational ' fields such as carpentry and clothes-making, 'professional 'fields, such as medicine and engineering, as well as 'soft skills' such as communication, discussion, and debate.

• The very idea that all branches of creative human endeavour, including mathematics, science, vocational subjects, professional subjects, and soft skills should be considered 'arts', has distinctly Indian origins.

• This notion of a 'knowledge of many arts' or what in modern times is often called the 'liberal arts' (i.e., a liberal notion of the arts) must be brought back to Indian education, as it is exactly the kind of education that will be required for the 21st century.

Towards a More Holistic and Multidisciplinary Education…

• Assessments of educational approaches in undergraduate education that integrate the humanities and arts with Science, Technology, Engineering and Mathematics (STEM) have consistently showed

positive learning outcomes, including increased creativity and innovation, critical thinking and higher-order thinking capacities, problem-solving abilities, teamwork, communication skills, more indepth learning and mastery of curricula across fields, increases in social and moral awareness, etc., besides general engagement and enjoyment of learning.

• Research is also improved and enhanced through a holistic and multidisciplinary education approach.

Towards a More Holistic and Multidisciplinary Education…

• A holistic and multidisciplinary education would aim to develop all capacities of human beings -intellectual, aesthetic, social, physical, emotional, and moral in an integrated manner.

• Such an education will help develop well-rounded individuals that possess critical 21st century capacities in fields across the arts, humanities, languages, sciences, social sciences, and professional, technical, and vocational fields; an ethic of social engagement; soft skills, such as communication, discussion and debate; and rigorous specialization in a chosen field or fields.

• Such a holistic education shall be, in the long term, the approach of all undergraduate programmes, including those in professional, technical, and vocational disciplines.

Towards a More Holistic and Multidisciplinary Education…

• Imaginative and flexible curricular structures will enable creative combinations of disciplines for study, and would offer multiple entry and exit points, thus, removing currently prevalent rigid boundaries and creating new possibilities for life-long learning.

• Graduate-level, master's and doctoral education in large multidisciplinary universities, while providing rigorous research-based

specialization, would also provide opportunities for multidisciplinary work, including in academia, government, and industry.

Towards a More Holistic and Multidisciplinary Education…

• Departments in Languages, Literature, Music, Philosophy, Indology, Art, Dance, Theatre, Education, Mathematics, Statistics, Pure and Applied Sciences, Sociology, Economics, Sports, Translation and Interpretation, and other such subjects needed for a

multidisciplinary, stimulating Indian education and environment will be established and strengthened at all HEIs.

• Credits will be given in all Bachelor's Degree programmes for these subjects if they are done from such departments or through ODL mode when they are not offered in-class at the HEI.

Towards a More Holistic and Multidisciplinary Education…

• Towards the attainment of such a holistic and multidisciplinary education, the flexible and innovative curricula of all HEIs shall include credit-based courses and projects in the areas of community engagement and service, environmental education, and value-based education.

• Environment education will include areas such as climate change, pollution, waste management, sanitation, conservation of biological diversity, management of biological resources and biodiversity, forest and wildlife conservation, and sustainable development and living. 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 programmes will be considered an integral part of a holistic education.

• As the world is becoming increasingly interconnected, Global Citizenship Education (GCED), a response to contemporary global challenges, will be provided to empower learners to become aware of and understand global issues and to become active promoters of more peaceful, tolerant, inclusive, secure, and sustainable societies.

• Finally, as part of a holistic education, students at all HEIs will be provided with opportunities for internships with local industry, businesses, artists, crafts persons, etc., as well as research internships with faculty and researchers at their own or other HEIs/research institutions, so that students may actively engage with the practical side of their learning and, as a by-product, further improve their employability.

Towards a More Holistic and Multidisciplinary Education…

• HEIs will have the flexibility to offer different designs of Master's programmes:

(a) there may be a 2-year programme with the second year devoted entirely to research for those who have completed the 3-year Bachelor's programme;

(b) for students completing a 4-year Bachelor's programme with Research, there could be a 1-year Master's programme; and

(c) there may be an integrated 5-year Bachelor's/Master's programme.

• Undertaking a Ph.D. shall require either a Master's degree or a 4-year Bachelor's degree with Research.

• The M.Phil. programme shall be discontinued.

12. Optimal Learning Environments and Support for Students

• Effective learning requires a comprehensive approach that involves appropriate curriculum, engaging pedagogy, continuous formative assessment, and adequate student support.

• The curriculum must be interesting and relevant, and updated regularly to align with the latest knowledge requirements and to meet specified learning outcomes.

• High-quality pedagogy is then necessary to successfully impart the curricular material to students; pedagogical practices determine the learning experiences that are provided to students, thus directly influencing learning outcomes.

• The assessment methods must be scientific, designed to continuously improve learning and test the application of knowledge.

• Last but not least, the development of capacities that promote student wellness such as fitness, good health, psycho-social well-being, and sound ethical grounding are also critical for high-quality learning.

Optimal Learning Environments and Support for Students…

• Thus, curriculum, pedagogy, continuous assessment, and student support are the cornerstones for quality learning.
• Along with providing suitable resources and infrastructure, such as quality libraries, classrooms, labs, technology, sports/recreation areas, student discussion spaces, and dining areas, a number of initiatives will be required to ensure that learning environments are engaging and supportive, and enable all students to succeed.

Optimal Learning Environments and Support for Students…
• each institution will integrate its academic plans ranging from curricular improvement to quality of classroom transaction - into its larger Institutional Development Plan (IDP).
• Each institution will be committed to the holistic development of students and create strong internal systems for supporting diverse student cohorts in academic and social domains both inside and outside formal academic interactions in the classroom.
• For example, all HEIs will have mechanisms and opportunities for funding of topic-centred clubs and activities organized by students with the help
of faculty and other experts as needed, such as clubs and events dedicated to science, mathematics, poetry, language, literature, debate, music, sports, etc.
• Over time, such activities could be incorporated into the curriculum once appropriate faculty expertise and campus student demand is developed.
• Faculty will have the capacity and training to be able to approach students not just as teachers, but also as mentors and guides.

