3.6.1	Outcomes of extension activities in the neighborhood community in terms of impact and sensitizing the students to social issues and holistic development, and awards received if any during the last five years (Showcase at least four case studies to the peer team)

Report On

"26th Annual Jeevan Vidya National Convention 2024 (Humanistic Education for Universal Order- One Earth, One family, One Future: One Alternative)"

Date – November 08, 09 & 10, 2024
Venue: 3rd Floor, Step Auditorium, Atmiya University

Registrar
Atmiya University, Rajkot-Gujarat-India

About Madhyasth Darshan: (Co-existential philosophy)

The state of affairs in human beings today is a direct result of the assumptions/understandings that we humans individually or collectively perceive and live according to our 'mental-impressions'. Education is one of the most potent weapon by which such assumptions, perceptions, mental impressions & understandings are formed. Prevalent education system is very good at providing information & skills via the method of memorization & analysis but it fails to touch upon the universal aspects of human living & humane conduct. It is amply clear that the current content and context of education is materialistic in nature – it predominantly involves the study of the material aspects of nature leading to the 'materialistic' outcomes. As a result, human got mastery in inventions & innovations, economic & infrastructure development, technological advancement, etc. to accumulate material wealth but still it is vividly seen that materialistic growth is threatening humankind's survival on the Mother Earth. Therefore, presently we as society facing the following issues:

- Environment Degradation, Resources Depletion, Climate Change & Pollution.
- Individualism, Competition, Stress, Depression, Anger, Anxiety & Toxicity.
- Consumerism, Communalism, Social Inequality & Societal Intolerance.
- Increasing Aimlessness & Loneliness in Individuals.
- Breakdown in Interpersonal Relationships and Family Structures.
- Erosion of Human Values, Ethics & Cultural Heritage.
- Unstable Demand & Infinite Consumption of Products & Services.
- Sedentary Lifestyles, Obesity, Mental & Physical Health Problems.
- Geopolitical Conflicts, Global Inequalities & Repercussions.

Shree A. Nagraj ji (1920-2016)
Propounder,
Madhyasth Darshan

The Madhyashth Darshan (Co-existential Philosophy), **Propounded by Shri A. Nagraj ji,** uncovers the nature of consciousness and all dimensions of reality. The Madhyashth Darshan provides a universal solution to mankind's current existential, personal, familial, social and technological dichotomies. It is a new discovery based on natural law that inaugurates the fundamental nature of the Universe, Humane Conduct, and Consciousness Development & Human Purpose. This Co-existential Philosophy (Co-existentialism) is being presented as an 'Alternative' to Materialism (Science) and Theism/Spiritualism for evaluation and study by humankind.

Jeevan Vidya is a proposal to understand all of life based on new philosophy with comprehensive clarity on all aspects of reality and all dimensions of human life: experiential, rational, emotional and occupational for harmonious living. It offers a 'grand unified view' enabling coherence in one's spiritual, intellectual, behavioural and materialistic resolutions for our multidimensional dichotomies and problems via awareness and consciousness development.

Through hundreds of programmes during more than the last two and half decades, the Jeevan Vidya approach has helped millions of participants to live a purposeful life in harmony with family and society. In today's time of global turbulence and complexities, the Jeevan Vidya offers a simple and easy to implement solution which has the power to change minds towards meaningful, purposeful, sustainable and peaceful living. UGC, AICTE and NCERT are also tacking various initiative towards education of values, Indian Knowledge System and sustainable living. Various courses on UHV recommended by AICTE are having in-depth reference of Madhyasth Drashan or "Coexistential Philosophy" propounded by (late) Shri A Nagraj.

About Divya Path Sansthan:

Divya Path Sansthan (DPS) established in 1981 based on Madhyasth Darshan exists for the purpose of awakening in human consciousness, the furtherance of humaneness, an undivided human society, and balance in nature. Divya Path Sansthan publishes intermediate Madhyasth Darshan books under the name 'Jeevan Vidya Prakashan'. Other than this, Divyapath Sansthan has the following duties:

- Organize Seminars & Workshops for Civilians, Academicians, Students, and Industrialists etc.
- Promote research on Madhyasth Darshan Philosophy.
- Conduct International Conferences, National Conventions and Sammelan on Jeevan Vidya.
- Propose Humanization of Education to the Academic Institutions & Society.
- Practice living model to nurture family, society and nature.

About National Convention:

As per the Madhyasth Darshan, Convention is the confluence leading toward completeness (पूर्णता के अर्थ में मिलन). Every year Jeevan Vidya Annual Convention attracts people involved in study and practice of this new philosophy as well as the past programme participants to come to refresh and share their continuously evolving learnings. This includes participants from every section of society who actively share their experiences on the relevance of Jeevan Vidya in their respective fields. In addition to this, over the years the convention has also attracted a large number of fresh participants with a quest to uncover the principles of harmonious living.

The 26ᵗʰ Annual Jeevan Vidya National Convention 2024 (#26jeevanvidya) is being organized at Atmiya University, Rajkot. The theme for 2024 Convention is 'Humanistic Education for Universal Order'. The objectives of the convention in the light of Co–Existential Philosophy are:

● Propose supportive educational policies and framework that integrate humanistic values in education.
● Facilitate evidence–based knowledge dissemination & experiential learning in educational systems.
● Foster sustainable and environmental education system into educational programs.
● Integrate humanistic education principles at local, national and international levels.
● Promote ethical practices and responsible citizenship for harmonious living.
● Encourage community services for social and emotional well–being.
● Explore collectively the new ways for transforming individuals, families and societies through universal human values focused education.
● Foster collaborations for transforming mind–sets and lifestyles with the aim of advancing sustainable and harmonious living.

Tracks of the Convention:

● Humane Education to build Human Character
● Humanistic Curriculum Development for Co–existence driven Education
● Inclusive and Equitable Education for Humanistic Values
● Sustainability & Environmental Education for Compassionate World
● Ethics & Technology in Education: Law, Science & Medical
● Socio–Psychological Transformation for Humane Character
● Economics and Industries for Planetary Harmony
● Innovative Pedagogical Approach for Community & Service based Learning.

Activities and Other Attraction:

● The National Convention is expected to be attended by 2000+ participants from all walks of life including Policy Makers, Legislative Members, Government Bodies, NGOs, Administrators, Activists, Academicians, Industrialists, Entrepreneurs, Thinkers, Civil Societies, Media and so on.
● Various Activities Pre and During Convention are:

○ National Level Essay Contest
○ National Level Conference
○ Round Table Discussions
○ Poster Presentation
○ Exhibition & Networking
○ Plenary Sessions

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26th Annual Jeevan Vidya National Convention 2024
8th to 10th November, 2024

Day-1   8th November (Friday)

Time	Activity
10:00am to 01.20pm	• Inauguration • Annual Report of Jeevan Vidya Activities • Plenary Session 1 – Manifestation of Humane Conduct in the realm of Family
01:20pm to 03:00pm	• Lunch Break & Rest
03:00pm to 04:35pm	• Acceptance & Practice of Human Conduct – Sharing by Children living in light of Madhyastha Darshan • Learning, Application and Focus of Jivan Vidya in the realm of Family– Sharing by Senior Researchers • Paper presentation – National Conference on Sustainable and Co-Existential Futures (in parallel) • Round Table Discussion – Local Governance, Medical practitioners (in parallel)
04.35pm to 05:00pm	• Tea Break
05:00pm to 06:00pm	• Visit to Exhibition and Open Meet up time
06:00pm to 08:00pm	• Parallel Discussions on selected topics – Goshthi

Day-2   9th November (Saturday)

Time	Activity
09:00am to 11:00am	• Plenary Session 2 – Manifestation of Humane Conduct in the realm of Education Systems • Learning, Application and Focus of Jivan Vidya in the realm of Education System– Sharing by Senior Researchers
11:00am to 11:30am	• Tea Break
11:30am to 01:00pm	• The Role of Chetna Vikas Mulya Shiksha in Establishing Humane Character in Jeevan Vidya Schools - A Case Study
01:00pm to 02.30pm	• Lunch Break & Rest
02.30pm to 04.35pm	• Experience Sharing by Young Scholars and Practitioners of Jeevan Vidya • New Initiatives in light of Madhyastha Darshan - Presentation • Presentations – National level Essay and Poster Festival on Insightful Horizons (in parallel) • Round Table Discussion – Industries, Legal sector (in parallel)
04.35pm to 05:00pm	• Tea Break
05:00pm to 06:00pm	• Open Meet up time
06:00pm to 08:00pm	• Parallel Discussions on selected topics – Goshthi

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Day-3 10th November (Sunday)

09:00am to 10:50am	• Plenary Session 3 – Manifestation of Humane Conduct in the realm of Constitution (Nation and Religious) • Learning, Application and Focus of Jivan Vidya in the realm of Constitution- Sharing by Senior Researchers
10:50am to 11.10am	• Tea Break
11:10 am to 12:50 pm	• Panel Discussion – The Way Forward for the Humanization of Education • Closing Ceremony
12:50 pm to 1.30pm	• Valediction
1.30pm to 2.45pm	• Lunch Break & Departure

Attractions of the National Convention

National Conference on
Sustainable and Co-Existential Futures
Bridging Environmental, Social and Ethical Gaps
8th November 2024

Insightful Horizons:
An Essay Fest and Postival
9th November 2024

Exhibition on Compassionate Choice:
Compassionate Choices: A Holistic Approach towards Healthy Lifestyle, Environment and Sustainability
8th - 10th November 2024

For More Information:
www.atmiyauni.ac.in/jv_sammelan

✉ vecd@atmiyauni.ac.in ⊕ atmiyauni.ac.in 🐦 in ◎ f /atmiya university

National Convention Registration

Atmiya University, Yogidham Gurukul, Kalawad Road, Rajkot – 360005 (Gujarat) INDIA

Chief Patron

P. P. Tyagvallabh Swamiji
President, Atmiya University

Patron

Prof. Sheela Ramachandran
Pro-Chancellor, Atmiya University

Prof. (Dr.) Shiv Tripathi
Vice Chancellor, Atmiya University

Dr. K. D. Ladva
*Principal,
Shri. M. & N. Virani Science College*

Ms. Vandanaben Chovatiya
(Swastik Didi)
Principal, ASVM School

Dr. Sadhan Bhattacharya
Chairman, Divya Path Sansthan

Convenor & Co-convenor

Dr. Divyang Vyas
*Registrar, Atmiya University
Convenor of National Convention*

Shree Ajay Jain
Convenor of National Convention

Dr. Ashish Kothari
*Director-CRIT, Atmiya University
Co-Convenor of National
Convention*

Mr. Jigar Raval
*Co-Convenor of National
Convention*

Mrs. Chetna Jhala
*Member, CVMS cell,
Atmiya University
Co-Convenor of National
Convention*

ATMIYA UNIVERSITY
Rajkot, Gujarat –INDIA

About Atmiya University:

Atmiya University is a state private multi-disciplinary university committed to foster knowledge creation and dissemination in various disciplines through value based education. With an academic journey of 30+ years, in 2018, various erstwhile institutions functional under the Atmiya Group of Institutions were brought under the umbrella of Atmiya University. The University is located in the heart of Rajkot city over a sprawling lush green campus of 23+ acres with state-of-the-art infrastructure and adequate support facilities.

Atmiya University has been a leader in introducing and adopting innovative practices in education. The University currently offers diploma, undergraduate, postgraduate, postgraduate diploma and doctoral programs in areas of Science, Business & Commerce, Engineering & Technology, Health Sciences, Humanities & Social Sciences and Transformative Education. Along with the professional skills the education model at the University equally focuses on showing the path to enshrine Life Skills (Jeevan Vidya – Human Values) and global sustainability among students.

About Faculty of transformative Education (FoTE):

Education is meant to instil the capabilities in an individual to understand the needs of individual, family, society and nature and its interconnectedness. Only such holistic education can bring the qualitative transformation in a human being effectively bringing harmonious living and essence of Atmiyata. Through various academic interventions and other activities, FoTE at Atmiya University is making great efforts towards achieving this vision.

The journey towards study of Co-existential Philosophy started at the University in 2014. The University has introduced compulsory credit courses in all Diploma, UG and PG programs. For further study and practice other elective courses are also introduced. Number of other activities like Shivir, Adhyayan Satra, Parivar Ghosti, Preparing and Promoting Sustainable Products and Practices, etc. are also carried out by FoTE. A five – years Integrated Ph. D. Program in Consciousness Development & Value Education (in light of Madhyasth Darshan) is also being offered at School of Consciousness Development and Value Education at FoTE.

Address for Communication
School of Consciousness Development and Value Education,
Faculty of Transformative Education (FoTE), Atmiya University,
Yogidham Gurukul, Kalawad Road, Rajkot – 360005, Gujarat

☎ +91 84600 13785 / 98793 72269

✉ vecd@atmiyauni.ac.in @atmiyauni.ac.in /atmiya university

Summary of Committees List:

ATMIYA UNIVERSITY
(Established under the Gujarat Private University Act 11, 2018)

Yogidham Gurukul, Kalawad Road, Rajkot - 360005, Gujarat (INDIA)

26th Jeevan Vidya National Convention 8th - 10 November, 2024

ORGANIZING COMMITTEES

S. N	Committee	Roles & Responsibilities	Members (AGI)
1	Overall Coordination	▢ Overall Planning, monitoring and execution	Dr. K. D. Ladva P. Swastik Didi Dr. D. D. Vyas Dr. A. M. Kothari Mrs. Chetna Jhala
2	Invitation	▢ Invitee List – Academic, JV groups, Regulatory bodies, Industries, Professional and Social groups, NGOs, etc. ▢ Design & Printing of invitation/promotion material, banners, videos, documentaries, etc ▢ Sending of invitation in person / post and softcopy. ▢ Promotion through University website and Social media ▢ Press byte, press note – before, during & after and publicity materials,	Dr. K. D. Ladva P. Swastik Didi Dr. D. D. Vyas Dr. A. M. Kothari Dr. G. D. Acharya Shri Jignesh Rathod Dr. Hemant Sonkusare (C) Mr. Hardik Pujara Dr. Darshana Vithalani Mrs. Khyati Joshi (CC) Mrs. Chetna Jhala Deans, Directors and HoDs Design and Social Media Team
3	Registration	**Pre Event** ▢ Preparation for online Registration form & circulating it to all prospective participants ▢ Based on previous convention database reaching out to prospective participants through phone calls and other medium ▢ Segregation of registered participant data and communicating it with other committees like accommodation, transportation, food, etc.. ▢ Communicate with registered participants	Mr. Ankit Kalariya (C) Dr. Nehal Dave (CC) Mrs. Bhumika Zalawadia Dr. Pravin Gupta Dr. Nutan Prakash Dr. Pratik Kikani Mr. Jitendra Timrai Mr. Piyush Kashiyani Mrs. Kanchan Vadher Dr. Archana Cholera Dr. Mahesh Savant Mr. Niraj hagchandani

		& passing of general instructions related to travel, accommodation, etc., before the event ☐ Preparation of I-card During Event ☐ Reception of participants and sharing information of various arrangements / event ☐ Manage spot registration ☐ Manage "Happy to Help Desk" (all days) ☐ Preparation of feedback form and collection of feedback	
4	Accommodation & Transportation	☐ Identify accommodation facilities within and outside University and liaison with respective agencies / individuals ☐ Creating basic facilities for accommodations (including bathrooms) as per need (bedding, drinking water, electric equipment and charging sockets, hot water, buckets, mirrors, etc.) ☐ As per registration allocation of accommodation based on gender, age, region, etc. ☐ Provide details of accommodation facilities to registration committee ☐ Plan local pick-up and drop facility from railway stations / bus stand /airport – for participants & invited guest ☐ Reception of participants at various accommodation venues (within and outside university) ☐ Plan for regular cleaning with help of concerned team / individuals ☐ Plan for support team at each accommodation venue available 24x7 or as per need.	Dr. Hiren Kavathiya (C) Mr. Yuvraj Kanchava (CC-1) Mr. Jay Patel (CC-2) Mr. Vishal Chhaya Mr. Darshan Jani Mr. I. J. Jadeja Mr. Mihir Gajjar Mr. Hiren Ramani Dr. Sagar Shah Mr. Ankit Lehru Mr. Ambrish Patel Dr. Haresh Khachariya Mr. Rishabh Makwana Ms. Frenny Maru Dr. Disha Ganatra Ms. Dimple Kachhadiya Dr. Shweta Bhatt
5	Campus Facilitation and Navigation	☐ Overall facilitation on campus ☐ Identification and allocation of various venues related to events, food, accommodation, etc. ☐ Identification of Guest room and its arrangements ☐ Facilitating movement of guest to appropriate venues ☐ Parking arrangements	Dr. Hiren Kavathiya (C) Mr. Mayursinh Jadeja (CC) Mr. Mayank Parekh Mr. Milan Pankhaniya Mr. Milan Gohel Dr. Parag Rabara Mr. Niraj Bhadresha Dr. Gaurav Makwana Mr. Mayur Devmurari
		☐ First aid and medical facilities (24x7) ☐ Signage on campus – parking, event venue, accommodation, food venue, general facilities, etc. ☐ Plan for regular cleaning with help of concerned team / individuals	Ms. Dharmishtha Vala Mr. Priyajeetsinh

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6	Main Auditorium - Stage Decoration & venue Management	☐ Stage & auditorium decoration - Backdrop, Banners, stickers, etc ☐ Arrangements on stage - furniture (sofa, chair, tipoy, etc.) based on all types of dignitaries on stage, ☐ Other arrangements like podium, cordless microphone, water, name plates, agenda and schedule, pen and pad, etc. ☐ Garlands, bouquet, Memento, Lamp lighting, ☐ Prayer and other music during the program ☐ Seating arrangement off stage - Invited Guest, participants, Media etc. ☐ Guiding guest & participants for seating ☐ Coordinating student movement for receiving degree/medal on stage in Step auditorium ☐ Overall facilitation & support within auditorium	P. Swastik Didi Ms. Toshal Bhalodiya (C) Dr. D. J. Pandya (CC) Ms. Rupal Shilu Mrs. Parul Mandaviya Ms. Rachana Joshi Ms. Sonali Thoriya Ms. Falguni Parsana Dr. Satish Tala Mr. Dhaval Tank Mr. Mayank Parekh Mr. Mahesh Dhola Mr. Parth Lakum
7	Stage Management & other parallel session	☐ Prepare overall schedule of National convention in liaison with JV team ☐ Scheduling of on stage sessions in liaison with JV team ☐ Co-ordination with speakers ☐ Co-ordination with Audio / Video team ☐ Management of various parallel session and identification of experts / speakers for each session - chair for conference tracks, panel discussion, *Goshthi*, Essay & Poster event, Children activity, etc	Mr. Jigar Ratnotar (C) Mr. Vijay Dandwani (CC) Mrs. Chetna Jhala Dr. D. D. Vyas Dr. Meghashree Dadhich Dr. Kairavi Rathod Mr. Parth Dave
8	Food	☐ Prepare menu for all days (Identify requirements from early morning to night) ☐ Identify venues (regular breakfast, lunch, dinner, tea/coffee/lemon water break during session breaks), ☐ Catering arrangements at venue and sufficient seating arrangements for breakfast, lunch, dinner ☐ Liaison with catering agency ☐ Ensure timely serving ☐ Identify team of volunteers ☐ Plan for regular cleaning with help of concerned team / individual ☐ Light refreshments to invited guest in guest room	Dr. H. N. Donga Dr. Jayesh Zalawadia (C) Dr. Devendra Kaneriya (CC) Mr. Janak Maru Dr. Divyesh Gohel Dr. Nirav Vyas Dr. Tushar Bhatt Mr. Chetan Joshi Mr. Vijay Chauhan

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	NAAC – Cycle – 1	
	AISHE: U-0967	
	Criterion 3	**R, I & E**
	KI 3.6	**M 3.6.1**

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9	Network IT, Photography and Videography	□ Audio and Video System – All venues □ Microphone in sufficient number and in variety □ Photography – Multiple - All venues (considering parallel events), □ Videography – Multiple (fix and moving at various locations, streaming of at least main auditorium event for all 3 days) □ Design of Templates to be used while streaming (name of guest/speaker, activity happening, etc) □ Wi-fi / Internet facility at all venues	Mr. Jigneshbhai Ganatra (C) Mr. Niraj Bhagchandani (CC) Mr. Anand Tank Mr. Niraj Vangani Dr. Prakash Gujarati Dr. Ripal Ranpara Mr. Kshitij Vachhani Mr. Vishal Mehta Mr. Mohit Harsoda Mr. Sanjay Joshi Mr. Vijay Zala Hardware and Networking staff
9	Round Table, Panel Discussion & *Goshthi*	Round Table / Panel Discussion sessions □ Planning for various session – Topics & Venue □ Identification and invitation of guest/experts for participation □ Identification of moderator if the need be □ Communication with identified guest/experts □ Plan for travel arrangements of guests if any □ Welcome and facilitation of guest □ Memento / facilitation to guest / experts *Goshthi* □ Planning for various session – Topics & Venue □ Ensure required arrangements and resources □ Liaison with JV team	Dr. Darshana Vithalani (C) Dr. Manhar Kagthra (CC) Mr. Jay Patel Dr. Vishal Khasgiwala Dr. Yagnesh Shukla Dr. G. D. Acharya Shri Jignesh Rathod Dr. Chirag Erda Dr. Manoj Sheladiya Mrs. Chetna Jhala
10	Exhibition	□ Promotion material – brochure, banner, standee, etc □ Review of submissions □ Registration (in liaison with Convention registration, accommodation & food committees) □ Communication with exhibitors and identifying their requirements □ Identification of venue(s) and required resources – stands, tables, stalls, etc. □ Managing the execution for all three days	Dr. Meghashree Dadhich (C) Dr. Govind Vagadiya (CC) Ms. Rachna Joshi Mrs. Khyati Joshi Mr. Rohit Raval Ms. Yesha Gandhi Dr. Jinesh Shah Mr. Khemendra Dattani Ms. Frenny Maru Ms. Sonali Thoriya Mrs. Kanchan Vadher Dr. Kairavi Rathod Design Team Staff

11	Conference	☐ Promotion material – brochure, banner, standee, etc ☐ Review of papers ☐ Registration (in liaison with Samellan registration, accommodation & food committees) ☐ Scheduling of tracks, identification of venue(s) and required resources for oral and poster presentation ☐ Communication with authors ☐ Identification of session chairs ☐ Distribution of certificates ☐ Publication with Journal or as conference proceedings	Dr. Preetam Joshi (C) Dr. Kevin Garala (CC) Dr. Priyank Doshi Dr. Parag Rabara Dr. Amit Rajdev Mr. Dhaval Vora Dr. Neha Patel Ms. Reena Ugreja Ms. Shivani Tank
12	Essay & Poster Event	☐ Promotion material – brochure, banner, standee, etc ☐ Review of submissions ☐ Registration (in liaison with Samellan registration, accommodation & food committees) ☐ Accommodation and travel for invited teams ☐ Scheduling of presentation, identification of venue(s) and required resources for oral and poster presentation ☐ Communication with authors ☐ Identification of session chairs / referee / guest for review ☐ Distribution of certificates	Dr. Samixa Patel (C) Mrs. Nisha Nesadia (CC) Mrs. Khushboo Mehta Dr. Alpa Joshi Dr. Praveen Gupta Mr. Vijay Dandwani Dr. Ojas Suroo Dr. Rajeshwari Kubavat Ms. Kinjal Raja
13	Accounts	☐ Preparing event budget in liaison with *Divya Path Sansthan* ☐ Facilitating collection of *Sahyog Rashi* from participants and other contributions through various modes of transactions ☐ Approval & Record of expenses ☐ Prepare and present record of overall income and expenditure (in presence of all participants) ☐ Closing of accounts after the convention	Dr. Ashish Kothari (C) Mr. Pratik Munjani (CC) Dr. Vishal Vora Mr. Tejas Chagg
14	Children Activity	☐ Identify venue with audio visual facility for engaging children ☐ Facilitate special sessions for children on all days of convention ☐ Co-ordinate with JV team for conduction of session.	Mrs. Khushboo Mehta (C) Mrs. Bhagwati Nabhoya (CC) Mrs. Neha Jamvecha Ms. Kausumi Nanavati

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Summary of Registration Detail:

ATMIYA UNIVERSITY
RAJKOT, GUJARAT - INDIA

२६वां वार्षिक
जीवन विद्या राष्ट्रीय सम्मेलन

सार्वभौमिक व्यवस्था के लिए मानवीय शिक्षा

एक पृथ्वी, एक परिवार, एक भविष्य : एक विकल्प

सारांश

Sr. No	Type of Registration	Present	Absent	Total
1	Online Registration	550	375	925
2	Spot Registration	113	-	113
3	Conference Registration	97	10	107
	Total	**760**	**385**	**1145**

सहयोगी संस्था

DIVYAPATH SANSTHAN

SHRI M. & N. VIRANI SCIENCE COLLEGE

ATMIYA SCHOOL

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Genderwise Attendance Count

Sr.	Gender	Attendance		Total Count
		Absent	Present	
1	Female	152	185	337
2	Kid(s)	19	25	44
3	Male	204	340	544
	Total	375	550	925

Statewise Online Reg. Count

Sr.	State	Attendance		Total Count
		Absent	Present	
1	Chhattisgarh	75	142	217
2	Delhi	44	41	85
3	Gujarat	147	217	364
4	Haryana	0	17	17
5	Jharkhand	0	6	6
6	Karnataka	1	6	7
7	Madhya Pradesh	22	13	35
8	Maharashtra	62	52	114
9	Nepal	3	2	5
10	Odisha		1	1
11	Punjab	1	0	1
12	Rajasthan	8	7	15
13	Telangana		1	1
14	Uttar Pradesh	12	45	57
	Total	375	550	925

Statewise Spot Reg. Count

Sr.	State	Attendance	Count
1	Gujarat	Present	78
2	Maharastra	Present	7
3	Chhatisgadh	Present	16
4	Rajasthan	Present	2
5	Dehli	Present	4
6	Faridabad	Present	1
7	Madhyapredesh	Present	1
8	Uttarpradesh	Present	4
		Total:	113

Statewise Conference Attendance Count

Sr.	State	Attendance	Count
1	Gujarat	Present	90
2	Dehli	Present	2
3	Madhya Pradesh	Present	1
4	Rajasthan	Present	3
5	Chhatisgadh	Present	1
		Total:	97

Registrar
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Schedule of Convention

प्रथम दिवस	शुक्रवार ८ नवम्बर	
समय	**सत्र**	**विषय वस्तु**
07.30 से 09.45		नाश्ता
10.00 से 11.00	उद्घाटन	1. वंदना
		2. स्वागत
		3. सम्मानित अतिथि परिचय
		4. सम्मान
		5. कृतज्ञता ज्ञापन
		6. प्रशिक्षण उद्घाटन
11.00 से 11.20	योजना में संकेत	जीवन की समात्मकता और प्रवेश
11.20 से 01.00	मुख्य विषय वस्तु	वर्तमान शिक्षा की समस्या
		1. शिक्षा के कार्यिक रूप तयम : जैसे प्रशिक्षाओं को वर्तमान शिक्षा में सम्मन हुए हैं।
		2. वर्तमान शिक्षा पाठ्यक्रम (curriculum) नीति policy तयम रूप के अनुसरण में कार्य कर रहे हैं (अनुकूल प्रशासन कूल त) में इनकी शिक्षा क्या है?
		3. तयम रूप के स्थापित करने के लिए शिक्षा में कार्यालय में शिक्षा उच्च महंगे I अभ्यास शिक्षा कार्य शिक्षा अन प्रैच प्रकार
01.00 से 03.00	अवकाश	भोजन
03.00 से 04.15	युवा अध्ययन सत्र	३५ वर्ष कम युवा विषय की रूपरेखा त
04.15 से 04.35	शिक्षित सत्र	रूढ़ शिक्षित माध्यम शिक्षा अभ्यास अध्ययन (
04.35 से 05.00	अवकाश	चाय
05.00 से 06.00		प्रशिक्षण स्टील प्रशिक्षण तत् प्रशिक्षण
06.00 से 08.00	समाज में गोष्ठी	1. पठन बाधक साक्षर अध्ययन / क्या करें
		2. नए स्थानिक मार्ग शिक्षा ली
		3. स्वबल समय उत् प्रशिक्षण गोष्ठी
		4. CVMS/SKM/MS4/Nepal पाठ्यक्रम गोष्ठी
08.00 से 09.30	अवकाश	रात्रि भोजन

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द्वितीय दिवस शनिवार -9 नवम्बर		
समय	सत्र	विषय वस्तु
07.00 से 08.45	नाश्ता	
09.00 से 11.00	मुख्य विषय वस्तु	परिवार) स्तर कृत्व बालसंरक्षण परिवार(1. शक्तिशाली व्यक्ति कैसे सुरक्षा प्रचलन के समाज/परिवार है? 2. अभियान के साथ बतिकनै सं.नियम के लिए परिवार में समाज में प्रंचलन इनको है अन्य को लाभान्वित कृत ओ 3. अभियान के साथ बतिकनै सं.नियम के लिए परिवार में समाज में बढन आग इनसे - है बंधि प्रयों हैं कु लतप्रांत सृक ओ मनश 4. नियम के से कप परिवार में कोई अभ्यास स्थगे/
11.00 से 11.20	शक्तित वस्तु त	रुढ़ि शक्तित अध्यन कषश आभ्यास/अध्ययन(
11.20 से 11.40	अवकाश	चाय
11.40 से 01.00	के स्टडी	मानवीय चरित्रक स्थ बमत करने हे च तन्नकका मू लाक्ष • अतिभविक कार्यालय, रायपुर • अतिभविक कार्यालय, अछवेली • के रणाकार्यालय, बे म तब चे तन्नकका कार्यालय, परडा
01.00 से 02.30	अवकाश	भोजन
02.30 से 03.00	बच्चों के स्तु त	बच्चों के सज्ञाकरण- नियम के समाजक(, बौधिक, सृ तकनि पि वशक अभ्यास/स्वकृ ता 8-17 वषा- ज ओउसकेय ताशा मुक्त वतावरण में प्रंढ रहे है 1. अतिभविक कार्यालय, रायपुर 2. चे तन्नकका मू लाक्ष कार्यालय, परडा
03.00 से 03.40	स्तु त	नवनी अध्ये त सचय)रुढ़ि(
03.40 से 04.00	अवकाश	चाय शिश स्लीप शिश उत्पति /
04.00 से 06.00	नवनी पहल	नए स्तात सं स्थ(नूस्कल्प) • सं स्थल • समूह • कातमय • त्राक्ष • उत्पति
06.00 से 08.00	समलों तरछी	1. मध्यस्थ शिश के आशि पर शक्ति गछी 2. रा स्तर पर स्या 3. परिवार समू छी 4. यु बछ जन

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08.00 से 09.30	अवकाश	रात्रिभोजन
09.00 से 9.45	आगामी सम्मेलन तैयारी	सतत बैठक

तृतीय दिवस, रविवार नवम्बर 10

समय	सत्र	विषय वस्तु
07.00 से 08.45		नाश्ता
09.00 से 10.15	मुख्य विषय वस्तु	**संकलित मसौदा** 1. शांति नियम क्या संकलित कैसे संभव पाया है? • खुलत संकलित शांति ( ) अन्य व्यवहार (2. संकलित नियम क्या के अन्य सजानी में अन्य कूह हैं बांटि हैं? • संकलित व्यवहारक स्वरूप और अन्य कू लखाकू लखाराचचा 3. रूयी संकलित सेथ सथ निर्फो संकलित नियम क्या की पहचान। • खुलत निर्मे नियम क्या के प्रहचन बनि और अन्य कू लता
10.15 से 10.35	शांकित सस्तुता	खुद शांकित आध्यान विषश/आभ्रया/अध्ययन (
10.35 से 11.00	अवकाश	चाय
11:00 से 12.30	पे नवचचा	त्रास्क मे नव अधीकरण के लिए आगे के विशा • रे फे कू समझकता
12.30 से 01.30	समापन	1. सम्मेलन क उपलब्धि 2. योजन में अंतरम संभावना 3. २ नवनी स्तभाग के स्त पू वे 4. वर्ठलगे के प्रहचन संस्मरण 5. धनि जत्न 6. अगल सम्मेलन सतत क हस्त तरण 7. सम्मेलन सतत सख्मि के प्रहचन 8. निय व क्रिअपशन
01.30 से 03.00	अवकाश	भोजन

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Glimpse of the National Convention

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National Conference during Convention

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Essay and Postival Event

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Round Table Discussion Event

Exhibition Event

Children Activity Event

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MoU with Nepal

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Gosthi Event

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Feedback Analysis of Overall Event

२६वाँ वकबशक जबीन कायारूथी सम्मेलन
सबश भक्तैक क्षवस्थाके तलए मानवये तशक्षा
एक पृ थुूीकै पस्खवण, एक भकाष्पःएक काकल्प
८२०२४ नवंबए०-९-
स्तभब काले षण

1.How relevant was the information given in different sessions during the conference to your Personal/family/professional level सम्मेलन के दौरा... Poor,2=poor,3=good,4=very good and 5 = Excellent)

199 responses

2.Were the concepts and content presented clear and easy to understand? क्या प्रस्तुत अवधारणाएँ और सामग्री स्पष्ट और समझने में आसान थीं? (Where 1 = Very Poor,2=poor,3=good,4=very good and 5 = Excellent)