Optimal Learning Environments and Support for Students…
• Students from socio-economically disadvantaged backgrounds require encouragement and support to make a successful transition to higher education.
• Universities and colleges will thus be required to set up high-quality support centres and will be given adequate funds and academic
resources to carry this out effectively.
• There will also be professional academic and career counselling available to all students, as well as counsellors to ensure physical, psychological and emotional well-being.
Optimal Learning Environments and Support for Students…
• ODL and online education provide a natural path to increase access to quality higher education.
• In order to leverage its potential completely, ODL will be renewed through concerted, evidence-based efforts towards expansion while ensuring adherence to clearly articulated standards of quality.
• ODL programmes will aim to be equivalent to the highest quality in-class programmes available.
• Norms, standards, and guidelines for systemic development, regulation, and accreditation of ODL will be prepared, and a framework for quality of ODL that will be recommendatory for all
HEIs will be developed.
• Finally, all programmes, courses, curricula, and pedagogy across subjects, including those in class, online, and in ODL modes as well as student support will aim to achieve global standards of
quality.
Internationalization

• The various initiatives mentioned above will also help in having larger numbers of international students studying in India, and provide greater mobility to students in India who may wish to visit, study at, transfer credits to, or carry out research at institutions abroad, and vice versa.

•	Courses and programmes in subjects, such as Indology, Indian languages, AYUSH systems of medicine, yoga, arts, music, history, culture, and modern India, internationally relevant curricula in the sciences, social sciences, and beyond, meaningful opportunities for social engagement, quality residential facilities and on-campus support, etc. will be fostered to attain this goal of global quality standards, attract greater numbers of international students, and achieve the goal of 'internationalization at home'.

Internationalization…

•	India will be promoted as a global study destination providing premium education at affordable costs thereby helping to restore its role as a Vishwa Guru.

•	An International Students Office at each HEI hosting foreign students will be set up to coordinate all matters relating to welcoming and supporting students arriving from abroad.

•	Research/teaching collaborations and faculty/student exchanges with high-quality foreign institutions will be facilitated, and relevant mutually beneficial MOUs with foreign countries will be signed.

•	High performing Indian universities will be encouraged to set up campuses in other countries, and similarly, selected universities e.g., those from among the top 100 universities in the world will be facilitated to operate in India.

•	A legislative framework facilitating such entry will be put in place, and such universities will be given special dispensation regarding regulatory, governance, and content norms on par with other autonomous institutions of India.

•	Furthermore, research collaboration and student exchanges between Indian institutions and global institutions will be promoted through special efforts.

•	Credits acquired in foreign universities will be permitted, where appropriate as per the requirements of each HEI, to be counted for the award of a degree.

Student Activity and Participation

•	Students are the prime stakeholders in the education system.

•	Vibrant campus life is essential for high-quality teaching-learning processes.

•	Towards this end, students will be given plenty of opportunities for participation in sports, culture/arts clubs, eco-clubs, activity clubs, community service projects, etc.

•	In every education institution, there shall be counselling systems for handling stress and emotional adjustments.

•	Furthermore, a systematized arrangement shall be created to provide the requisite support to students from rural backgrounds, including increasing hostel facilities as needed.

•	 All HEIs will ensure quality medical facilities for all students in their institutions.

Financial support for students

•	Financial assistance to students shall be made available through various measures.

•	Efforts will be made to incentivize the merit of students belonging to SC, ST, OBC, and other SEDGs.

•	The National Scholarship Portal will be expanded to support, foster, and track the progress of students receiving scholarships.

•	Private HEIs will be encouraged to offer larger numbers of free ships and scholarships to their students

13. Motivated, Energized, and Capable Faculty

•	Teaching duties also will not be excessive, and student-teacher ratios not too high, so that the activity of teaching remains pleasant and there is adequate time for interaction with students, conducting research, and other university activities.

•	Faculty will be appointed to individual institutions and generally not be transferable across institutions so that they may feel truly invested in,

connected to, and committed to their institution and community.

Motivated, Energized, and Capable Faculty…

•   Faculty will be given the freedom to design their own curricular and pedagogical approaches within the approved framework, including textbook and reading material selections, assignments, and

assessments.

•   Empowering the faculty to conduct innovative teaching, research, and service as they see best will be a key motivator and enabler for them to do truly outstanding, creative work.

14. Equity and Inclusion in Higher Education

•   Steps to be taken by Governments

(a) Earmark suitable Government funds for the education of SEDGs

(b) Set clear targets for higher GER for SEDGs

(c) Enhance gender balance in admissions to HEIs

(d) Enhance access by establishing more high-quality HEIs in aspirational districts and Special Education Zones containing larger numbers of SEDGs

(e) Develop and support high-quality HEIs that teach in local/Indian languages or bilingually

(f) Provide more financial assistance and scholarships to SEDGs in both public and private HEIs

(g) Conduct outreach programmes on higher education opportunities and scholarships among SEDGs

(h) Develop and support technology tools for better participation and learning outcomes.

Equity and Inclusion in Higher Education

•   Steps to be taken by all HEIs

(a) Mitigate opportunity costs and fees for pursuing higher education

(b) Provide more financial assistance and scholarships to socio-economically disadvantaged students

(c) Conduct outreach on higher education opportunities and scholarships

(d) Make admissions processes more inclusive

(e) Make curriculum more inclusive

(f) Increase employability potential of higher education programmes

(g) Develop more degree courses taught in Indian languages and bilingually

(h) Ensure all buildings and facilities are wheelchair-accessible and disabled-friendly

(i) Develop bridge courses for students that come from disadvantaged educational backgrounds

(j) Provide socio-emotional and academic support and mentoring for all such students through suitable counselling and mentoring programmes

(k) Ensure sensitization of faculty, counsellor, and students on gender-identity issue and its inclusion in all aspects of the HEI, including curricula

(l) Strictly enforce all no-discrimination and anti-harassment rules

(m) Develop Institutional Development Plans that contain specific plans for action on increasing participation from SEDGs, including but not limited to above items

15. Teacher Education

•   The 4-year integrated B.Ed. offered by such multidisciplinary HEIs will, by 2030, become the minimal degree qualification for school teachers.

•   The 4-year integrated B.Ed. will be a dual-major holistic Bachelor's degree, in Education as well as a specialized subject such as a language, history, music, mathematics, computer science, chemistry, economics, art, physical education, etc.

•   Beyond the teaching of cutting-edge pedagogy, the teacher education will include grounding in sociology, history, science, psychology, early childhood care and education,

foundational literacy and numeracy, knowledge of India and its values/ethos/art/traditions, and more.
• The HEI offering the 4-year integrated B.Ed. may also run a 2-year B.Ed., for students who have already received a Bachelor's degree in a specialized subject.
• A 1-year B.Ed. may also be offered for candidates who have received a 4-year undergraduate degree in a specialized subject. Scholarships for meritorious students will be established for the purpose of attracting outstanding candidates to the 4-year, 2-year, and 1-year B.Ed. programmes.

16. Reimagining Vocational Education

• HEIs will also be allowed to conduct short-term certificate courses in various skills including soft skills.
• 'Lok Vidya', i.e., important vocational knowledge developed in India, will be made accessible to students through integration into vocational education courses.
• The possibility of offering vocational courses through ODL mode will also be explored.
17. Catalyzing Quality Academic Research in All Fields through a new National Research Foundation
• In addition to their value in solutions to societal problems, any country's identity, upliftment, spiritual/intellectual satisfaction and creativity is also attained in a major way through its history, art, language, and culture.
• Research in the arts and humanities, along with innovations in the sciences and social sciences, are, therefore, extremely important for the progress and enlightened nature of a nation.
Catalyzing Quality Academic Research in All Fields through a new National Research Foundation…
• India has a long historical tradition of research and knowledge creation, in disciplines ranging from science and mathematics to art and literature to phonetics and languages to medicine and agriculture.
• This needs to be further strengthened to make India lead research and innovation in the 21st century, as a strong and enlightened knowledge society and one of the three largest economies in the world.
18. Transforming the Regulatory System of Higher Education

• The regulatory system of higher education will ensure that the distinct functions of regulation, accreditation, funding, and academic standard setting will be performed by distinct, independent, and empowered bodies.
• This is considered essential to create checks-and-balances in the system, minimize conflicts of interest, and eliminate concentrations of power.
• To ensure that the four institutional structures carrying out these four essential functions work independently yet at the same time and work in synergy towards common goals.
• These four structures will be set up as four independent verticals within one umbrella institution, the Higher Education Commission of India (HECI).
Curbing Commercialization of Education

• Multiple mechanisms with checks and balances will combat and stop the commercialization of higher education. This will be a key priority of the regulatory system.
• All education institutions will be held to similar standards of audit and disclosure as a 'not for profit' entity.
• Surpluses, if any, will be reinvested in the educational sector.

• There will be transparent public disclosure of all these financial matters with recourse to grievance-handling mechanisms to the general public.

• The accreditation system developed by NAC will provide a complementary check on this system, and NHERC will consider this as one of the key dimensions of its regulatory objective.

Curbing Commercialization of Education…

• Private HEIs having a philanthropic and public-spirited intent will be encouraged through a progressive regime of fees determination.

• Transparent mechanisms for fixing of fees with an upper limit, for different types of institutions depending on their accreditation, will be developed so that individual institutions are not adversely affected

• This will empower private HEIs to set fees for their programmes independently, though within the laid-out norms and the broad applicable regulatory mechanism.

• Private HEIs will be encouraged to offer freeships and scholarships in significant numbers to their students.

• All fees and charges set by private HEIs will be transparently and fully

disclosed, and there shall be no arbitrary increases in these fees/ charges during the period of enrolment of any student.

• This fee determining mechanism will ensure reasonable recovery of cost while ensuring that HEIs discharge their social obligations.

19. Effective Governance and Leadership for Higher Education Institutions

Part III. Other Key Areas of Focus
20. Professional Education

• Professional education thus becomes an integral part of the overall higher education system.

• Stand-alone agricultural universities, legal universities, health science universities, technical universities, and stand-alone institutions in other fields, shall aim to become multidisciplinary institutions offering holistic and multidisciplinary education.

• All institutions offering either professional or general education will aim to organically evolve into institutions/clusters offering both seamlessly, and in an integrated manner by 2030.

Professional Education…

• Agricultural education with allied disciplines will be revived.

• Although Agricultural Universities comprise approximately 9% of all universities in the country, enrolment in agriculture and allied sciences is less than 1% of all enrolment in higher education.

• Both capacity and quality of agriculture and allied disciplines must be improved in order to increase agricultural productivity through better skilled graduates and technicians, innovative research, and market-based extension linked to technologies and practices.

• The preparation of professionals in agriculture and veterinary sciences through programmes integrated with general education will be increased sharply.

• The design of agricultural education will shift towards developing professionals with the ability to understand and use local knowledge, traditional knowledge, and emerging technologies while being cognizant of

critical issues such as declining land productivity, climate change, food sufficiency for our growing population, etc.

• Institutions offering agricultural education must benefit the local community directly; one approach could be to set up Agricultural Technology Parks to promote technology incubation and dissemination and promote sustainable methodologies.

Professional Education…

•	Legal education needs to be competitive globally, adopting best practices and embracing new technologies for wider access to and timely delivery of justice.

•	At the same time, it must be informed and illuminated with Constitutional values of Justice - Social, Economic, and Political - and directed towards national reconstruction through instrumentation of democracy, rule of law, and human rights.

•	The curricula for legal studies must reflect socio-cultural contexts along with, in an evidence-based manner, the history of legal thinking, principles of justice, the practice of jurisprudence, and other related content appropriately and adequately.

•	State institutions offering law education must consider offering bilingual education for future lawyers and judges - in English and in the language of the State in which the institution is situated.

Professional Education…

•	Healthcare education needs to be re-envisioned so that the duration, structure, and design of the educational programmes need to match the role requirements that graduates will play.

•	Students will be assessed at regular intervals on well-defined parameters primarily required for working in primary care and in secondary hospitals.

•	Given that people exercise pluralistic choices in healthcare, our
healthcare education system must be integrative meaning thereby that all students of allopathic medical education must have a basic understanding of Ayurveda, Yoga and Naturopathy, Unani,
Siddha, and Homeopathy (AYUSH), and vice versa.

•	There shall also be a much greater emphasis on preventive healthcare and community medicine in all forms of healthcare education

21. Adult Education and Lifelong Learning

•	The opportunity to attain foundational literacy, obtain an education, and pursue a livelihood must be viewed as basic rights of every citizen.