199 responses

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3.Were the concepts and content presented clear and easy to understand? क्या प्रस्तुत अवधारणाएँ और सामग्री स्पष्ट और समझने में आसान थीं? (Where 1 = Very Poor,2=poor,3=good,4=very good and 5 = Excellent)

199 responses

4.How would you rate the didactic's effectiveness? आप प्रबोधक प्रभावकारिता का मूल्यांकन कैसे करेंगे? (Where 1 = Very Poor,2=poor,3=good,4=very good and 5 = Excellent)

199 responses

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Atmiya University Rajkot

5.Were the activities and exercises engaging and helpful? क्या गतिविधियाँ और अभ्यास आकर्षक और सहायक थे? (Where 1 = Very Poor,2=poor,3=good,4=very good and 5 = Excellent)
199 responses
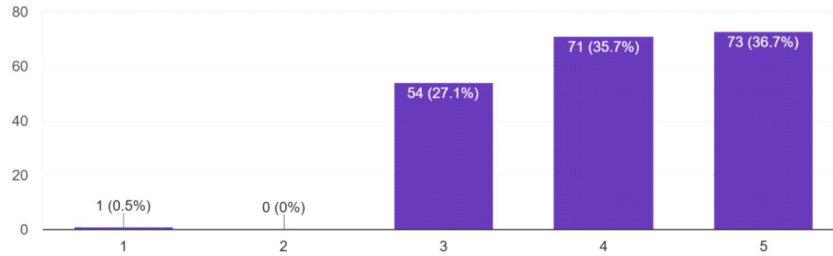
6.How likely are you to apply the learnings from this workshop in your daily life? इस कार्यशाला से मिली सीख को अपने दैनिक जीवन में लागू करने की कित...Poor,2=poor,3=good,4=very good and 5 = Excellent)
199 responses
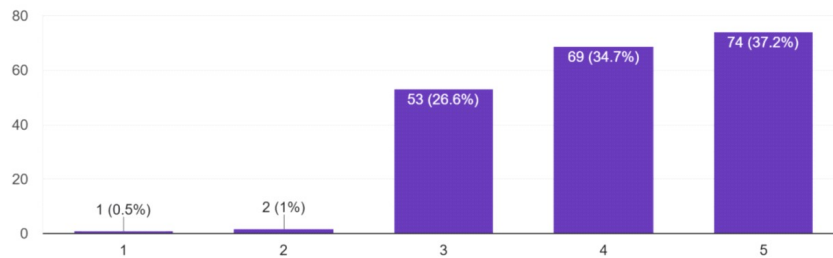
7.How would you liked the ambiance of convention place सम्मेलन स्थल का माहौल आपको कैसा लगा? (Where 1 = Very Poor,2=poor,3=good,4=very good and 5 = Excellent)
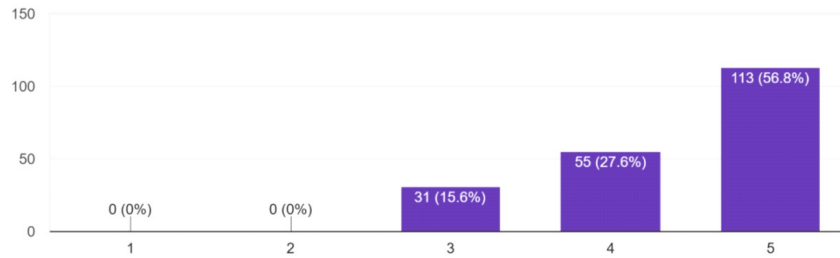
199 responses

8. Were your expectations met? क्या आपकी उम्मीदें पूरी हुईं?

199 responses
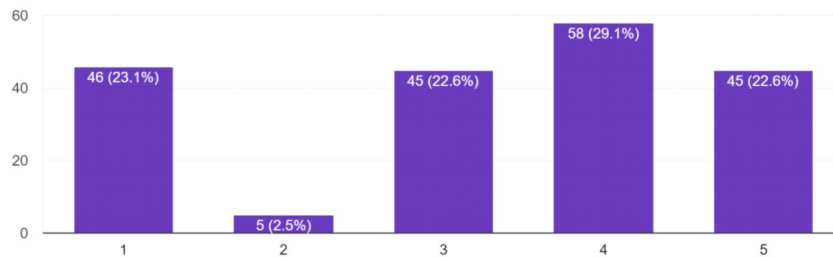
9. Do you think there is a need for life education in today's education system? आपको क्या लगता है आज शिक्षा पद्धति में जीवन विद्या की आवश्यकता है

199 responses
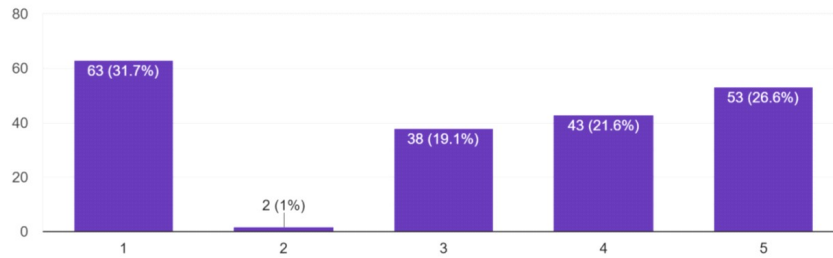
10.How would you rate your overall experience at the workshop? आप कार्यशाला में अपने समग्र अनुभव का मूल्यांकन कैसे करेंगे?

199 responses

ATMIYA UNIVERSITY

SUMMARY REPORT

National Conference on Sustainable and Co Existential Futures Bridging Environmental, Social and Ethical Gaps

Date – 8th November 2024

Patron: P.P Tyagvallabh Swamiji
            Secretary, Sarvoday Kelavani Samaj

Convener: Dr. D D Vyas
            Registrar
            Atmiya University
            Rajkot

Organizing committee:

            Dr. Preetam Joshi (C)
            Dr. Kevin Garala (CC)
            Dr. Priyank Doshi
            Dr. Parag Rabara
            Dr. Amit Rajdev
            Mr. Dhaval Vora
            Dr. Neha Patel
            Ms. Reena Ugreja
            Ms. Shivani Tank

Organisers:

Faculty of Transformative Education, Atmiya University, Rajkot, Gujarat	Divya Path Sansthan, Amarkantak, India

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Yogidham Gurukul, Kalawad Road, Rajkot - 360005, Gujarat (INDIA)

National Conference on

Sustainable and Co-Existential Futures

Bridging Environmental, Social and Ethical Gaps

As part of 26th Annual Jeevan Vidya National Convention 2024

8th November 2024

Jointly Organized By

Faculty of Transformative Education,
Atmiya University, Rajkot, Gujarat
&
Divya Path Sansthan, Amarkantak, India

In Association with

Sarvoday Kelavani Samaj Managed
SHRI MANIBHAI VIRANI & SMT. NAVALBEN
VIRANI SCIENCE COLLEGE
(An Autonomous College affiliated to Saurashtra University, Rajkot)

We Support

LiFE Lifestyle for Environment | VIKSIT BHARAT@2047 विकसित भारत @२०४७ | SUSTAINABLE DEVELOPMENT GOALS

Atmiya University Campus, 'Yogidham Gurukul', Kalawad Road, Rajkot, Gujarat

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Schedule

8th November 2024

Time	Events	Venue	Resource Person
07.30 am to 09.45 am	Registration & Breakfast	Entrance plaza, Main building	Dr. Neha Patel M. 9727757579
10:00 am to 11:00 am	Inauguration	Step Auditorium, 2nd floor, Main building	
11:00 am to 01:00 pm	Plenary sessions on Jeevan Vidhya Sammelen	Step Auditorium, 2nd floor, Main building	
01:00 pm to 02:00 pm	Lunch	Aswad	

02:00 pm to 04:45pm (Oral and Poster presentation (Parallel sessions)		
Track	**Venue**	**Session coordinator**
Oral presentation - Track 1 (a) Life Science	Room No. 301 (A – wing)	Shivani Tank madam & Reena madam
Oral presentation - Track 1 (b) Health science	Room No. 302 (A – wing)	Parag sir & Kevin Sir
Oral presentation - Track 2 & 3 (Engi, Comm. & Mgmt)	Room No. 303 (A – wing)	Priyank Sir & Amit Rajdev Sir
Oral presentation - Track 4 (a) – Edu., Philo. & Social Sci.	Room No. 304 (A – wing)	Dhaval Vora sir & Vijay Dandhwani sir
Oral presentation - Track 4 (b) - Madhyasth Darshan	Room No. 305 (A – wing)	Rajan Ranpara sir Jay Patel sir
All Poster Presentation	Room No. 306 & 307 (A – wing)	Neha madam & Ridhhi Sakhareliya
Tea Break (04:45pm to 05:00pm)		
Valedictory (05:00pm to 05:30pm)	422, Seminar Hall	

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REPORT

Event	National conference on "Sustainable and Co-Existential futures, Bridging Environmental, Social and Ethical Gaps"
Date	8th Nov 2024
Venue	Classroom 301-307, 2:00 pm, Atmiya University
Total participants	107
Details of participants	B Sc, MSc, PhD, B Pharm students, academicians, researchers and Faculties

From 8th – 10th November 2024, Atmiya University in collaboration with Divya Path Sansthan hosted the 26th Annual Jeevan Vidya National Convention 2024. As part of this convention, a One-day National Conference was held on November 8th 2024, featuring discussion on Sustainable and Co-Existential Future. This conference aimed to create a dynamic platform for researchers, academicians, industry experts, and policymakers to engage in meaningful discussions and share innovative ideas and practices that addressed the pressing issues of sustainability.

The Conference was structured around four main themes, each encompassing multiple sub-themes to cover a broad spectrum of disciplines and perspectives. Themed 'Humanistic Education for Universal Order,' the convention explored integrating humanistic values into education, fostering sustainable practices, and promoting ethical citizenship. The themes were as follows:

Theme 1: Innovations in Science for Sustainable and Co-Existential Development and Health

Sub-theme 1.1: Green Chemistry and Sustainable and Materials
Sub-theme 1.2: Biodiversity, Microbial Ecology, Agriculture, and Biotechnology for Sustainable Development
Sub-theme 1.3: Pharmaceutical Sciences, Public Health, Ethics, and Values
Sub-theme 1.4: Environmental Challenges and Energy Solutions

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Theme 2: Technological Advancements for a Sustainable and Equitable Future

Sub-theme 2.1: Sustainable Mechanical Innovations and Green Manufacturing
Sub-theme 2.2: Sustainable Infrastructure and Resilient Urban Development
Sub-theme 2.3: Computing for Sustainability and Intelligent Systems
Sub-theme 2.4: Renewable Energy Systems and Smart Grids:
Sub-theme 2.5: IT Solutions for Environmental Monitoring and Sustainable Practices

Theme 3: Socio-Economic Dynamics and Cultural Perspectives in Modern Society

Sub-theme 3.1: Sustainable Business Practices and Corporate Social Responsibility
Sub-theme 3.2: Sustainable Commerce and Ethical Trade
Sub-theme 3.3: Leadership and Management for Sustainable Development
Sub-theme 3.4: Cultural Heritage, Human Values, and Social Equity

Theme 4: Ethical Paradigms and Philosophical Insights for a Harmonious Living

Sub-theme 4.1: Contemporary Philosophical Approaches to Ethics and Human Values
Sub-theme 4.2: Interfaith Dialogue and Religious Perspectives on Global Harmony
Sub-theme 4.3: Promoting Human Values for Sustainable and Equitable Societies
Sub-theme 4.4: Madhyasth Darshana: Co-Existential Harmony and Ethical Living
Sub-theme 4.5: Ethical Frameworks and Their Impact on Society

Research papers were invited for oral and poster presentations from researchers, academicians, and practitioners on the above themes and sub-themes. More than 100 abstracts were received, which were scrutinized as per the themes. External and Internal judges were allotted for evaluating both oral and poster presentations. The event started at 2:00 pm on 8th Nov 2024 in classroom 301 to 307 simultaneously as per the allotted theme. At the end of program, the prize distribution was held in Seminar Hall 422 at 5:00 pm. Ms Reena Ughreja anchored the event. Motivating speech by Mr Shreeram (Convenor of Divya Path Sansthan) and Dr Divyang D Vyas (Registrar, Atmiya University) was delivered which was followed by vote of thanks by Dr Preetam Joshi, Co-ordinator of the event. Three ranks were given in each track for oral presentation. Three ranks and two consolation prizes were

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given in poster presentation. After completion of this event students felt encouraged to explore these areas further.

Major Outcomes

1. Enhanced Awareness and Knowledge Sharing: The conference provided a platform for participants to gain in-depth knowledge on sustainable practices, co-existential frameworks, and ethical paradigms. The thematic sessions fostered discussions on innovative research and practical solutions for contemporary global challenges.

2. Collaborative Research Opportunities: The event facilitated networking among academicians, researchers, and industry experts, fostering collaborative research initiatives on sustainability and co-existential futures.

3. Skill Development: Through oral and poster presentations, participants honed their research presentation and communication skills, with many expressing confidences in applying these skills to future research endeavors.

4. Recognition of Excellence: The recognition of outstanding presentations through prizes and awards encouraged participants to pursue further research and innovation in their respective fields.

5. Promotion of Ethical and Sustainable Practices: Discussions on Madhyasth Darshana and other ethical paradigms inspired attendees to integrate sustainable and ethical principles into their personal and professional lives.

6. Incorporation of Humanistic Values in Education: The theme 'Humanistic Education for Universal Order' emphasized integrating human values into curricula, encouraging institutions to adopt a holistic approach to education.

Feedback from Participants

☐ Engaging Themes: Participants appreciated the diverse and interdisciplinary themes, which addressed both scientific and philosophical aspects of sustainability.

☐ High-Quality Presentations: The quality of research presentations was lauded, with several participants highlighting the relevance of the topics discussed.

☐ Motivating Speeches: Keynote addresses and motivational speeches by Mr. Shreeram and Dr. Divyang D Vyas were cited as highly inspiring and impactful.

☐ Well-Organized Event: The seamless organization, from parallel sessions to prize distribution, received positive feedback.

☐ Scope for Improvement: A few participants suggested allocating more time for Q&A sessions to facilitate deeper engagement and providing digital access to abstracts and session recordings for post-event learning.

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PHOTO GALLERY

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Sample Attendance sheet

National Conference on Sustainable and Co-Existential Futures: Bridging Environmental, Social, and Ethical Gaps
8th November, 2024
Track: 4(b)

SN	P_ID	Title of Proposal	Authors	Signature of Presenting Author	Certificate Received
1	4.3P78	Necessity of Humanization of Education for Holistic Student Development	ARPITA SHARMA, DR. SURENDRA PATHAK, DR. SUNIL CHHANWAL,	A → 554.	
2	4.4M78	मध्यस्थ दर्शन सह-अस्तित्ववाद के अंतर्गत परिवार सूत्र द्वारा समाज व्यवस्था का विश्लेषणात्मक अध्ययन	DEV PRAKASH SHARMA, DR. SURENDRA PATHAK, DR. SUNIL CHHANWAL,	DP Sharma	
3	4.4M79	Examining Behavioral Orderliness, Interconnectedness and Harmony in Cellular Structure: A Madhyastha Darshan Perspective	ARCHANA SENGAR, DR. SURENDRA PATHAK, DR. SUNIL CHHANWAL,	Anju	
4	4.4M80	Fostering Harmonious Living Through Madhyasth Darshan: The Role of Jeevan Vidya in Creating a Coexistent Society - An Analytical Study	JANAK JAGJIVAN SHAH, DR. SURENDRA PATHAK, DR. SUNIL H CHHANWAL,	9127458314	
5	4.4M81	Resolving Modern Family Issues Through the Lens of Madhyasth Darshan: A Comparative Study	CHANDARANA BANSI VIJAYBHAI, DR. SURENDRA PATHAK,	7878008770	
6	4.4M82				

Name & Signature of Judge 1:

Name & Signature of Judge 2:

Name & Signature of Session Coordinator 1:

Name & Signature of Session Coordinator 2:

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Sample Certificate

National Conference on "Human Values in Higher Education"
29th September 2015

- Organized by Gujarat Technological University, Ahmedabad In collaboration with Atmiya Group Of Institutions, Rajkot along with Knowledge Partners - Indian Institute of Technology (BHU), Varanasi; International Institute of Information Technology, Hyderabad; Saurashtra University, Rajkot ; Galgotia University, Noida.

- Chief Guest: Shri O. P. Kohli, Hon. Governor of Gujarat.