•	Literacy and basic education open up whole new worlds of personal, civic, economic, and lifelong-learning opportunities for individuals that enable them to progress personally and professionally.

•	At the level of society and the nation, literacy and basic education are powerful force multipliers which greatly enhance the success of all other developmental efforts.

•	Worldwide data on nations indicate extremely high correlations between literacy rates and per capita GDP.

22. Promotion of Indian Languages, Arts, and Culture

•	India is a treasure trove of culture, developed over thousands of years and manifested in the form of arts, works of literature, customs, traditions, linguistic expressions, artefacts, heritage sites, and more.

•	Crores of people from around the world partake in, enjoy, and benefit from this cultural wealth daily, in the form of visiting India for tourism, experiencing Indian hospitality, purchasing India's handicrafts and handmade textiles, reading the classical literature of India, practicing yoga and meditation, being inspired by Indian philosophy, participating in India's unique festivals, appreciating India's diverse music and art, and watching Indian films, amongst many other aspects.

•	It is this cultural and natural wealth that truly makes India, "Incredible India", as per India's tourism slogan.

•	The preservation and promotion of India's cultural wealth must be considered a high priority for the country, as it is truly important for the nation's identity as well as for its economy Promotion of Indian Languages, Arts, and Culture…

• The promotion of Indian arts and culture is important not only for the nation but also for the individual.

• Cultural awareness and expression are among the major competencies considered important to develop in children, in order to provide them with a sense of identity, belonging, as well as an appreciation of other cultures and identities.

• It is through the development of a strong sense and knowledge of their own cultural history, arts, languages, and traditions that children can build a positive cultural identity and self-esteem.

• Thus, cultural awareness and expression are important contributors both to individual as well as societal well-being.

Promotion of Indian Languages, Arts, and Culture…

• The arts form a major medium for imparting culture. The arts - besides strengthening cultural identity, awareness, and uplifting societies - are well known to enhance cognitive and creative abilities in individuals and increase individual happiness.

• The happiness/well-being, cognitive development, and cultural identity of individuals are important reasons that Indian arts of all kinds must be offered to students at all levels of education, starting with early childhood care and education.

Promotion of Indian Languages, Arts, and Culture…

• Language, of course, is inextricably linked to art and culture. Different languages 'see' the world differently, and the structure of a language, therefore, determines a native speaker's perception of experience.

• In particular, languages influence the way people of a given culture speak with others, including with family members, authority figures, peers, and strangers, and influence the tone of conversation.

• The tone, perception of experience, and familiarity/'apnapan' inherent in conversations among speakers of a common language are a reflection and record of a culture.

• Culture is, thus, encased in our languages. Art, in the form of literature, plays, music, film, etc. cannot be fully appreciated without language.

• In order to preserve and promote culture, one must preserve and promote a culture's languages.

23. Technology Use and Integration

24. Online and Digital Education: Ensuring Equitable Use of Technology

• Teachers require suitable training and development to be effective online educators.

• It cannot be assumed that a good teacher in a traditional classroom will automatically be a good teacher in an online classroom.

• Aside from changes required in pedagogy, online assessments also require a different approach.

• There are numerous challenges to conducting online examinations at scale, including limitations on the types of questions that can be asked in an online environment, handling network and power disruptions, and preventing unethical practices.

• Certain types of courses/subjects, such as performing arts and science practical have limitations in the online/digital education space, which can be overcome to a partial extent with innovative measures.

• Further, unless online education is blended with experiential and activity-based learning, it will tend to become a screen-based education with limited focus on the social, affective and psychomotor dimensions of learning.

Creating a Dedicated Unit for Building of World Class, Digital Infrastructure, Educational Digital Content and Capacity

•

Part IV. Making it happen

25. Strengthening the Central Advisory Board of Education

• Achieving successful implementation of this policy demands a long-term vision, availability of expertise on a sustained basis, and concerted action from all concerned encompassing National, State, institutional, and individual levels. In this context, the Policy recommends strengthening and empowering the Central Advisory Board of Education (CABE) which will have a much greater mandate and not only a forum for widespread consultation and examination of issues relating to educational and cultural development.

• The remodeled and rejuvenated CABE shall also be responsible for developing, articulating, evaluating, and revising the vision of education in the country on a continuous basis, in close collaboration with MHRD and the corresponding apex bodies of States.

• It shall also create and continuously review the institutional frameworks that shall help attain this vision.

• To bring the focus back on education and learning, it is desirable that the Ministry of Human Resource Development (MHRD) be re-designated as the Ministry of Education (MoE).

26. Financing: Affordable and Quality Education for All

27. Implementation

• Any policy's effectiveness depends on its implementation. Such implementation will require multiple initiatives and actions, which will have to be taken by multiple bodies in a synchronized and
 systematic manner.

• Therefore, the implementation of this Policy will be led by various bodies including MHRD, CABE, Union and State Governments, education-related Ministries, State Departments of Education, Boards, NTA, the regulatory bodies of school and higher education, NCERT, SCERTs, schools, and HEIs along with timelines and a plan for review, in order to ensure that the policy is implemented in its spirit and intent, through coherence in planning and synergy across all these bodies involved in education.

Implementation…

Implementation will be guided by the following principles.

• First, implementation of the spirit and intent of the Policy will be the most critical matter.

• Second, it is important to implement the policy initiatives in a phased manner, as each policy point has several steps, each of which requires the previous step to be implemented successfully.

• Third, prioritization will be important in ensuring optimal sequencing of policy points, and that the most critical and urgent actions are taken up first, thereby enabling a strong base.

• Fourth, comprehensiveness in implementation will be key; as this Policy is interconnected and holistic, only a full-fledged implementation, and not a piecemeal one, will ensure that the desired objectives are achieved.

• Fifth, since education is a concurrent subject, it will need careful planning, joint monitoring, and collaborative implementation between the Centre and States.

• Sixth, timely infusion of requisite resources - human, infrastructural, and financial - at the
Central and State levels will be crucial for the satisfactory execution of the Policy.

• Finally, careful analysis and review of the linkages between multiple parallel implementation steps will be necessary in order to ensure effective dovetailing of all initiatives.

• This will also include early investment in some of the specific actions (such as the setting up of early childhood care and education infrastructure) that will be imperative to ensuring a strong base and a smooth progression for all subsequent programmes and actions.

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

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Appendix 3: Process of Understanding – Children, Youth and Adults[6]

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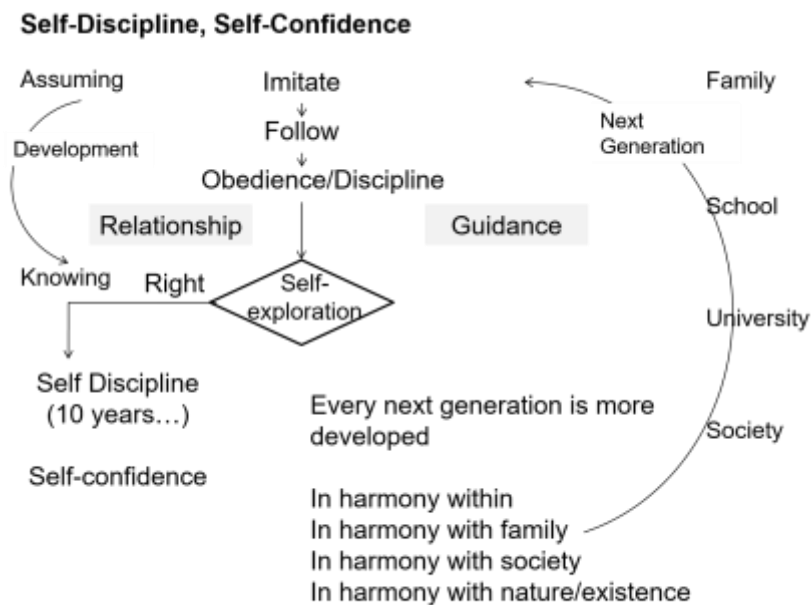
Fig. A9-1-1. Human Education-Sanskar

(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 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.

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[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

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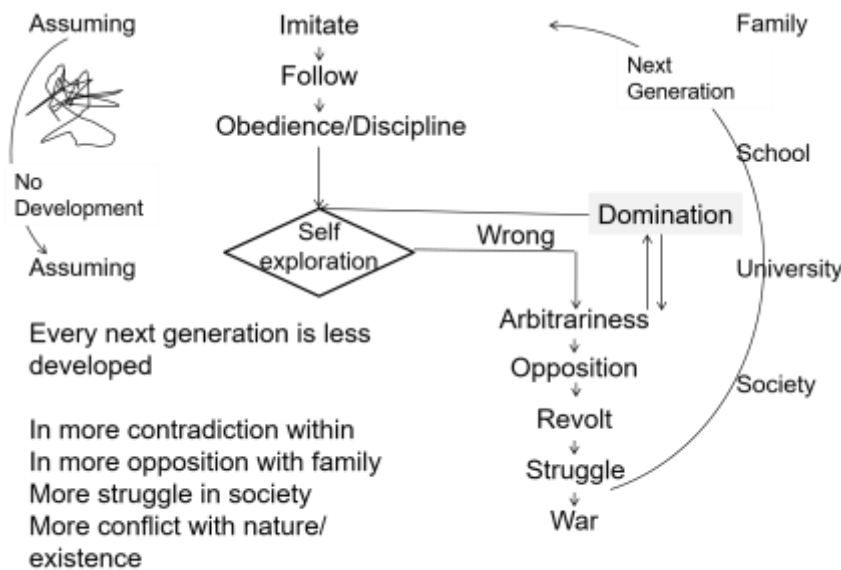
Fig. A9-1-2. Inhuman Education-Sanskar

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].

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[7]Moral 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]

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 values" (*1).

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 – 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://aktu.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 KhesarGyalpo 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.

- o The attention to relationship (in the family, with colleagues, with teachers, etc.) has increased leading to increased sense of commitment towards family and society.
- o There is deep sense of gratitude for efforts made by elders, culture and tradition.
- o 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.
- o 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 being made 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 being made available)
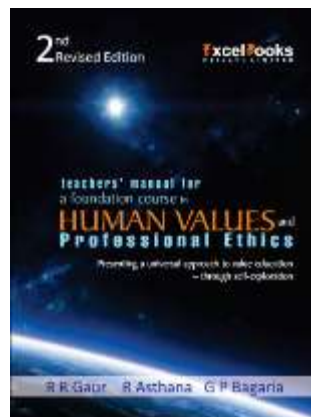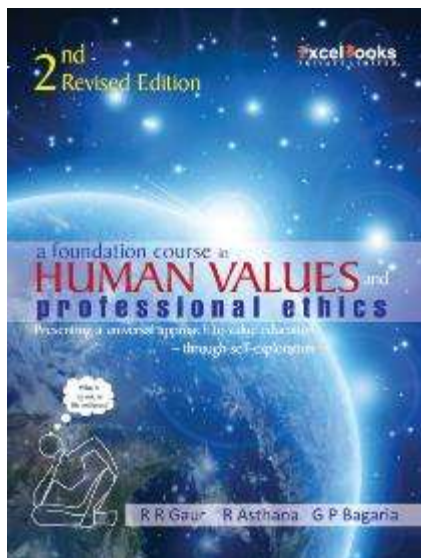
This textbook and teachers' manual, designed for a foundation course in Human Values and Professional Ethics, is an outcome of the long-drawn search, visualization and experimentation by the authors and their colleagues to evolve an effective and universally acceptable content and methodology for introducing 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 in the appendix 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

*1 Royal Address by His Majesty the King, Jigme KhesarWangchuck at the Calcutta University Convocation on 5th October 2010

*2 Human Values

Human value is the articulation of purposeful human participation in the entire expanse of one's living – ie. participation in relation to oneself, participation with other human beings, participation in society and participation in nature/existence. All purposeful effort, therefore, is to realise these values in living.

Together it can be seen as having the feeling of love within (based on having realised the co-existence in existence) and expressing this feeling of love in living with human beings as well as all other units in existence. This expression outside is called compassion. So, the ultimate human value is love, which is expressed as compassion.

This is articulated at various levels as follows:

With respect to oneself, the effort is for happiness, peace, satisfaction and bliss. Together we can call this continuous happiness. All human endeavour for oneself is toward this, and therefore continuous happiness is the basic human aspiration.