- Number of Participants: out of 619, 77 are Educationalist from various institutions of Gujarat and other states actively participated in the conference.
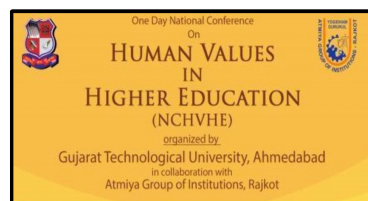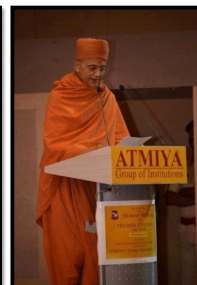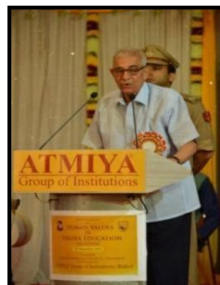
PREFACE

Just before the start of 21st century, several important changes had occurred in the human life all over the world which redefined human ways of life and brought corresponding changes in social values. An exponential development in tele-communication and information technology has reduced the world into a global village and has thus highlighted wide disparities among people in different areas. This phenomenon of globalization has given rise to issues of justice, equality, freedom and human rights etc. In last about half a century, the people have become highly materialistic. Every individual today is concerned about collecting lots of money and materialistic comforts. The world to-day is over-exploiting all natural resources without bothering about the own future generations. Deforestation, water and air pollution, excessive use of natural fuels and other resources is result of this human greed. This has given rise to another social responsibility of 'environment protection..'

Everything that happens in life (the outer game) is the reflection of what happens inside (the inner game) and therefore there are mainly *two ways to change what you don't like,*

1) Change *from the inside-out*, which requires a lot of *self-knowledge*;
2) Change *from the outside-in*, which requires a lot of *action*.

Obviously, the best way forward is a combination of the two.

Universal Human Value workshop at Atmiya will be a compass to help you be who you truly are remembers your values, choose your path, and live in a reconnected way.

·   Reconnect with yourself- Become re-aware of your moral values.
·   Reconnect with others- Become aware of how your everyday choices impact other people, the planet , and animals.
·   Reconnect your choices to your values- If your choices are truly aligned with your values, stay on that path and find even more connections. if our choices are unaligned make new, better, and more connected choices.

Along with rise in information technology there continues to be deterioration in the social, moral, ethical and spiritual environment in our society. This deterioration has its genesis in the addiction, corruption, crime, suicide among others. This decay has negative effects on productivity, economic growth and development in our nation. We have outstanding doctors who are in to organ robbery, brilliant engineers whose bridges collapses soon after their bills are passed, accountants who rob government treasury by manipulation, civil servants who rule as emperors, politicians with fake promises. All of them are the best educated and trained but their intellectual dishonesty is horrifying. Mankind is passing through a crisis. The tremendous emphasis on the scientific and mechanical ways of life is fast reducing man to the status of a machine. Moral and religious values are being undermined. The fundamental principles of civilization are being ignored. Conflicts of ideas, manners and habits are pervading the atmosphere. Because of this situation, there is general breakdown in discipline, in the reverence for life, in the total respect by man for his fellow man, and there seems to be no immediate relief, unless new directions and the appropriate mechanisms are put into place to give effect to positive remedial actions. At this situation, the solutions of all these social and global evils is through value education. Thus scope of value education to-day has widened to cover both the spiritual and the social values. These values are not cosmetic requirements of present human race. These are essential for peaceful living and sustainable growth in the world.

Universal Human Value programme is suggested with the view of wresting our nation from any further decadence, and attempting to reverse this trend. This assignment requires a serious philosophical initiative. We must embark upon it with swiftness. We must also bear in mind that such an undertaking would not be easily achieved. It must become an integral and substantive part of the national reconstruction and development process. It must, like other socio-economic issues, be installed on our national agenda. We must have in the forefront of our minds the development and sustenance of a new culture of work ethic. If we fail to respond to this call, then all of our basic institutions and conventions would soon dissipate.

If this ideal is fully implemented, it would be able to complement our independence status, and could become stabilizing and catalytic forces for growth, peace, and development. More than that, it would foster a spirit of

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oneness and universality, the knitting of family ties. We now have to take a more stringent approach to the restoration of our human values as it has become evident that psychological and moral suasion approaches are not responding as quickly and positively as we would like, hence the appeal for a more formal approach.

Research indicates that the explicit teaching of values assists in developing skills and attitudes in young people that allow them to productively live, work and play in today's society. The need for the explicit teaching of confidence, wellbeing and values as a method by which we can safeguard and develop resilience in young people is call of the hour. Educators are in an important position of being able to shape positive futures for the students in their care. They can assist in developing and safeguarding the essential qualities of resilience, hope and empathy.

Values Education could strengthen:

Optimism;
Self-esteem;
Commitment to personal fulIment;
Ethical judgment; and
Social responsibility.

Objectives of Universal Human Value Conference:

This introductory course input is intended
  a. To help the students appreciate the essential complementarily between 'VALUE' and 'SKILLS' to ensure happiness and prosperity which are the core aspirations of all human beings.
  b. To facilitate the development of a holistic perspective among students towards life, profession and happiness, based on the correct understanding of human reality and the rest of Existence. Such a holistic perspective forms the basis of value-based living in a natural way.
  c. To highlight plausible implications of such a holistic understanding in terms of ethical human conduct, trustful and mutually satisfying human behaviour and mutually enriching interaction with nature.

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

Organizing Committee
5th ICHVHE

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NAAC – Cycle – 1	
AISHE: U-0967	
Criterion 3	**R, I & E**
KI 3.6	**M 3.6.1**

ATMIYA UNIVERSITY

Smt. Anandiben Patel

Hon'ble Chief Minister

apro/fr/2015/13715/jab

Dt: 15-12-2015

MESSAGE

"Along with syllabus we must put efforts to achieve overall personality development which may create the sound foundation for the future career of students."

It is heartening to read that **Atmiya Group of Institutions, Rajkot** in collaboration with IIIT Hyderabad, The Royal University of Bhutan, Punjab, Technical University, Jalandhar and IIT Banaras Hindu University, Varanasi, is organizing **5th Internationl conference on Human Values in Higher Education** at Rajkot during **8-10 January, 2016.** The prime aim of this event is to deliberate on some critical aspects like existing practices and experiences. guide line, content and process for imparting human values, holistic human education and much more.

Conveying my heartfelt best wishes for the grand success of this conference and the Souvenir being released on the occasion and welcome. all the participants on the land of **Mahatma and Sardar.**

With best compliments.

(Anandiben Patel)

To,
Shree Sadhu Tyagvallabhdas, Secretary
Sarvoday Kelavani Samaj,
Atmiya Group of Institutions,
Yogidham Gurukul,
Kalawad Road, Rajkot-360 005.
Email:ichvhe.atmiya@gmail.com

Anandiben Patel
Chief Minister, Gujarat State

001

Sadhu Tyagvallabhdas Swamiji

Message from Honorable Secretary

The ultimate goal of the whole process of education is to unravel the "truth", to manifest" the perfection already in man", to combine knowledge with compassion and efficiency with moral excellence. Value-based education is a tool which not only provides us a profession which we can pursue but also a purpose in life.

Atmiya Group of Institutions, Rajkot is one such commune essentially engaged in promoting cultural and moral values among the youth through education. H.H. Swami Hariprasaddasji, who is the mentor and sheet anchor of this education commune, has laid stress on high moral character and preservation of values that we have inherited. P.P.Swamiji says, "That study is best which teaches us to conquer the cycle of birth and death". ATMIYA was established by Him with the sole vision to gift a very GOOD HUMAN BEING to the society who can serve their family, society and nation in real sense.

Our efforts since the inception of the institute are in developing CHARACTER along with fostering the development of skills that helps our students to earn good living. We believe that the Human values reside universally within each one of us in full potential; like a seed under the ground waiting to sprout. Our role is just to create an ideal environment for each human value to sprout and grow in every single individual. Thus in our campus we were trying many informal ways to prepare students for life and living.

Universal Human values program provided us a formal way to elicit inherent human values to develop full human potential. By implementing this programme at very initial stage we have seen noticeable positive impact on the teachers and students. We found Universal Human Value concepts as a promising supplement for our institutes mission of Value Based Education.

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 our responsibility as an educator to enable the resolution of these issues, so that human society can achieve the cherished goal. Thus, as an attempt to foster a forceful tool to incorporate elements of values and culture in higher education by making necessary curricular changes, 5th International Conference on "Human Values in Higher Education" will definitely provide participants the distinct opportunity to discuss how we can make collaborative efforts for humanizing education.
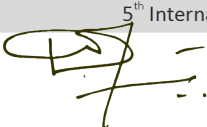
I hope it will help the participants to recognize the need of Universal Human Values in higher education and also learn about the efforts in this area. Best wishes –looking forward for very active participation, leading to concrete commitments.

With blessings and prayers,

Sadhu Tyagvallabhdas.
Secretary, SKS

Registrar
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Message from Vice Chancellor

(Dr.APJ Abdul Kalam Technical University, Lucknow)
[formerly known as Uttar Pradesh Technical University (UPTU)]

The enormous advancement made today by modern science and technology in different spheres of human life has completely changed the face of this planet. If our ancients could rise from their graves and see the marvels of our times, they would be greatly bewildered and amazed. They would probably agree that there was no age in the past which was so good and at the same time so bad as ours. I feel, that the real prosperity of a nation does not merely depend on its technical advancement, the abundance of its revenues, not on the strength of its fortification or on the beauty of its public buildings but it consists in its cultivated citizens, in its men & women of knowledge, enlightenment and character.

The overall purpose of education has always been to enable the learner to live a happy life in harmony with family, society as well as nature. But with increasing number of educated and technologically sound people, one can sense the alarming strife in family, society and destruction of nature at overall global level. Rather the greatest achievements of science and industry today have become the greatest threats to human existence.

Today it is the need of the hour to reorient and remodel the system of our education and make it consistent with our long term aspirations. The future of our planet now depends largely on the way we educate our children. A holistic approach in education and training is needed to grapple with the current unhealthy state.

Education is not merely about learning skills (how to do?) but also enabling the learner to understand clearly about what to do and why? Living with understanding and skills leads to fulfillment of one's purpose. Hence the education that facilitates development of right understanding in an individual (what to do and what not to do?) is value education whereas the education that facilitates development of skills (how to do?) is technical/professional education. Complimentarily of both the aspects (values and skills) can clearly be perceived and appreciated.

Without the understanding of 'what to do?' the acquired skills may be used for either constructive or destructive purposes. With the right understanding, one is able to discriminate between valuable and superficial and the skills are put to right use. Thus, the priority needs to be values then skills.

Keeping in view the need of values and skills, APJ Abdul Kalam University (previously UPTU) took the initiative of introducing Human Values and professional Ethics (HVPE) as an essential audit course in all its professional colleges in June 2009. Since then this course has contributed significantly and students and teachers have evolved wonderfully as humane human beings and ethical professionals.

It is time for us to re-evaluate and re-assess the direction as well as destination we want to reach. The university now plans comprehensively towards widening its horizon by effectively implementing this course and accomplishing its vision and mission.
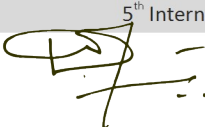
We are specifically:
1. Launching a website for Human Values and Professional Ethics to record its working, functioning, achievements and accomplishments at one place.
2. The university is establishing nodal centers at Kanpur, Agra, Ghaziabad and Bijnor region for effective monitoring.
3. As we understand that this subject requires a deeper comprehension and self exploration of the proposals, so we also plan to offer it both in Hindi and English language from the coming semester.
4. From next academic year university will offer the foundation course as a credit course and ensures its significance for teachers, students and society at large.
We are looking forward to establish an effective and efficient Value Education Cell at the level of university

and institutions. University aims transformation at the level of human conscience thus we plan to provide learner an exposure to human reality by working on socially relevant projects.

At the onset of this international conference, I believe, we can live up to our responsibility with cooperation of academicians, researchers, scholars and practitioners from around the globe.

Let knowledge grow from more to more
And more of reverence in us dwell

Prof. Vinay Kumar Pathak
Vice Chancellor, AKTU

Conference Purpose and Goals

About the Conference

The intent of the international conference on human values in higher education (ICHVHE) is to develop a shared vision of human education, particularly in institutions of higher education. To start with the scope is within India and other SAARC nations, but ultimately the effort is for human education globally.

With this as the backdrop, the first ICHVHE was held in 2012 at IIIT, Hyderabad. Since then the conference is being held every year. The purpose of the conference is:
1.   To recognise the need of universal human values, particularly in higher education
2.   To share the efforts in this area, i.e. to share existing practices & experiences in imparting universal human values in higher education
3.   To develop the requirements for holistic, human education. To develop the guidelines, content and process (methodology) for imparting universal human values in higher education
4.   To discuss how further efforts can be made for implementing universal human values in education

The conference is for serious deliberation on these important issues. The format of the conference is discussions, panel discussions and sharing sessions. The core aspects of universal human values are put forth as a proposal, the experiences of current widespread implementation in higher education are shared with a view of developing commitment for further efforts.

A select group of participants, about 100 in number, are expected to participate. These include education policy makers, chancellors, vice chancellors, deans and other key decision makers in education; planners and policy makers working for humane education and persons who have made effort for universal human values.

This is the 5th ICHVHE. This year's theme is "Education for Undivided Society and Universal Human Order" or "Education for a Humane Society".

We can see around us that people may live together along three different modalities:
(a)   People living as families or communities in a relationship of mutual fulfilment, with a common goal (we can call this possibility "society")
(b)   people living together, but not as families in a relationship of mutual fulfillment: almost every person may have his/her own differing goals (we call it "crowd")
(c)   people living separately, in opposition or in struggle, with conflicting goals (we call this "battlefield")

So the possibility (a) is the undivided society when every person is able to see that we are related to each other in a mutually fulfilling manner from family to world family. They all aspire for a common human goal – happiness, prosperity, fearlessness and co-existence. A social system that enables the realisation of the common human goal, generation after generation, is universal human order. This Undivided Society and Universal Human Order is called Humane Society.

There would naturally be many questions: is a humane society possible? What does education have to do with it? Don't we already have such education? How do we go about it from where we are? And so on. At the conference, we will deliberate upon the role of education and its relationship with the development of such a society.

We want to focus on sharing efforts which meet following three basic criteria:
1.   The effort should satisfy the guidelines
a.   Logical: Possible to discuss and ask questions
b.   Verifiable: Can be verified in one's experience. Non-mystical
c.   Universal: Non-sectarian. Applicable to all individuals, for all time, for all places. E.g. respect.

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d. Human: Good for humanity
e. Scope: Encompassing all aspects of life

2. The effort should have been tried in education concretely and not just be based on theoretical arguments alone. In a short conference like this one, we can focus on approaches that have been "experimented on a large scale"

3. The effort should be proliferating, from one institution to another, in a natural manner
    We warmly acknowledge the historical efforts in value education which have made a difference, and allowed all of us to reach where we are today. Multiple approaches, in this case, are complementary and allow us to reach a larger number of students and hence must be discussed. Specific time is allocated during panel discussions for sharing.

Consolidated Summary & Outcomes of previous conferences

ICHVHE: International Conference on Human Values in Higher Education

Purpose of the conference:
1. To recognise the need of Universal Human Values in Higher Education
2. To share the efforts in this area, i.e. Existing practices & experiences in imparting universal human values in Higher Education
3. To develop the requirements for holistic, human education, i.e. The guidelines, content and process (methodology) for imparting universal human values in Higher Education
4. To discuss how we can make efforts, i.e. Implementing universal human values in Higher Education

Program:
1. The conference is for serious deliberation on important issues. The format of the conference is discussions, panel discussions and sharing sessions. We share the core aspects of universal human values, the experiences of current widespread implementation in higher education and developing commitment for further efforts
2. The commitments made at the end of the conference are followed up and the status is shared in the next conference
3. We do not invite papers for this conference, rather the focus is on 2, above

Expected Participation (maximum 100):
- Education policy makers, chancellors, vice chancellors, deans and other key decision makers in education
- Planners and policy makers working for humane education
- Persons who have made effort for universal human values

Periodicity:
Annual

Major Achievements through the conference:
IIIT, Hyderabad, India – has been a source of inspiration for many universities, including the 19 universities in AP & TS, where the foundation program was introduced as a result of the work at IIIT and the initiative of conference participant Sh. Ajay Misra, then secretary education

Dr. APJ Abdul Kalam Technical University, Lucknow, India – has been instrumental in proliferating universal human values in many of the universities, including PTU and RUB. It has helped develop the text book and 8-day teachers' orientation program

Royal University of Bhutan (RUB) – has been consistently conducting workshops open to all in Bhutan and overseas since 2012. Prominent people like the ex VC, Dasho Pema Thinley and ILCS director, Lopen Lungtaen Gyatso are passionately teaching the universal human values and proliferating it throughout Bhutan. Several RUB colleges are working on developing living models at their campus

Royal Civil Services Commission of Bhutan – has included universal human values as a foundation module in its "Bhutan Executive Services Training" (BEST), a program for its civil administrators from July 2015

The National Council & National Assembly of Bhutan – have decided to spend time in understanding universal human values, as a close ally to Bhutan's development paradigm of Gross National Happiness

IK Gujral Technical University, Kapurtala, India – has started an international resource centre for universal

human values and ethics (IRC for short) and introduced 2 PG programs, viz. M. Tech. (holistic development, systems & technologies) and PG Diploma (universal human values) in the year 2014

Atmiya Group of Institutions, Rajkot, India – has trained all 550 of its faculty members and are in the process of developing a living model at Atmiya

The 4th ICHVHE at Gedu was a gathering of 100 distinguished individuals, including 23 vice chancellor or higher level, from 10 countries* working in various fields – academia, government, civil society, foundations, and many others. The participants include chancellors, current vice chancellors, former vice chancellors, pro-vice chancellors, heads of University Grants Commissions, institute directors, champions and leaders of human values education, heads of government and non-government agencies, leaders in the justice system, professors, research scholars, thought leaders, students, and many others.
* Bangladesh, Bhutan, India, Nepal, Pakistan, Sri Lanka, Germany, Japan, Thailand, Norway

It was jointly organized by Royal University of Bhutan, Thimphu; IIIT, Hyderabad; IK Gujral Punjab Technical University (then called Punjab Technical University) and IIT (BHU), Varanasi.