In relation to other human beings (i.e. in family), it is in terms of having right feelings within and expressing them to other human beings. In the table, below, these right feelings within are labelled established value and their expression is labelled expressed value.

Established Value	Expressed Value	Indicators
Trust	Complimentariness	Is able to see that the other has natural acceptance (intention) for mutual happiness, wellbeing of all, co-existence. Is able to distinctly see intention as well as competence in both, oneself as well as the other. Is able to work out a program for mutual development with the other based on evaluation of mutual competence with trust on intention. Does not get irritated or angry but rather makes effort for the mutual development
Respect	Compliance	Is able to rightly evaluate the other; is able to see the other as a human similar to oneself; based on right evaluation of mutual competence, is able to recognise the complimentary with the other and fulfil it unilaterally
Affection	Commitment	Is able to see the other as a relative and is self-motivated for fulfilling relationship
Care	Generosity	Is committed, takes responsibility for nurturing and protection of the body of the other
Guidance	Spontaneity	Is committed, takes responsibility to ensure human education-sanskar, conducive environment to the other. Also, protection from wrong things
Reverence	Obedience	Is able to see the excellence in the other. Enthusiastically accepts inspiration from the revered to develop oneself
Glory	Simplicity	Is able to appreciate the effort for excellence the other is making, is able to take inspiration from the other. Absence of ego, absence of over evaluation of oneself
Gratitude	Self-restraint	Self-restrained in behavior; continuous acceptance of the effort the other has made for one's development (in terms of understanding, feeling as well as physical facility provided)
Love	Compassion, Unanimity	Lives with a feeling of co-existence with all (human being as well as every other unit in existence). Is able to see ones relationship with all and is committed to apply one's self-body-physical facility to fulfil the relationship

In relation to the society and societal systems, what is human is to have:

Perseverance – Commitment for understanding harmony and for living in harmony (at all levels of being) with patience

Bravery — Commitment to help the other to understand harmony and to live in harmony (at all levels of being)

Generosity – The commitment to invest one's wealth (i.e. self, body and physical facility) in understanding harmony and living in harmony (at all levels of being)

Kindness – Providing means to one who has the ability (competence) but not the means to live in harmony

Beneficence – Helping the other to develop the ability (competence) to utilise the means they already have so that they can live in harmony

Compassion – Helping the other unconditionally, to develop the ability (competence) to live in harmony as well as providing the means. This is when the other does not have neither the ability (competence) nor the means

Finally, in interacting with the rest of nature, human value is in establishing:

Utility Value in physical facility so that it can be used for
   a) nurturing the body
   b) protecting the body
   c) enhancing the capacity of body for use in societal development

Artistic Value of the physical facility so as to facilitate its enrichment, protection and right utilization by
   a) protecting the physical facility
   b) enhancing its usage for facilitating behavior with human being
   c) making it convenient to use in work with rest of nature

*3 Examples of problems due to lack of understanding of human values

Without the understanding and inculcation of basic human values (particularly through mainstream education), human beings tend to be in disharmony within themselves, they tend to be unable to fulfil relationships – with other human beings and also with the rest of nature. We are witnessing the results of this lacunae in the form of problems at different levels of human existence.

At the level of individual, there is a lack of understanding, rather there is confusion and tension. Globally obesity, depression and suicide rates are at an all-time high and increasing.

At the level of family, divorce rates are increasing. With rising individualism, the family unit is becoming less and less effective.

At the level of society, there is terrorism and war. Today the world is applying a significant portion of resources in preparing for domination and war. Some estimate this to be over 50% of world resources.

At the level of nature, global warming and climate change are staring us in the face. This is an indication that we have not understood the harmony in nature. In nature, every unit is interacting with other units in a mutually fulfilling manner, not in struggle.

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-ji, ex-President of India
- Sh. M. N. Venkatchaliah-ji, ex-chief justice of India
- Sh. Samdong Rinpoche-ji, Buddhist scholar and ex-prime minister of the Tibetan Government in exile
- SantBalbir Singh Seechewal-ji, respected social leader of Punjab
- Sh Ashok Thakur, ex Secretary MHRD, GoI
- 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-ji, 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 IIIT Hyderabad from 20th to 27th Dec 2008.

Sh. Samdong Rinpoche-ji, 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 maha-karya. I wish it all success".

SantBalbir Singh Seechewal-ji (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 GyelyumTseyringPemWangchuck
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: Courses on Universal Human Values in Higher Education

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

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… Expectations of family, peers, society, nation… Fixing one's goals	Basic human aspirations 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 an 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 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	General (not specific to HSS only)				
Course Title	Universal Human Values – Understanding Harmony and Ethical Cond				
Scheme and Credits	L	T	P	C	Semester 2, 3 c
	2	1	0	3	
Pre-requisites (if any)	None. UHV-I Universal Human Values – Introduction (desirable)				

Objective

This introductory course input is intended:

1. To help the students appreciate the essential complementarily 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.

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: Understanding Value Education

Lecture 2: Self-exploration as the Process for Value Education
Tutorial 1: Practice Session *PS*1 *Sharing about Oneself*
Lecture 3: Continuous Happiness and Prosperity – the Basic Human Aspirations
Lecture 4: Right Understanding, Relationship and Physical Facility
Tutorial 2: Practice Session PS*2* *Exploring Human Consciousness*
Lecture 5: Happiness and Prosperity – Current Scenario
Lecture 6: Method to Fulfill the Basic Human Aspirations
Tutorial 3: Practice Session PS*3* *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 of dogma will not be sustainable.

The students are able to see that verification on the basic 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 PS*4* *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 PS*5* *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 PS*6* *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, though 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: Values in Human-to-Human Relationship
      Lecture 15: 'Trust' – the Foundational Value in Relationship
      Tutorial 7: Practice Session PS*7*   *Exploring the Feeling of Trust*
      Lecture 16: 'Respect' **–** as the Right Evaluation
      Tutorial 8: Practice Session PS*8*   *Exploring the Feeling of Respect*
      Lecture 17: Understanding Harmony in the Society
      Lecture 18: Vision for the Universal Human Order
      Tutorial 9: Practice Session PS*9*   *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 PS *10   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 PS *11   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 being s 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 PS *12   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 PS *13   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 PS *14   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?
Intention (Natural Acceptance)	Competence
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, including HSS faculty.