Her Majesty the Queen Mother Ashi Dorji Wangmo Wangchuck blessed the event and said that it was "significant" as the event coincides with Bhutan and the Bhutanese people's quiet and calm observance of the 60th birth anniversary of His Majesty the 4th King, the person who pronounced that Bhutan's national development goals must be underpinned by the sustainable wellbeing and happiness of its people.

Her majesty endorsed RUB's initiative to promote human values. She said that we must "Do everything we can to propagate universal human values education" in higher education and that the motivation should be for the "Greater Common Good". All the people who've participated in the event are extremely fortunate indeed.

The acting Prime Minister, the Home Minister, the Chukha district head priest, the Executive Director of the GNH Centre, the judge of the district of Chukha and other senior functionaries of the Government of Bhutan attended the ceremony.

This conference is about universal understanding the nature of self, investigating into the self, becoming a better person, and living in harmony with human beings as well as nature. It is about making effort for a society that is harmonious and sustainable. The conference is certainly not designed as a debate or paper presentations or ingestion of theoretical material.

A vice chancellor articulated his learning from the conference: "I have a confession to make" he said. "I belong to a school of thought where we were convinced that human values cannot be taught. In the last 5 five years we have been involved in the spread of human values, but in a different manner. I must admit that these two [three] days have convinced me that human values are hidden in the individual, they can be awakened by a structured course and they should be strengthened. My first commitment is to the concept that human values can be taught. This is a paradigm change in my conceptual and perceptual thinking".

This effort is clearly motivated by the sustainable wellbeing & happiness of all which is achieved in a family based society that is composed of families living in harmony and having a common goal: right understanding in every human being, prosperity in every family, fearlessness (trust) in society, and co-existence in nature/existence.

The effort is bounded by strong fundamental guidelines: Universal, Rational, Verifiable, Leading to harmony, Humanistic (conducive to the good of humanity), and All encompassing (touching all aspects of human life).

The basic methodology is self-exploratory and living is the reflection of the understanding, not just having theoretical information. The lifestyle and institute culture reflects the collective understanding. So the methodology is far from preaching. It is holistic/comprehensive, grounded, bottom-up, empowering, process-oriented and impact-led.

There is visible impact/evidence of change. It is visible on students, faculty members and their families, deans, vice chancellors, members of the government, political leaders, and others members of the wider community. A book of experiences in implementing universal human values at the Royal University of Bhutan entitled "Refocusing Education for GNH: Embracing Heaven on Earth" was released by Her Majesty. Dasho Pema Thinley, the ex Vice Chancellor of the Royal University of Bhutan shared that universal human values or GNH values can help in realizing GNH. This book is a compilation of the experiences of students, teachers and staff in the effort on GNH values at RUB.

The change makers are passionate, inspired and committed human beings who have reflected deeply on as well as critically examined the nature of higher education today and how we could do education differently to create a humane society.

Of the 7 models of sustaining change i) the commercial model; ii) the amusement model; iii) the passive-course model; iv) the scholar-practice disconnect model; v) the researcher-practice disconnect model; vi) the silent-but-powerful model; vii) and the holistic/comprehensive/sustainable model and at minimum costs, the last one (vii) seems most desirable.

The dominant paradigm in higher education today seems focused on information and skill, intellectual training, competition, profit, success and so on. If we evaluate the current educational paradigm, then we can see that:
1.   Right understanding in the self of every child – is missing
2.   The capacity to live in relationship with the other human beings – is missing
3.   The capacity to identify the need of physical facility and the skills & practice for sustainable production of more than what is required leading to the feeling of prosperity – identification of physical facility is missing. The willingness to produce by way of labour is also missing. The core feeling that is generated is to accumulate more & more rather than produce more & more ; and to consume more & more

Hence, Anger, depression, despair, disillusionment, hopelessness, violence, aggression, psychological loneliness, sense of failure and hopelessness, violence, aggression, and suicide, are increasing.

Once our education is on the lines of right understanding (that means understanding of innate harmony in this existence, leading to clarity of thought), and our institutions are a living model of living accordingly, in harmony, then we can provide an alternative model of education and society to the rest of the world. Such education will facilitate the development of individuals who can contribute meaningfully to a humane society globally – a society composed of families living in harmony and having a common goal: resolution, prosperity, fearlessness, and co-existence.

The commitments made at ICHVHE2015 and their current status

Following commitments have been completed as described:

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1. Dr. K. P. Tshering, President, Khesar Gyalpo University of Medical Sciences of Bhutan:
   a. We will introduce the foundation course in universal human values for all PG students
   b. All faculty and staff of KGUMSB will be oriented in universal human values (8-day workshop)
   c. Universal human values orientation will be included in the pre-service orientation program for all health service personnel (including doctors, nurses and support staff)
   d. KGUMSB will set up a centre for "Universal Health Education"
   e. I plan to attend the next available 8-day workshop on universal human values with my son, if I can convince him [He attended the 8-day workshop 1-8 April at Gedu along with his son]
   • Started in August 2015

2. The Royal Civil Services Commission of Bhutan is likely to include a 3-day orientation to universal human values in the 14-day "Bhutan Executive Services Training (BEST)" which is to be conducted by the Royal Institute for Governance and Strategic Studies (RIGSS) starting September 2015
   • Started in July 2015

3. Sh. R. K. Verma, IAS, vice chancellor, IKG-PTU, India:
   a. IKG-PTU will support 5 students from Bhutan annually for further study in universal human values (this task was given to the International Resource Centre for Universal Human Values and Ethics at IKG-PTU (IRC for short)
   • Two students from Bhutan joined the PG program on universal human values at IKG-PTU in academic year 2015-16

4. Dr. R. K. Mishra, IIT (BHU), Varanasi, India:
   a. IIT (BHU) has introduced a 2-semester foundation course in universal human values for all undergraduate students
   b. We will introduce the foundation course for PG students in due course of time
   • IIT (BHU) Varanasi introduced a 2 semester essential foundation course in academic year 2015-16

5. Dr. J. N. Shah, Director, Atmiya Group of Institutions, Rajkot, India:
   a. The foundation course in universal human values will continue to be provided to all new students (approximately 5,000/year)
   b. All faculty members will be oriented in universal human values (8-day workshop) before the next term. We will also encourage family members to participate
   c. Atmiya group of institutions commits to host the next conference (ICHVHE2016)
   • All 550 faculty members participated in one or more of the 8-day faculty development workshops between May and August 2015
   • All new students who joined in academic year 2015-16 were given a 3-day orientation in 21 parallel sessions by 42 faculty members
   • ICHVHE2016 is being organized by Atmiya Group of Institutions

Consolidated Recommendations from Previous Conferences

1. It was strongly felt by all that UHV education should be introduced as an essential part of the curriculum in the form a foundation course, particularly in the domain of higher technical education, at the national level. Extensive experiments which have been carried out so far have adequately established the viability and effectiveness of such a \process. Necessary resource material, resource persons and teacher orientation programmes have also become available to enable its initiation in any university or institution of higher learning.

2. Even though different formats may be adapted for introducing such a foundational input, the content and process need to be compatible with the following guiding principles to achieve the desired goals:
   a. Universal   – for all human beings in all space, in all time
   b. Logical   – students should be able to rationally discuss the various issues
   c. Verifiable   – students should be able to verify on their own
                         (on the basis of one's own Natural Acceptance and experiential living)
   d. Humanistic   – conducive to the good of humanity
   e. All encompassing – touching all aspects of human life

3. The foundation course can provide a large common base of a holistic perception based on right understanding. It should be further supplemented with appropriate extra-curricular activities and projects, higher level elective courses, social internships etc. to consolidate right understanding and facilitate living in accordance with it.

4. Teachers should be prepared for universal human value education. Universities and organisations like NITTTR should run teacher training for universal human values and prepare a cadre of such teachers
   a. Regular teachers (who are teaching already)
   b. PG Students (future teachers – prepare them when young)
   c. Adjunct faculty (interested alumni, faculty spouses, enthusiastic people in society, retired people etc.)

5. Continuous efforts need to be made through the value education cell at the institutional level to create a conducive environment for 'living the values'.

6. To provide requisite thrust to this activity, it is essential to promote R&D work for overall curricular modifications, development of resource material, teacher training etc. to finally evolve more appropriate models of education in the light of right understanding.

7. Efforts should also be made to develop P.G. diploma/degree courses to provide a comprehensive understanding of this theme particularly for prospective teachers and researches.

8. For this, centers of excellence need to be created at various nodal institutions/universities where already sufficient work has been accomplished.

9. There was a recommendation to start embedding VE in every subject. Initiation of R&D work for overall curricular modification, development of resource material and evolving alternative models in the light of right understanding should take place.

10. MHRD, UGC, AICTE and other monitoring and accreditation bodies in the country should be approached to obtain policy as well as other umbrella support to proliferate this activity at a wider level and to duly recognize and reward the value competence of teachers and students along with their

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other academic skills.

11. The interest and commitment shown by the representatives from SAARC countries and the progress already made by Bhutan in this direction is really very encouraging. A coordination committee may be set up for close follow-up and initiation of new experiments in these neighbouring countries paving way towards building an International network.

12. Efforts should be made on priority, to introduce UHVE in teacher training programmes such as Lecturer training (B.Ed., M.Ed. etc. to prepare ground for introducing UHVE in school education as well.

13. The need for orienting bureaucracy on UHV through refresher training programmes in centre/state administration academies or mid-career training programs was also highlighted. In this context, introduction of a compulsory paper from the year 2014 on 'Ethics, Values and Aptitudes' in the civil services examination by UPSC (India) was hailed as a welcome step. This would really fructify if supported by appropriate training in this area, particularly by the administrative academies.

14. Orienting politicians and future politicians was also suggested.

2015 – Recommendations Specic to Royal University of Bhutan (prepared by RUB)

1. The importance of introducing Human Values in Higher Education cannot be ignored. It must cover all the students as a foundational course.

2. People in decision making positions (Heads of Institutes) should be trained in Human Values in Higher Education.

3. There is a need to focus on development of resource persons (facilitators). RUB colleges must develop a critical mass of people who have the courage and confidence, who can teach and live human values and take the lead role in taking this noble initiative forward. Training of all the staff (faculty and staff) is essential as they live their life in colleges. Accordingly, the 8 day UHVE program should be made mandatory for all staff).

4. RUB must establish Human Values cells and a resource center. There is a need to create a central repository of materials for sharing HV materials

5. Strategies should be developed for sustainability of Human Value initiatives in the colleges

6. RUB should conduct a national conference/ annual conference / university conference on universal human values

7. RUB should ese IT and social media (limited to group members) to enhance interaction and trace progress of members, i.e.people familiar with HV

8. Include Khesar Gyalpo University of Medical Sciences of Bhutan in UHV initiatives/activities and in the core group.

9. Pursue social and qualitative research focused on action, process, change and transformation, and

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continued improvement and development

10.   Develop documentary on human values

Dasho Nidup Dorji, Vice Chancellor, Royal University of Bhutan

2014 – Future Plans Regarding Department Of Human Values, PTU

The early results of introducing Human Values at PTU have been quite encouraging. In future, the university is planning to:

1.   Continue the process of strengthening the foundation course. In particular by ensuring that it is taught only by qualified, and well prepared teachers

2.   Continue the process of including socially relevant assignments, projects and social internship as a part of the foundation course activity. This can be done with greater collaboration with organizations such as NSS

3.   Initiate fellowship for faculty of PTU affiliated colleges to work further on universal human values. Starting 2014-15, the university will select and support up to 5 faculty members, to start with, and enable them to spend 80% or more of their time in furthering this work in their college, in their community, in Punjab at large and then beyond the state

4.   Strengthen the internship program at Department of Human Values (DHV). We plan to increase the intake of interns to 20 students/year

5.   Offer diploma courses/projects in universal human values under DHV. Students will get a small scholarship for
1-2 years for further understanding while doing their course and/or while working on socially relevant projects

6.   Further develop the PhD program in universal human values at DHV. We plan to collaborate with other universities where work on universal human values is taking place. E.g. IIT (BHU) Varanasi and NRCVEE, IIT Delhi

7.   Develop up to 10 centers of excellence in universal human values at colleges where significant efforts are being put done and where effective results are observed. These colleges will act as nodal centers for strengthening and proliferating the work in their area

8.   Develop a National Resource Centre for Universal Human Values in Higher Education at the university with the help of bodies like MHRD, UGC and AICTE

9.   Introduce universal human values in Punjab school education. As teachers in PTU affiliated colleges get prepared, they can start taking responsibility of training their teachers of nearby schools

We feel confident that implementing these plans will help take the university toward the goal of excellence in education.

Dr. Buta Singh, Dean Academics & Dr. Jagmeet Bawa, HoD DHV

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5th International Conference on Human Values in Higher Education, January-2016

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Tentative Programme of Present Conference

5th International Conference on Human Values in Higher Education
Theme: Education for Undivided Family and Universal Human Order
(Education for a Humane Society)
TENTATIVE PROGRAM

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8 Jan 2016 (Day 1): Societal Development, Current State & Role of Education

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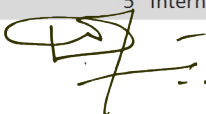
10.00 – 12.00 pm   T1. Inauguration Function

12.00 – 1.30 pm   T2. Talk: Humane Society & Role of Education

1.30 - 2.30 pm   Lunch Break

2.30 – 4.00 pm   T3. Talks:

- Experience of Introducing Universal Human Values in Academic Curriculum - Indian Institute of Technology (Banaras Hindu University), Varanasi
- Vision for Education at Atmiya – Atmiya Groups of Institutions, Rajkot
- Gross National Happiness (GNH) & Educating for GNH –Royal University of Bhutan

4.30 – 6.00 pm   T4. Panel Discussion: Society & Education – Prevalent Models & Consequences

Indicative Issues:

- Prevalent models of society

- Preparation of people by way of education
- o Attitude & mindset of student (individualistic, family oriented, societal, national, global etc)
- o The skill-set & ability to take responsibility by the student
- o Clarity & commitment to contribute to development (of family, society, nature etc.)

- Consequences of choice of societal model and the model of education
- o Are educated people happy? Is there justice in their families? Are their families prosperous?
- o How educated people contribute to development of society

6.30 – 8.00 pm   Cultural Program "Celebrating Co-existence" & Dinner

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9 Jan 2016 (Day 2):   Humane Society and Humane Education
Experiences of Implementing Universal Human Values

9.30 – 11.30 am   T5. Talks:
- Human Education and Universal Human Order
- Human Education and Harmony in the Family
- Role & Responsibility of Universities in Curricular Reform for Human Education

12.00 – 1.30 pm   T6. Sharing: Implementing Universal Human Values I and Future plans

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International Institute of Information Technology, Hyderabad
Dr. A.P.J. Abdul Kalam Technical University
I. K. Gujral Punjab Technical University
The Rajmata Vijayaraje Scindia Krishi Vishwavidyalaya
Jawaharlal Nehru Agricultural University

1.30 - 2.30 pm	Lunch Break
2.30 – 4.00 pm	T7. Sharing: Implementing Universal Human Values II and Future plans Royal University Bhutan, Bhutan Atmiya Group of Institution, Rajkot Galgotias University, Noida Indian Institute of Technology (Banaras Hindu University)
4.30 – 6.00 pm	T8. Panel Discussion: Orienting Higher Education for balanced Societal Development with Personal & Family Development Indicative Issues:

- How do we orient higher education with balanced & holistic development?
- How do we implement value education keeping it universal? Should value education be logical, verifiable and address all aspects of living?

7.30 – 9.30 pm	Meeting of Special Interest Groups

10 Jan 2016 (Day 3): Implementing Human Values in Higher Education

9.30 – 11.30 am	T9. Talks: Guidelines, Process & Content of Human Education Process & Steps for Implementing Human Values in Higher Education
12.00 – 1.00 pm	T10. Talks: Early Experiences in Implementing Universal Human Values Experimenting with a New Paradigm
o	Himachal Pradesh Technical University
o	Relevance of UHV in Private Universities
o	Institute of Advanced Studies in Education
1.00 - 2.00 pm	Lunch Break
2.00 – 4.00 pm	T11. Panel Discussion: Future Plans for Implementing Universal Human Values in Higher Education (Specific Commitments)

Indicative Issues:
- My plan to introduce or reinforce human values in my university / organization
- How I have been creating conducive environment in my university / organization for living with human values
- Strategies and mechanisms for scaling up, policy for large scale proliferation
- Providing thrust to applied research in human values

4.30 – 6.00 pm	T12. Valedictory – Summary and Way Forward
6.30 pm onwards	Farewell Dinner After the conference, a 1-day tour of local sights is planned

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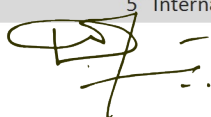
Spectrum of Participation in ICHVHE2016

Spectrum of Participation in ICHVHE2016
Registration till 31-12-15

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Organising Partners

from national conference booklet

AGI RAJKOT

H. D. H. Hariprasad Swamiji, President of Yogi Divine Society, has laid stress on moral character and perpetuation of human values in the youth through education. Atmiya Group of Institutions, Rajkot promoted by Yogi Divine Society, Vadodara runs kindergarten to post graduate courses since two and a half decades. It offers courses in Sciences, Humanities, Commerce, Pharmacy, Management, Engineering and Technology. Atmiya Group of Institutions, Rajkot has witnessed an amazing progress under the guidance of P.P. Tyagvallabh Swamiji, Secretary, Sarvoday Kelavani Samaj. All his efforts are directed towards the holistic and sustainable development of youth, society and mother earth through education. All the faculty members and staff of Atmiya Group of Institutions, Rajkot have undergone 8-days workshop on Universal Human Values with a view to effectively implement the value education.

For further details : www.atmiya.net

RUB BHUTAN

The Royal University of Bhutan, Thimphu was established in 2003 to consolidate the management of tertiary education in Bhutan. It is a decentralized university with eight constituent colleges spread across the kingdom. The underlying principle which influenced the development of such a university system was the government's policy of balanced and equitable regional development. The Royal University of Bhutan maintains a strong connection with other universities which include the University of New Brunswick in Canada, the School for International Training and Naropa University in the United States, the University of Salzburg in Austria, the University of Delhi in India, the University of New England and Queensland University of Technology in Australia etc. in the areas of student exchange and internship programs for students and faculty. RUB, Thimphu endeavours to provide its students a wholesome education based on the country's development philosophy of Gross National Happiness (GNH).

For further details : www.rub.edu.bt

IKG-PTU KAPURTHALA

IK Gujral Punjab Technical University, Kapurthala was established by an act of State Legislature on 16th Jan-1997, to promote Technical, Management and Pharmaceutical education in the state at the degree level and above. The University has the mandate to set up Centres of Excellence in emerging technologies and for promoting training, research development in these areas. The main focus of the University is to impart education in the area of professional skill oriented technologies to the masses. IKG-PTU, Kapurthala intends to facilitate the development of responsible and competent citizens for society who have the competence, practice and entrepreneurial ability to be meaningfully employed or self-employed; and to actively participate in developing a Human society. The recently formed International Resource Centre for Universal Human Values & Ethics at IKG-PTU, Kapurthala is dedicated to development of people who can actively participate in developing a human society in the form of teachers, resource persons and entrepreneurs.

For further details : www.ptu.ac.in

IIT (BHU) VARANASI

Indian Institute of Technology (Banaras Hindu University), Varanasi was the erstwhile Institute of Technology of the world famous Banaras Hindu University. Founded in 1916, it was said that the university will seek not merely to turn out men as engineers, scientists, doctors, merchants, theologians but also as men of high character, probity and honour, whose conduct through life will show they bear the hallmark of a great University. A teaching university would but half perform its function if it does not seek to develop the heart-power of its scholars with the same solicitude with which it develops their brainpower. The university has placed the formation of character in youth as one of its principal objects.

For further details : www.iitbhu.ac.in

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IIIT HYDERABAD

International Institute of Information Technology, Hyderabad is an autonomous, self-supporting research institution established in 1998 with seed support from the Government of Andhra Pradesh. Major goal of IIIT, Hyderabad is to impart a uniquely broad and interdisciplinary IT education of the highest academic quality. This is achieved through an integrated curriculum that consists of a highly diverse set of IT courses, interdisciplinary IT research projects, interaction with industry, and preparation in entrepreneurship and character development through human values. For further details : www.iiit.ac.in

APJ-AKTU LUCKNOW

Dr. A.P.J. Abdul Kalam Technical University, Lucknow (formerly Uttar Pradesh Technical University) was established by the government of Uttar Pradesh on 8 May 2000. As enshrined in the University Act, the University aims to provide and upgrade education, training and research in fields of technical education, and to create entrepreneurship and a conducive environment for pursuit of the technical education in close co-operation with industries. The university included universal human values in its core academic curriculum in 2009. For further details : www.uptu.ac.in

Introduction of UHV in Higher Education

Vision for Universal Human Value Education

THE JOURNEY TOWARDS INTEGRATING HUMAN VALUES IN TECHNICAL EDUCATION

All human beings continuously aspire for sustainable happiness and prosperity, peace and harmony and are engaged in working for the fulfillment of these universal human aspirations, albeit, in accordance with their present understanding. Therefore, the goal of all educational processes has to be - to empower each generation of human beings to move towards fulfilling the above-mentioned objectives by providing them the right understanding and the competence to actualize such an understanding in their lives. Accordingly, the excellence or appropriateness of any educational process can only be judged by the extent to which it is successful in fulfilling these cherished objectives.

Prof. R. R. Gaur,
Hon. Visiting Professor,
NRCVEE, IIT Delhi

In the present age, Science and Technology have become very powerful tools to maneuver the state of things on this planet and affect the lives of all human beings significantly. Hence, educational streams pertaining to science, technology and their management have acquired great importance and prestige. However, it is easy to understand that science can only provide the requisite knowledge and technology can give us the means to achieve efficiently what is considered 'valuable' and worthwhile by human beings. Therefore, it is, in the first instance, crucial to know 'What really is valuable for human beings?' or, what is really conducive to sustained human happiness and prosperity? The answers to these questions, which are so fundamental to all human beings cannot come from the domain of science and technology but are to be understood through what can be called 'Education in Human Values (EHV)' or 'Value Education'. Thus, EHV, which enables us to understand the human goals correctly and comprehensively, needs to be an essential part of all education systems, much more so, of the technical education system which has gained so much prominence in recent times.

Looking at the present education pattern, we find that, in the zeal to cope with the advancements of science and technology, our education system has become more and more 'skill oriented' and unfortunately deficient in Human Values. The value dimension is generally taken for granted or addressed very superficially. As a result, the high degree of skill competence being imparted gets harnessed largely by the consumerist and profit-centric objectives leading to large-scale exploitation of human beings as well as the natural environment. This is a very hazardous trend which is responsible for engendering multiple global crises at various levels such as the individual, societal and environmental - threatening even the human survival.

In the context of Educational Institutions, the manifest problems range from self-centeredness, acute competitiveness and fascination towards consumerism - to indiscipline and violence in various forms, addiction to drugs and in extreme cases, depression and apathy towards life itself leading to even suicides. The rampant corruption is also a direct consequence of this 'value-deficit' in our education system which needs to be rectified.

It may also be mentioned that various expert committees and commissions on education have highlighted this fact again and again and yet, nothing substantial in this direction has really taken shape, perhaps for want of a suitable model and methodology to do the needful!

Realizing the urgent need for effectively integrating human values in the technical education system, some exploratory work was started at IIT Delhi nearly three decades ago under the guidance of Prof. D.S. Kothari, the eminent scientist-humanist. These efforts were gradually consolidated by networking with other similar research groups and with the support obtained from MHRD and have resulted in the development of a viable model to introduce Value Education in the current education system. The salient highlights of the work done at various institutions in this direction and important learnings, achievements and milestones of this journey are presented below.

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The Early Exploratory work at IIT Delhi

Way back in the early 80s, some of us, the faculty members at IIT Delhi joined together to assess the suitability or the so called 'excellence' of our technical education curriculum from the point of our social needs. This was the time when a lot of literature was also coming from the west in the form of a critique of modern technological development highlighting various environmental and social maladies engendered by it. Also the concerns of the growing energy crises were being felt and the green movements were gaining momentum. All these provided serious motivation for critically evaluating the suitability of modern technological development as well as the prevailing technical education. At this time, we also got the benefit of interaction with Prof. D.S. Kothari, Sh. T. S. Ananthu and others who were strongly advocating the unification of **'Science and Humanism'** as the remedy for the present technogenic problems. By careful analysis, the essential complementarity of 'values' and 'skills' and the need for integrating appropriately Science, Technology and Human Values became very evident and this was to be incorporated through necessary modifications in the present education. It also became clear that until this was ensured, increase in Science and Technology will only prove to be devastating!

Realizing this important need, we started exploring how a tangible beginning in this direction could be made in the present context. To begin with, a new course input entitled 'Science and Humanism - towards a Unified Worldview' was developed in 1982-83 under the guidance of Prof. D.S. Kothari and was introduced in IIT Delhi as an elective course.

The course presented a critique of the mechanistic – materialistic worldview guiding the modern development; science-religion conflict and degradation of human values and its hazardous consequences. Thus, it highlighted the strong need for an alternative 'holistic worldview' unifying Science and Humanism.

It was also highlighted that some of the significant 20th century developments in the domain of **Science** itself such as the relativity and the quantum theory etc. as well as a re-appraisal of Eastern Mysticism were all pointing towards the inherent interconnectedness of the Universe and the need for understanding the human 'self' along with rest of the reality which would facilitate a holistic worldview. Further, the inculcation of the holistic worldview required serious efforts towards **'inner development'**. The course also deliberated on the essence of Humanism and the methods of inner development.

This course enabled the students to critically analyze the prevailing situation and proved to be quite effective in developing the awareness towards holistic worldview and holistic development. It was accompanied by a number of initiatives such as promoting R&D work towards renewable, eco-friendly and human-friendly technologies (i.e. appropriate technologies) ; holistic health activities and a re-orientation of NSS activities involving rural development and other socially relevant projects. A text book on 'Science and Humanism' course was prepared by Prof. P. L. Dhar and Prof. R. R. Gaur.

However, a viable methodology for inner development which could effectively become a part of the present day education system was still to be explored and the work was pursued further in this direction.

Experiments with 'Vipassana' – a Scientific Technique for Self-observation and Self-purification

In the process of searching for a universally applicable and effective method of 'inner development' which could be feasible in the present educational context, we came across 'Vipassana' as a scientific and experiential technique for self-observation and self-evolution. This was experimented in great detail under the guidance of Sh. S. N. Goenka. Prof. P. L. Dhar conducted exhaustive experiments with vipassana meditation, both within and outside IITD, studying its impact systematically. A course on 'Insight Meditation' was also designed on this basis.

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Further, the need for a sound framework of understanding the human reality vis-à-vis rest of existence to form the core content for introducing value education was still to be explored further.

Discovering the 'Jeevan Vidya' Model

During the early 90's, there was an important breakthrough in this direction when we learnt that Rev. Sh. A. Nagraj Sharma ji of Amarkantak had visualized such a framework for understanding the human reality vis-à-vis rest of existence through a systematic process of self-exploration. It also clearly brought out the inherent interconnectedness and co-existence at all levels in nature/existence and its implications at individual, societal and environmental level. As a result, the natural relationships and concomitant values were easily discernable. Although, it took us several years to grasp the essence and scope of Jeevan Vidya (Madhyasth Darshan) model of Sh. Nagraj ji but finally, it became clear that this model could provide us a universally applicable pedagogical tool for inculcating right understanding and also facilitate the process of self-exploration on the basis of one's natural acceptance, leading to inculcation of holistic worldview.

Dr. Yashpal Satya, of IIT Delhi, did pioneering work in understanding and simplifying this model for wider communication. Then, Sh. Ganesh Bagaria studied and carried out exhaustive experiments among various spectra of people to evolve suitable content and methodology for integrating it in the educational curriculum in the form of an exploratory dialogue. He also set up Manviya Shiksha Sanskar Sansthan in 2001 at Kanpur, which worked in collaboration with IIT Kanpur to promote development of teachers and models for living in consonance with Jeevan Vidya. With a similar purpose, a few other experimental centres such as Jeevan Vidya Pratisthan, Govindpur, Abhyudaya Sansthan, Raipur etc. were also established which are carrying out extensive experimentation with holistic living models as well as training and dissemination work.

The MHRD Initiative and Setting up of NRCVEE at IIT D

While these explorations were going on, an important initiative came from MHRD around 2000-2001. Sh. M. K. Kaw, the then Education Secretary, provided a thrust to value education by creating a Value Education cell in the Ministry and exhorted various educational institutions to make tangible efforts in this direction. He also provided a clear vision and issued well-thought guidelines for introducing value education in the current system and to make it effective and universally applicable. He was also instrumental in setting up three national resource centres for Value Education – one in NCERT, in the domain of school education; the other in IIM, Lucknow, in the domain of management education; and the third, in IIT Delhi in the domain of technical education. The work done at IIT Delhi was adequately recognized and the National Resource Centre for Value Education in Engineering (NRCVEE) came into existence in 2001. It provided substantial impetus, support and mandate for R&D, resource development and networking with other institutions. Under the aegis of the National Resource Centre, a series of workshops were conducted, brainstorming with other experts working in this area as well as with various socio-spiritual stalwarts to develop the vision, methodology and content for introducing a foundation course and other constituents of a comprehensive package for EHV to be integrated with the present curriculum. Some of these workshops were held at the behest of AICTE.

Extensive Pilot Level Experiments at IIIT Hyderabad

Starting in 2005, extensive pilot level experiments to introduce value education in the academic curriculum were initiated by Prof. Rajeev Sangal at IIIT, Hyderabad with Sh. Ganesh Bagaria as the main resource person. It involved orientation of teachers and their families; trials with different modes of orientational inputs for the students and re-orientation of various campus activities. A new department of Exact Humanities was also started to promote advanced study and application-research in this direction. These experiments have grown stronger and more effective and as a consequence IIIT Hyderabad, has become a demonstrable nodal centre.

In order to facilitate the dissemination of EHV programmes in various professional institutions and universities, a sequence of annual international conferences on 'Human Values in Higher Education' was started in 2012 and the first two conferences were held at IIIT Hyderabad.

The fifth international conference in this sequence is being held in January, 2016 at the Atmiya Group of Institutions (AGI), Rajkot. Needless to mention that these conferences have proved to be very effective means of interacting with the heads of academia within our country as well as in SAARC countries towards facilitating the implementation of EHV programmes.

Experiments at Abhyudaya Sansthan, Raipur
Sh. Som Dev Tyagi and other colleagues from Abhyudaya Sansthan, Raipur, initially experimented with introducing Value Education inputs in the curriculum of NIT Raipur and a few other technical institutions of Chhattisgarh. Subsequently, an exhaustive effort was made to train a large number of school principals, SCERT and DIET functionaries as well as selective school teachers and also to develop resource material from class I to class VIII for introducing value education in schools with the inspiration and support from Sh. Nand Kumar, erstwhile Education Secretary Chhattisgarh. Extensive six months-to-one year duration study courses for school teachers have also been developed which have proved to be very effective. Presently, even longer duration practice-cum-study courses are also being introduced.

In 2006, all these experiments based on Jeevan Vidya model were also brought to the kind notice of Dr. A. P. J. Abdul Kalam, the then President of India who highly appreciated and encouraged these initiatives. In May, 2007 a national workshop on 'Value Education through Jeevan Vidya', jointly organized by IIT K, IIT D and IIIT H and held at IIT Delhi was inaugurated by Dr. Kalam. It proved to be a milestone in bringing these experiments to the wider notice of the administrators of higher technical education.

First Large-scale Multi-institutional Initiative Pioneered by UPTU
So far, the experiments were being conducted within individual institutions, and rather at a pilot level. The first opportunity for large-scale multi-institutional environment under a technical university was provided by Prof. Prem Vrat, the Vice Chancellor of UPTU in 2009. Feeling the need for an effective Value Education input in the professional institutions Prof. Prem Vrat, after widespread consultation with the Heads of Institutions and Management personnel of the affiliate institutions, took a bold decision to launch a foundation course in 'Human Values and Profession Ethics' as an essential audit course. Being well aware of the work being carried out at IIT Delhi and other institutions, he invited us to take up this challenge. A value education cell was set up at the university under the coordinatorship of Sh. Ganesh Bagaria and an advisory committee with Prof. R. R. Gaur, Prof. Rajeev Sangal and others was formed to guide and monitor this programme. This initiative provided great impetus to systematically develop the requisite resource material, the teacher orientation programme, the orientational workshops for the Heads of Institutions and senior educational administrators as well as faculty members in general. It also enabled us to develop the academic rigour in regard to examination, evaluation, feedback etc.