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
a) Faculty-student or mentor-mentee programs throughout their time with the institution
b) 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 4, 5

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

Course Objectives:

1. To help the students having the clarity about human aspirations, goal, activities and purpose of life.

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 to 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 do's 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 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 experiencer 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 & Holistic Way of Living **Understanding Human Conduct,** 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

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. 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. IshadiNauUpnishad, Shankaracharya, Geeta press, Gorakhpur,
6. ManavVyavaharDarshan, A. Nagraj, Divya Path Sansthan, Amarkantak, India
7. ManaviyaSanvidhan, A. Nagraj, Divya Path Sansthan, Amarkantak, India
8. MahasatipatthanSutta , 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, ShiromaniGurdwaraParbhandhak Committee, 2001
13. SamanSuttam, JinendraVarni ,1974.
14. VyavaharvadiSamajshastra, A. Nagraj, Divya Path Sansthan, Amarkantak, India
15. VyavahatmakJanvad, A. Nagraj, Divya Path Sansthan, Amarkantak, India.

UHV-IV: Vision for Humane Society

[L-T-P-C: 3-1-0-4]   Semester 6, 7

Prerequisite: UHV-II - Universal Human Values – Understanding Harmony and Ethical Human Conduct
                 UHV-III – Understanding Human being, Nature and Existence Comprehensively

Course Objectives:

1. To help the students to understand the importance and types of relationship with expressions.

2. To develop the competence to think about the conceptual framework of undivided society as well as universal human order.

3. To help the students to develop the exposure for transition from current state to the undivided society and universal human order.

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 do's 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.

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 behavior – 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.

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. *ManaviyaSanvidhan, 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 PublicationsRenu 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-BJ: Universal 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, Progam – 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 – dharma, 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 lakshan dharma; 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, "Ek cheez milegi 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", Sarva Seva 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: Universal 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.

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.

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.

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.

Fulfillment of human goal of realization and prosperity

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).

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: Universal 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-Vedanta 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-Vedanta 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 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-Vedanta Darśana and Upaniṣads; the origin of these philosophies, their basic principles and scope for further reading.

Module II   **Nyāya Darśana (7 lectures)**

Introduction to Nyāya Darśana, 16 padārthas (pramāṇa, prameya, saṃśaya, prayojana, dṛṣṭānta, siddhānta, avayava, tarka, nirṇaya, vāda, jalpa, vitaṇḍā,

hetuābhāsa, chala, jāti, nigrahasthāna) paṃcāvayava prakriyā (pratijñā, hetu, udāharaṇna, upanaya, nigamana)

Module III **Vaiśeṣika Darśana (7 lectures)**
Introduction to Vaiśeṣika Darśana, definition of Dharma, abhyudaya, niḥśreyasa; 6 padārthas (dravya, guṇa, karma, sāmānya, viśeśa, samvāya) – their definition, characteristics and relationship; nitya-anitya; cause-effect relationships; dṛṣṭa-adṛṣṭa karma phala; mindful dāna; śucitā-aśucitā; reasons of rāga-dveśa, avidyā, sukha-duḥkha, etc. and how to get rid of them

Module IV **Yoga Darśana (8 lectures)**
Yoga Darśana- the steps of Aṣṭāṃga yoga (yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna and samādhi) and the challenges in following them, afflictions (kleśa)- avidyā, asmitā, rāga, dveṣa, abhiniveṣa, 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 praṇayaama; kriyāyoga –tapa, svādhyāya and īśvara-praṇidhāna; different steps of samādhi, different types of *saṃyama, vivekakhy*ā*ti, prajñ*ā

Module V **Sāṃkhya Darśana (6 lectures)**
Sāṃkhya Darśana- *Puruṣ*ā*rtha,* the *nature* of *Puruṣa* and *Prakṛti*, 24 elements of *Prakṛti*, bondage and salvation (liberation), the principle of *satk*ā*ryav*ā*da*, *triguṇ*ā*tmaka prakṛti*

Module VI
Upaniṣad and Vedanta Darśana (8 lectures)
Introduction to Upaniṣad and Vedanta Darśana; Īśopaniṣad – Idea of renouncement, 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 *Up*ā*san*ā; *Nature* of Ātmā, Description of existence, principle of *karma-phala*, description of *paṃca kośa*, nature of *mukti* , process and way to achieve it*, antaḥkaraṇa-śuddhi,* different *nature* of *param*ā*tm*ā*/brahma, Īśvara, Four qualifications (S*ā*dhana-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 - Paṃca Mahāyajña, Varṇa System, Āśrama System, 16 Saṃskāras, etc.

Reference books:
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8. Acharya Udayveer Shastri, Brahma Sutra (Vedanta Darshanam), Govindram Hasanand
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11. Muller, F.M. (1928) The Six Systems of Indian Philosophy, London: Longmans Green and Co. Publication.
12. Maharaj O. () PatanjalYogpradeep, Geeta press Gorakhpur
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14. Shreemad Bhagwat geeta
15. Shankaracharya, VivekChoodamani
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17. The Nyāya Sutras of Gotama, Sinha, N. (Ed.). Motilal Banarsidass Publ. (1990).
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22. Vedic religion: The Taittiriya-Upanishad with the commentaries of Sankaracharya Suresvaracharya and Sayana (Vidyarana). Sastri, A. Mahadeva. (2016).
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25. NyayaDarshnam, Acharya Udayveer Shastri, Vijaykumar Govindram Hasanand (2018)
26. VaisheeshikaDarshanam, Acharya Udayveer Shastri, Vijaykumar Govindram Hasanand (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].