Later on, UPTU, which was bifurcated into two independent technical universities viz. GBTU and MTU consolidated these efforts by the keen interest of its respective Vice Chancellors, viz. Prof. R. K. Khandal and Prof. S. K. Kak.

The Launching and Consolidation of the Value Education Programme at PTU
In 2010, Dr. Rajneesh Arora, the Vice Chancellor of PTU who was also searching for a viable methodology to

introduce value education, came to know about the above ongoing experiments. He, along with his senior colleagues interacted closely with IIIT Hyderabad and also attended the 8-day teacher orientation programme at IIT Kanpur and after being adequately convinced about the efficacy of this model, committed himself to launch this at PTU with the full support of the PTU management team.

The work at PTU has proceeded very systematically and has led to a proper consolidation of the whole programme. Several important significant initiatives have been launched by PTU in this direction, e.g. an International Resource Centre on Universal Human Values has been established. Under the aegis of this centre, two innovative post graduate programmes have been launched. These include a **one-year PG Diploma on Universal Human Values and Ethics and a two-year M.Tech. programme on Holistic Development – Technologies and Systems**. These programmes are designed to provide advance knowledge to equip teachers in human values, social entrepreneurs and technical experts to contribute towards holistic technologies and systems. Presently, the university is gearing itself to provide orientation on Human Values to all the teachers of its affiliate institutions. The third International Conference on Human Values in Higher Education was hosted by PTU which elicited a lot of interest among the educational administrators of SAARC countries including Pakistan.

The Significant Efforts by Royal University of Bhutan – the First Initiative outside India
Bhutan is a country which has committed itself to pursue national planning and policies to maximize GNH (Gross National Happiness) of its people rather than working for GDP/GNP. In this respect, they have been implementing a number of measures and are keenly looking for re-orienting their education. So, when Dasho Pema Thinley, the erstwhile Vice Chancellor of the Royal University of Bhutan came to know about these experiments, he seriously evaluated these and was highly motivated to launch this model in all their higher education institutions. Dr. Thinley, along with other senior educational administrators are presently engaged in vigorously implementing this model throughout, in their country and have also become strong partners to facilitate this movement further.

The fourth International Conference on Human Values in Higher Education was held in Gedu, Bhutan and was blessed by her Royal Highness, the Queen Mother. Dasho Nidup Dorji, the present Vice Chancellor of RUB, Dr. Lhato Jamba and other leading personalities of the country from the field of education, bureaucracy and other disciplines are actively engaged in promoting this activity at various levels in Bhutan.

The Work at JNTU and the State Level Initiative by Andhra Pradesh Government
As already mentioned, IIIT Hyderabad has already become a nodal centre with Dr. Pradeep Ramcharla as the coordinating resource person. Last year JNTU, Hyderabad took a decision to introduce the foundation course in all its institutions for which teacher orientation is going on. This year, with the inspiration and support of Sh. Ajay Mishra, Principal Secretary, Education GoAP and Mrs. K. Sunitha, the Commissioner CCE AP, they are enthusiastically working towards introducing EHV in all higher education institutions of Andhra Pradesh. It is undoubtedly a highly challenging task but very much worthwhile.

The Recent Enthusiastic Initiative at Atmiya Group of Institutions (AGI), Rajkot
The Atmiya Group of Institutions, Rajkot which are already a value-based hub of higher education running under the noble inspiration of PP Hariprasad Swami ji and under direct guidance of Rev. Tyagvallabh Swami ji have found this model very appropriate and in a short span of two years, they have made spectacular efforts to orient their teachers and to implement EHV on these lines. They are already on way to become an important nodal centre in Universal Human Values.

Other Emerging Initiatives

There are several other universities and institutions such as Himachal Pradesh Technical University, Jawaharlal Nehru Krishi Vishwa Vidyalaya, Jabalpur, Galgotias University, Greater Noida etc. which are gearing up to introduce value education inputs in their curricula. Galgotias University have an ambitious plan for value orientation for all their teachers and students and are starting a 'Centre for Life-long Learning' in the university. Dr. Kumar Sambhav is presently facilitating this programme.

IASE, Sardarshahar has set up a department of 'Value Education and Consciousness Development'. Dr. Surendra Pathak who had earlier experimented with the teachers of Somaya Vidyavihar, Mumbai is presently helping IASE to evolve value education programmes for teacher education. They have also sponsored research projects on Existential Harmony and have instituted six chairs for this purpose.

Other Models

So far we have elaborated more on the Jeevan Vidya model as this model fulfills all the proposed guidelines and has already been experimented extensively. However, there have been various other innovative experiments on course models or modules which have been developed by various socio-spiritual organizations and have been applied in educational institutions to a varying degree. All these efforts need to be carefully studied and evaluated for their suitability and adaptation for wider-application in the formal institutional environment.

These include the Jeevan Vigyan model developed by Acharya Mahapragna and being experimented at Jain Visvabharti University at Ladnu. There is a diploma course on Human Values developed by Brahma Kumaris. Dev Sanskriti Vishva Vidyalaya, Haridwar have developed a few full-fledged programmes on Value Education. Refresher modules have also been developed by Tejgyan Foundation, Art of Living, Satya Sai Institute for Human Values, Ramakrishna Mission and several other socio-spiritual organizations.

There has also been a significant value education initiative by Dr. S. K. Chakraborty who established the Management Centre for Human Values at IIM, Kolkatta where Human Values and Professional Ethics modules have been developed focusing on the management personnel. At BHU, Vanansi Prof. A. N. Tripathi has been engaged for a long time in delivering courses on human values.

More recently, the implementation of the Jeevan Vidya model has also been initiated at IIT BHU with the inspiration and guidance of Prof. Rajiv Sangal who is now its Director.

Present Status and the Road Ahead

The work initiated in a humble way at IIT Delhi about three decades ago in search for a suitable curricular model and pedagogical methodology for effectively introducing EHV (Education in Human Values) has now transformed into a concerted research activity by a network of resource persons from several institutions. It can very well be called as a movement for integrating value education in the current system. As a result of all this work, a viable model and methodology along with the necessary wherewithal has become available. It has been amply demonstrated for its effectiveness. A few nodal centres are also taking shape for developing teachers, resource material, further R&D as well as facilitating any institution to implement this input as a foundation course. As of today, the Jeevan Vidya based model is being attempted at as many as 33 universities encompassing more than 4500 institutions. Further research work in moving towards a comprehensive EHV package is also underway. Presently, Sh. Ganesh Bagaria and Sh. Rajul Asthana are coordinating this activity from Kanpur.

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However, the task is tremendous as the need and scope are universal and therefore much more vigorous effort is required to create tangible impact. This challenge has to be taken up in a mission mode with the concerted participation of not only the education institutions and research groups but also of the Government and the policy making and monitoring agencies.

Let us all join hands to provide the requisite thrust to meet this colossal challenge of our times!

A VISION FOR UNIVERSAL HUMAN EDUCATION

Every Human Being aspires to be happy. All his efforts are toward this end. The outcome from his efforts depends on the focus of the effort, specifically on his notions about happiness. When these notions are right, the outcome is mutual happiness. When the notions are wrong, the outcome is unhappiness.

The purpose of education is to establish right understanding in the human being so that by a certain age, the individual is able to gain clarity about happiness and to develop competence to realize the programs to ensure it. The process which **Shri. Ganesh Bagaria** enables a human being to lead a happy life in continuity regardless of region, caste, creed, gender, race etc. can be termed as Universal Human Education. Such an education only, can lay the foundation of an undivided society and universal human order, which all of us are looking for.

Today, with different people having different notions of happiness, one can observe the mixed result at an overall global level. In spite of significant material gains, there is increasing strife in family and society as well as damage of nature leading to significant and potentially irreversible climate changes.

All this is happening despite the best of intentions, which raises the question "Have we really understood our basic aspiration"?

Basic Human Aspiration

On closer observation, we can see that every human being aspires for a way of life which ensures happiness for all human beings living in harmony with nature.

At an individual level, happiness is harmony and integration among all four dimensions of his living-Thought, Behaviour, Work and Realization.

At the level of society, individuals aspire to ensure harmony and integration among four levels - Individual, Family, Society and Nature.

This is the aspiration; this is the desire, this is the innate need of every human being, regardless of age, gender, caste, creed, nation and beliefs.

To gain clarity on this, let us ask ourselves some questions about each aspiration, about "How I want to live" what is written on the left OR what is written on the right in the table below. In this process, we will also get clarity on "How I am living now".

We can ask ourselves "Do I want fulfillment at all four dimension and all four levels?" OR "Do I just want to ensure Accumulation of wealth, that too Unlimited at the Individual level?"

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First: As an individual in four dimensions, what is desirable?

1. **In Thought** To have clarity (a state of resolution or solution) OR confusion (a state of problem)?
2. **In Behaviour** To have just i.e. mutually fulfilling behavior with other human beings, resulting in mutual happiness OR to have unjust behavior with other human resulting in exploitation and domination of some over others?
3. **In Work** Adherence to physical laws with rest of Nature by cyclic mode of production, resulting in mutual enrichment, prosperity for human beings as well as protection of rest of nature OR exploitation and indiscriminate extortion of the rest of nature?
4. **In Realization** Assurance and authenticity of having known the truth, of having understood the reality, resulting in continuity of happiness OR lack of realization leading to mere belief or assumption of it?

Similarly, as a society at four levels of human existence, what is desirable?

1. **In Every Individual** All encompassing solution, a state of right understanding leading to happiness and self satisfaction in every individual OR a state of confusion leading to unhappiness and dissatisfaction, OR having a state of right understanding in some individuals will do and rest can follow them?
2. **In Every Family** Prosperity, capacity to produce more than what is required as physical facility for the family leading to a feeling of having more, is desirable in every family OR Deprivation, a feeling of having less than required, regardless of how much has been accumulated (through production or exploitation)
3. **In Society** Fearlessness, Trust, feeling of being related to the others is desirable OR a feeling of mistrust, a feeling of being in opposition to others leading to fear? Undivided society based on this feeling of trust (acceptance of relationship with every one) OR a society divided into sects, cast, creeds, races, nations opposing and fighting each other?
4. **In Nature** Co- Existence, a relationship of mutual fulfillment of human being with rest of the three orders of nature leading to prosperity in human being as well as protection and enrichment of rest of nature is desirable OR indiscriminate exploitation of rest of the nature leading to threat of the very existence of Earth?

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The State Today

What are we doing now[1]?

Are we ensuring the fulfillment of all these four dimensions of personal existence or are we just focusing on work to ensure accumulation of physical facility (called wealth), that too without deciding how much of it is required (it is implicitly assumed that it is unlimited! do we really need unlimited amount of any physical facility?). Is this Accumulation of physical facility being done without ensuring mutual fulfillment (through cyclic mode of production), resulting in resource depletion and pollution.

Are we ensuring the fulfillment of all these four levels of human existence or just focusing on Individual to ensure accumulation of unlimited physical facility for him, without deciding how much of it is required? Is this being done for every individual or for selected group, in terms of class, nation etc. (implicitly assuming that benefits will slowly percolate to everybody!).

With the limited one dimensional approach taken by us, we have arrived at the following situation:

At the level of individual: We see today that human beings on the one hand suffer from unhappiness, dissatisfaction, a sense of purposelessness or futility, tension, frustration, depression even suicide and on the other hand show the signs of domination, violence, crime, terrorism etc. The body health is steadily declining in spite of improved levels of material and medical facilities. A majority of people find themselves engulfed in problems of one type or the other, and some people have even come to believe that no solution is ever possible.

At the level of family: One finds that in family, among the members, there is complaints, fights, inter-personal tensions, injustice and hatred. Numerous attempts are made to solve these, but invariably it leads to disintegration. Reason for all these is ultimately assigned to lack of sufficient material facilities (a feeling of being deprived), without ever deciding how much is going to be sufficient in terms of physical facility.

At the level of society: Problems are visible in the form of poverty and unemployment on the one hand and division, discrimination, exploitation, opposition, struggle, terrorism and war on the other hand. There are talks of cooperation with each other, but they end up in one form of exploitation or other.

At the level of nature: Problems manifest in the form of ecological disturbances (seasonal imbalance, pollution) and lack of natural resources. Air, water, soil and food are getting increasingly poisonous. Fertility of the soil is reducing. The problem of water shortage is deepening. The nutritional value of food is decreasing. Ecological imbalances have resulted into global warming (heating up of the earth), heralding larger problems and disasters soon.

On the one hand, many breakthroughs and wonders are being made by modernity, science and technology; while on the other, man still remains an unknown and unrelated to himself and other human being. Today, human being has become the biggest source of problem for human being. The possibility of war between two nations, terrorism, fear of fights and violence within nation states and corruption tiring out the daily lives of human beings has increased. Ecological imbalance, chemical fertilizers and pesticides and sedentary lifestyles are making the body weak and prone to diseases.

The ultimate result of all this is that suffocation in individuals, strife in family, disintegration in society and damage to the environment are on the rise. Man is thus getting isolated and lonely. Getting isolated is more fearsome than any other physical scarcity.

We can now clearly see the problem. We can ask ourselves 1) if we are aware of this state 2) if this state is what we want 3) if we continue our effort in the same direction, will it fulfill our (Human) aspirations.

If one looks at these conditions a little deeply, it seems that man has not even been able to rightly recognize his needs so far. Today's prevailing materialism has made us believe that unlimited acquisition of physical/material facilities is the ultimate aim of human being. Entire culture, science, technology, education and nation states are being applied to ensure this. As a result, every human being is being engaged in this. Material acquisition has become the aim for a man's thought, behavior and work, without even bothering to find out how much material facility is required for an individual, family and society.

While man's need to live, to survive has been recognized as a primary need, the need to live in perennial happiness, in a state of no-conflict, to live in harmony with knowledge, has not yet been recognized as a basic human need.

The reality is that to live with knowledge is an innate and basic need of human. It is only on the basis of knowledge that man is able to live in harmony within him and in harmony with the larger organization (other humans and rest of nature). Otherwise, he lives in a way purely based on what he has ended up assuming (which may or may not be so in reality, i.e. may be right or wrong).

In the absence of knowledge, absence of resolution (samadhan), man is unable even to correctly recognize as to how much material/physical facility is required. As a result, he is unable to feel prosperous in spite of having excessive amount of physical facility/wealth. He keeps getting stuck into a vicious circle of trying to accumulate unlimited facilities/wealth to get continuity of happiness in vain.

On studying Nature, we find that it consists of 4 orders Material Order (soil, air, metals…), Pranic Order (plants, trees…), Animal Order (animals, birds…) and Human Order (human beings). There is relatedness and interdependence amongst all the four orders. That the relationship is one of mutual fulfillment and mutual enrichment is clearly observable amongst the first three orders. In a forest, for example, trees, animals and soil all get enriched; one's enrichment is not at the cost of others. These three orders are fulfilling for human beings also. While human beings have natural acceptance for being fulfilling for other human beings as well as the other three orders, they are not able to be fulfilling.

Further we can observe that every unit in the first three orders has a definite conduct. A piece of iron has definite conduct, an apple tree has definite conduct, and a cow has definite conduct. It is only human beings that have indefinite conduct.

On studying existence and place of man in it, it becomes evident that the above mentioned problems are not innate to existence or nature. These are due to this indefinite conduct of human being in absence of right understanding in man; i.e. problems are manifested by man. If man is the cause/source of the problems or if man is the carrier of problems, then the cause/source and carrier of solutions would also have to be man.

The conduct of units in the material order is based on their constitution, the conduct of units in the pranic order is based on their seed, the conduct of units in the animal order is based on their breed. The conduct of human beings is based on their education-sanskar.

More specifically, human beings' conduct (recognizing & fulfilling) depends on their assuming (assumptions

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about reality). If the assumption is wrong then conduct will be wrong and indefinite. If assumption is right then conduct will be right and definite. Assumptions can be based on knowing (reality as it is) or not based on knowing (an assumption about reality which is not necessarily so). If the assumption is based on knowing then the assumption is right therefore recognition and fulfillment is correct and conduct is definite.

Due to lack of right understanding, or due to incorrect assumptions, the human order does not have definite conduct and is not yet able to ensure mutual fulfillment. This can be seen in the form of problems such as pollution, resource depletion, extinction of animals, global warming and threats to human race on earth.

We can ask ourselves "which fear is predominant?" a) fear of wild animals, b) fear of natural calamities or c) fear of the Inhuman conduct of human beings.

This fear of the other human being is on account of his indefinite (inhuman) conduct. It can not only be recognized as global terrorism or fear in society, but also in everyday interaction with even the closest relatives "we don't know how our own child will react or our own father will react...".