Mode of Evaluation:

Assignment/ Seminar/Continuous Assessment Test/Semester End Exam

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

Being developed

UHV-SIK: Universal Human Values in Sikkhism

Being developed

UHV-NEO: Universal Human Values in popular contemporary philosophies

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

UHV-Health-I: HOLISTIC HEALTH COURSE – Level I

[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 I 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

Mandatory and Open Electives

- Foundation Course in Indian Constitutional Values – Responsibilities of Citizens and Human Rights and Duties
- Human Psychology – appraisal of present + proposed
- Human Sociology
- Human Economics
- 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

Streams of Study and Higher Studies

- PG Diploma – Universal Human Values
- PG Diploma – Indian Knowledge System
- PG Diploma – Holistic Health
- M Tech – Holistic Development, Technologies and Systems
- M Tech – Indian Science, Technology 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 a 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 5 major systems in a human society can be seen as:
1. Education–Sanskar
2. Health–Self Regulation
3. Production–Work
4. Justice–Preservation
5. Exchange–Storage

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. Dimension: One of the 5 dimensions of human order (use primary and secondary dimension if a project spans more than one dimension. If a project does not fall in any one dimension or it covers all the dimensions, it needs to be reviewed before it is started)

A sample list of social projects & social internship possibilities is appended below. The current list is in 2 attached files, one containing social projects and one containing social internships. The target is to have lists of at least 100 social projects and 100 social internship possibilities to start with.

1/ Projects in dimension 1-education-sanskar

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-sanskar, 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-sanskar, 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-sanskar, 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". (dimension 1-education-sanskar, type 1-study)

2/ Projects in dimension 2-health-Self Regulation

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-Self Regulation, type 1-study)
6. Study the awareness about Health-Self Regulation in your family/community/village (dimension 2-health-Self Regulation, type 1-study)
7. Study the underlying assumptions in Ayurveda, Naturopathy, Homeopathy and Allopathy. Articulate your opinion (dimension 2-health-Self Regulation, type 1-study)

3/ Projects in dimension 3-production-work

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 3-production-work, type 1-study)
9. Make your campus self-sufficient on renewable energy using biogas, night soil, gassifier, solar power, wind power etc. (dimension 3-production-work, 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 3-production-work, 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? (dimension 3-production-work, type 1-study)

12. Develop a prototype of a pedal driven generator (dimension 3-production-work, type 2-model/prototype)

13. Survey your village using the CDP Survey form. Share your observations (dimension 3-production-work, type 1-study)

4/ Projects in dimension 4-justice-Preservation

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 4-justice-Preservation, 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 4-justice-Preservation, 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 4-justice-Preservation, 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 4-justice-Preservation, type 1-study)

18. What is one valuable lesson from the tradition of Langar. The Study its impact on deprivation in your community (dimension 4-justice-Preservation, 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 4-justice-Preservation, 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 4-justice-Preservation, type 1-study)

5/ Projects in dimension 5-exchange-storage

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-storage, 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-storage, 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-storage, type 1-study)

Process

The College NSS Cell & the College VE Cell can jointly (as an example):

1. Facilitate>= 10% of HVPE 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 >= 1% of students of every class of HVPE for social internship during summer or winter break (Responsibility of College VE Cell & College NSS Cell. Coordination responsibility of HVPE teacher). Students can update their resume with this experience
3. Facilitate >= 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 >= 10% of students of every class of HVPE for social projects (Responsibility of HVPE 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 6: Courses on Universal Human Values for Early Childhood Education (Classes PP-7)

Details to be added

These will have play based inputs

Appendix 7: Courses on Universal Human Values in Secondary Education (Classes 8-12)

Details to be added

These will have experimentation and project-based inputs

Appendix 8: Indian Knowledge System
14 knowledge streams (vidya)
64 art forms (kalas)
Philosophy or Darshan (level of realization)
Vaad (about culture, level of thought)
Shastra (about civilization, level of expression, doing)

Appendix 9: Courses on Indian Knowledge System in Higher Education

IKS-I: Indian Knowledge System – Introduction

IKS-II: 64 Art Forms in IKS

IKS-III: 16 Knowledge Streams in IKS

IKS-IV: Vision for a Humane Society (Vasudhaiva Kutumbakam)

IKS-V: Indian Science and Technology

IKS-VI: Indian Management Systems

Other IKS Related Courses/Programs at Various Levels

Examples of courses on various philosophies (*Darshans*), to draw out the common universal human values have been listed previously. These are recalled here as examples:

UHV-BJ: Universal Human Values in Buddha and Jain Darshan
UHV-MD: Universal Human Values in Madhyasth Darshan
UHV-Ved: Universal Human Values in Sankhya, Yoga and Vedanta Darshan
UHV-CHR-ISL: Universal Human Values in Christianity and Islam
UHV-SIK: Universal Human Values in Sikkhism
UHV-NEO: Universal Human Values in popular contemporary philosophies (Nihilism, Existentialism, Stoicism, Hedonism, Marxism, Logical Positivism, Rationalism, etc.)

IKS Examinations, Assessments and Evaluation

IKS Assignments, Projects and Internship at Various Levels

Appendix 10: Courses on Indian Knowledge System for Early Childhood Education (Classes PP-7)

Appendix 11: Courses on Indian Knowledge System in Secondary Education (Classes 8-12)

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.

"This Policy proposes the revision and revamping of all aspects of the education structure, including its regulation and governance, to create a new system that is aligned with the aspirational goals of 21st century education, including SDG4, while building upon India's traditions and value systems"
– NEP2020 (p 3)

"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"
– Prof. HD Charan, Chairman NC-UHV (AICTE) and VC, BTU Bikaner, Rajasthan

"Value education or education for developing a humane, holistic world-vision, has been the missing link in mainstream education"
– Prof. Rishi Raj Gaur, NRCVEE, IIT Delhi and Former Chairman NC-UHV (AICTE)

"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

"Our effort has to be with content which appeals to all, is universal and not sectarian. The UHV content and process is a good example of this"
– Prof. MP Poonia, Vice Chairman AICTE

"In the next 2½ years, AICTE aims to prepare 1 [UHV] teacher for every 20 first year students in each department of every AICTE approved institution aggregating to about 70,000 teachers"
– Prof. Rajive Kumar, Member Secretary, AICTE

"…over 150 volunteers [from AKTU] have been the core pillar for 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, VC, AKTU, Lucknow

"The opportunity to make the necessary transformation in our education has come to us after a long time in the form of NEP 2020. It is a bright possibility to re-orient our national education with the goal of nurturing and serving humanity. It gives us the opportunity 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… This will be very much in tune with our glorious cultural and civilisational effort for the wellbeing of all…"
– Dr. Rajneesh Arora, Chairman NCC-IP (AICTE)