Attempts so far to free ourselves of these problems, have been predominantly based on physical facility and have not placed right understanding and responsibility of human beings at the center. The result is that we have not been able to live in harmony (within oneself and with entire existence) and form a humane society on the basis of these attempts.

The Vision for Universal Human Order

This is a proposition about the innate harmony in existence. It can be evaluated and understood within the self. At the root is a holistic, and all encompassing detailed view of reality at every level of existence, from Individual to Family, Society and Nature/Existence. Through this holistic view we can see that the existence is innately co-existence (harmony, order) and not a chaos or disorder; and man just needs to understand this co-existence and align with the innate order in the existence.

On the basis of attempts made by a few of us since 1995 in the form of work, behavior and participation in the society, we have now begun to feel that it is necessary and possible to have a harmonious inter-relationships in the four dimensions (thought, behavior, work and realization), four levels (self, family, society and nature) and 10 steps (family to world family); that such a possibility comes naturally since harmony (self-organization) is inherently there in existence, one does not have to create it. Existence is in harmony (self-organization) itself, is organized in itself. The harmony (self-organization) is in the form of co- existence, and every human being can understand this harmony, and after having understood it so, can live in harmony within himself and in harmony with the larger organization around him.

Living on the basis of this harmony (co-existence) results into:

At the level of individual: Right understanding (resolution) is ensured in every human being. This resolution inherently manifests in human talent as- knowledge (of self, existence and human conduct), wisdom (identification of human goals) and science (process of achieving human goal) and in human expression as- behavior, work and participation in the larger order. The possibility of an undivided society, universal human order and human tradition becomes clear as one lives according to the right understanding.

At the level of family: Resolution in each member of the family, mutually fulfilling relationships and

prosperity in family are ensured. It becomes possible to identify the physical needs of the family on the basis of the right understanding and members of the family are able to produce (in a recyclable manner) more than the family's requirements for physical facility and experience the feeling of prosperity. There is enough scope in nature for this kind of production, and enough capacity and scope in the human being for such production. A prosperous family is able to fulfill its physical needs and also help out other families. Hence, one establishes a relationship of mutual fulfillment and not of exploitation of other families.

At the level of society: Self-organization in society, emerging out of such families, has five dimensions- education-right values (sanskar); health-restraint (sanyam); production-work; exchange-storage; justice- preservation (suraksha). Such self- organization ensures the fulfillment of human goals of all encompassing resolution (samadhan), prosperity, fearlessness and co- existence. The possibility of realization of this holistic, all encompassing self- organization from an individual to family to world family seems very natural.

At the level of nature: The human being, living with all encompassing resolution, relationships and prosperity lives in a mutually fulfilling manner with the remaining three orders (Material order- soil, water, air, etc; Plant Order- plants and shrubs, etc; Animal order- birds and animals) thus ensuring his prosperity and the enrichment, protection and right utilization of the remaining three orders.

Man living in all encompassing resolution, prosperity, fearlessness and co-existence at all these four levels, is able to be satisfied in all his four dimensions- in thought by way of all encompassing resolution, in behavior by way of mutually fulfilling relationships, in work by way of enrichment and protection of the remaining natural order, and in realization by knowing the reality, the existence as co- existence. This results into happiness, peace, satisfaction and bliss in the self. It thus becomes possible that this satisfaction is being expressed and established in individual, family and all ten steps (family, .. village,… nation, world family) of human order.
On the basis of the success that we have been able to get in the past ten years through this understanding, behavior and work; and the encouragement that stems from it, we thought it appropriate to share and start a dialogue with you on the necessity, possibility and naturality of this human order.

Programs Emerging out of the Vision for Universal Human Order
The programs emerging out of the above vision are listed below:
I.   People's Education Program (Lok Shiksha Yojna)
II. Education-Sanskar Program (Shiksha Sanskar Yojna), and
III. Undivided Family and Universal Human Order Program
     (Akhand samaj, Sarvbhaum vyavastha yojna)

The People's Education Program is meant for the people who could not avail the program for right understanding in childhood. This is carried out through workshops, seminars, discussions, etc. Presently, such workshops are being organized for all sections of the society, including educationists, software professionals, village people, prisoners, lawyers, people from government, businessmen, social workers, etc. In the workshop, the content of right understanding is presented to the participants through simple propositions, and they are facilitated to verify the propositions at the level of their natural acceptance, without drawing any inference from any external source, be it a text or notion or saying or a person. In this process, the individual becomes aware of the needs of the body and the self, the feelings innate to every relationship, and the mutual fulfillment with every unit of nature.

This process prepares the base, in the form of teachers, parents and responsible people who would be competent to facilitate the program for human education-sanskar.

The **Education-Sanskar Program** is meant for the children so that by a certain age, they are able to ensure the right understanding and right living.

Education is essentially to develop the understanding of the harmony or order or vyavastha at all levels of our living – from self to the entire existence. Sanskar includes the commitment, preparation and practice of right living. The preparation includes learning the skills and technology for right living. This leads to living in harmony at all levels from self to the entire existence. The child after going through such education-sanskar, would be able to ensure:

a) Justice*[2] with human beings. This will ensure a fearless and peaceful society, free of struggle, envy, wars, destruction.

b) Mutual enrichment with the rest of nature. This will enable the fulfillment of all human beings' material needs and ensure enrichment of the rest of nature. It will stop pollution, resource depletion, deforestation, extinction of animals and birds, man induced havoc in nature, global warming, etc.

Education-sanskar is the collective responsibility of parents, teachers and the responsible people of society at large. Once established in the society, it will start from the family through parents. Through interactions with parents, the child will get sensitized to the human feelings, conduct and skills, and this process will get substantiated and accomplished through the regular program provided institutionally.

With program for people's education and education-sanskar in place, **Program for Undivided Society and Universal Human Order** can be envisaged. The children along with responsible adults prepared through the above two programs can own responsibilities for the program for harmonious societal order from family to world family. As the harmony in the society starts from harmony in the family, the family is the basic building block of a society extended to the world family. It is by ensuring happiness and prosperity in the family that fearlessness in the society and co-existence in the nature are ensured.

There are five dimensions of such a harmonious society: education-sanskar, health-sanyam, production-work, justice-preservation (suraksha) and exchange-storage. Programs enabling harmonious functioning in all the dimensions are required for sustainable development of a society. Working in this direction, the society will function harmoniously and get organized in the ten steps of family- family cluster- village-village cluster.
-world family

In the past fifteen years, a number of people have come across the above mentioned programs across different parts of the country, and slowly programs are getting matured in diverse dimensions. People have come to understand the importance of natural farming, nature cure of diseases, social systems promoting mutually fulfilling exchange of goods produced and preservation of nature. With the help of social groups, holistic technologies and production systems are being promoted in villages and cities. Some establishments have also come up which are working at the foundational level to help emerge a new society based on trust and mutual fulfillment.

Steps of Transition for the Present Educational Institutions to Ensure Universal Human Education

Universal Human Education comprising of people's education and education-sanskar
forms the basis of the process to ensure Universal Human Order.

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An appraisal of the present education system reveals that the courses are focused at learning of technologies, production systems and management techniques targeted at generation and accumulation of more and more physical facility, not giving due importance to the happiness of the individual and the harmony in family, society and nature.

The responsibility for ensuring human education-sanskar is that of the parents, the teachers as well as society. During the period of transition from the present state to the desired state, the most significant responsibility is that of the teachers. Therefore, the education-training of teachers is of primary importance, so that they understand the co-existence, the universal human order and live accordingly. For this, people's education is required (essentially, people's education is for the grown-ups for understanding co-existence, living in co-existence). Through people's education, in addition to teachers being prepared, parents and responsible people of society who understand universal human order and live accordingly will also be developed.

To initiate a holistic program for education at such a stage, a detailed roadmap needs to be worked out by each institution and implemented step-wise. A brief layout for the transition, at the level of educational institution, to reach the coveted goal from where our education system stands today, can be envisaged in the following 8 steps:

Step 1: Introduce a foundation course on Universal Human Values in parallel with other courses with a view to initiate the process of self-exploration, leading to right understanding (gyan). i.e. introduce right understanding and right feeling in the academic curriculum. Higher level courses may be offered in addition to the foundation course. Social projects, social internship and conducting the course as an integrated workshop may take place wherever the teacher is well prepared. This will ensure better grasping and comprehension by the students

Step 2: Align the academic curriculum (all courses) in the institution with right understanding, leading to thought about all encompassing resolution (samadhan), so as to establish Value Based Education at the level of the institution

Step 3: The lifestyle and institute culture reflects Value Based Living. i.e. on the basis of right understanding and right feeling, behavior, work

Step 4: The institute develops into a live model of living with happiness and prosperity, i.e. on the basis of right understanding and right feeling, behavior, work and participation in the institution order. Programs for self-sufficiency of the institution through cyclic & mutually enriching production activities and take such activities to a scale where all the faculty, staff and students can be supported internally. This will help transform the institution into a family participating with self-responsibility for a cohesive harmonious journey toward excellence for all

Step 5: The institute becomes a nodal center to share and promote value education and value based living in the local community. Institution works on all 5 dimensions

Step 6: The institute becomes a resource centre for the district level. The Institution works in collaboration with other institutions for all 5 dimensions

Step 7: The institute becomes a resource centre for the National level

Step 8: The institute becomes a resource centre for Undivided Human Society and Universal Human Order

During the past ten years, significant efforts have been made in introducing Value Education into the curriculum of technical education. Starting with IIIT-Hyderabad in 2005, by 2015, Value Education is a core curricular subject in 33 universities in 7 states in India and Bhutan. The results are quite encouraging and support the validity of the views taken above.

Based on all the progress so far, realization of the humane society (undivided society and universal human order) seems real; we just need to understand and participate.

SUM UP
1. Every human being aspires for a way of life which ensures continuous happiness and prosperity.
2. Universal Human Education is the process which enables all human beings to fulfill this aspiration.
3. In the process of development in the modern world so far, man has not even been able to rightly recognize this aspiration and efforts are primarily focused on unlimited acquisition of physical facility. This has led to multiple problems at the level of individual, family, society and nature.
4. On studying existence and place of man in it, it becomes evident that nature/existence is in harmony and the problems are not innate to existence or nature – these are due to absence of understanding of this harmony in man.
5. To ensure right understanding in man and establish a human tradition to live with this understanding for all, value education input is a proposition. This proposition has to be evaluated and understood within the self and to be lived as an expression of this understanding, in terms of behaviour, work and participation in the larger order.
6. The possibility of realisation of this holistic, all encompassing harmony from an individual to family to world family seems very natural. The efforts made in the last fifteen years in this direction instill a confidence that this goal can be realized on earth.
7. The programs emerging out of the vision for universal human order can be categorized into three – people's education, education-sanskar and undivided society & universal human order.
8. Education is essentially to develop the understanding of the harmony or vyavastha at all levels of our living – from self to the entire existence. Sanskar includes the commitment, preparation and practice of right living. The preparation includes learning the skills and technology for right living.
9. The present educational institutions can ensure their participation in ensuring universal human education for all through an eight-step transition.
10. The course on Universal Human Values and Professional Ethics is a foundation course in the eight-step process of transition. This course will need to be augmented with higher level courses wherein the holistic alternative can be further researched and explored in all the dimensions of human living.

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*1 To live with left (fulfillment of all four levels and dimensions of human existence) is to live with human consciousness and to live with right (fulfillment of physical needs by accumulation of material facilities alone) is to live with animal consciousness. The way to ensure development of consciousness from animal consciousness to human consciousness is what the course on Human Values and Professional Ethics is working for.

*2 Justice is the recognition of human-human relationship, and its fulfillment, leading to mutual happiness.

*3 Human Value is the participation of human being in the harmony at the level of individual, family, society and nature

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Educating Enlightened Societies

Dasho Pema Thinley, Former VC RUB, Bhutan

Introduction

Most education systems are outward bound. The students are taught to examine and study everything around them but not themselves. It teaches them to be the best, most successful, the richest, the smartest and to grab all the opportunities before anyone else, it teaches the tricks to outsmart others, to exploit nature and human beings alike. This kind of education system leads to few successes and many failures and no one is happy at the end.

Most education systems do not deal with 'understanding and training the mind' directly. Yet it seems that it is the most important aspect of education and that it could provide answers to many of the problems if people were taught to understand themselves more holistically.

In Bhutan, His Majesty the Fourth King, always reminded the teachers, whenever we had the fortune of receiving an audience with His Majesty, that our prime responsibility as teachers above all else is, to teach children to

- take care of their minds or "Sem dagzin Thabtshub zogo",
- make their minds strong (founded on what is true and right) as opposed to being feeble, against negative thoughts and emotions or "Sem dring-di zongo" and
- be mindful of their actions in body, speech and mind or 'Sem Gochoep Zoni'.

It involves training one's mind to look in and become aware of one's thoughts and emotions, and learning to be mindful of one's actions in body, speech and mind. This resonates the recommendation of the International Commission on Education for the 21st Century's Report to UNESCO which states " …self understanding through an inner voyage whose milestones are knowledge, meditation and practice of self-criticism" as a process to be necessary, "…to place renewed emphasis on the moral and cultural dimensions of education" (Delors J, 1996, 17). It seems as though His Majesty posited Gross National happiness (GNH) as Bhutan's development philosophy which is nothing short of creating an enlightened society, and 'mindfulness education' or 'Educating for GNH' to be the way to create such a society.

Teaching children to 'take care of their minds' has been a continuing theme of what His Majesty considered to be the essence of education starting early 1970s. With the opportunity that I have had to work in education in Bhutan under his Majesty's enlightened guidance and leadership, I am now certain that the heart essence of education from primary right through to tertiary, in addition to what we already teach has to be, to ensure that our children and youth learn about themselves through a process of self investigation. They would then be able to understand themselves, how their minds work, and learn how to live meaningful and happier lives. This should become the basis for creating enlightened societies. I am also now convinced that this can be done.

Educating for GNH

The concept of Gross National Happiness (Bhutan's development philosophy) is underpinned by the profound understanding that all beings seek happiness, and that Gross National happiness can be maximised only when the happiness of every person is maximised. As Gaur, Sangal and Bagaria (2010, 29) elucidate,

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happiness is an experience of being in harmony within the self, the family, the society and nature/ existence and that one can learn to be in harmony at all the four levels of existence. So an education system that seeks to enhance Gross National Happiness has to develop a system that facilitates self exploration and understanding oneself and others in the family and society, and nature, as well as, a system that offers relevant and meaningful curriculum and makes learning engaging and enjoyable, and a system that is inclusive which extends opportunities to each and every citizen, thus creating an enabling environment for all.

While His Majesty the Fouth King of Bhutan's vision was very clear, having it translated into classroom practice has been an arduous journey. Many ideas and approaches were trialed including a week long dialogue from 7th to 12th of December 2009, amongst the 25 of the world's top educators in the fields of holistic education, eco-literacy and sustainability education, contemplative education, indigenous knowledge, and critical and analytical thinking along with 50 international observers from 16 countries with Bhutan's own leading educators.

This resulted in the implementation of 'Educating for GNH' program which are taught through five pathways; meditation and mind training, infusing GNH values into the curriculum, holistic assessment of students, broader learning environment, and media and critical thinking (MOE,2014, 84). The 'Educating for GNH' program is reported to have contributed to improving the physical and educational ambiance of the schools and brought positive behavior changes in both teachers and students (MOE, 2014, 84-85).

GNHVE/Universal Human Values Program
In the mean time, in our exploration to find effective approaches to teaching GNH Values and Principles, the Royal University of Bhutan in 2011, came across the 'Universal Human Values Education' course that three Professors, Gaur, Sangal and Bagaria from IIT Delhi, IIIT Hyderabad and IIT Kanpur, in India had developed, ready to be launched, with a ready-made course book, teacher's handbook and teacher training program (Gaur, Sangal and Bagaria, 2010). It was found that the values, the 'Universal Human Values Education' Course, covers are same as the values and principles that under-pin the concept of Gross National Happiness, and the teaching of these values are made simple and easily accessible to facilitate self exploration among the students. Central to the Universal Human Values course is that human beings seek continuous happiness and prosperity, which can be achieved through right understanding and learning to live in harmony within oneself, the family, the society and the rest of nature, through a process of self exploration. This is the essence of 'Educating for GNH'.

This program was trialed in Gaeddu College of Business Studies in 2012 and introduced in all the Colleges of the Royal University of Bhutan as a compulsory non credited course starting the Autumn Semester of 2013.

In the 1st National Conference on Universal Human Values Education or GNH Values Education in December 2014, most Colleges reported seeing improvements in the behavior and the conduct of staff and students who attended the 'Universal Human Values education' or 'GNH values education' course in the RUB Colleges, since it was introduced as a compulsory non credited course from the Autumn Semester of 2013.The participants in the Conference cited the following as some examples of the impact of the GNH values education course.

"There has been a drastic reduction of the number of students who are now asked to leave the College, for major misconducts and breaking the rules of the College because of the change in the attitude of the Director General and the faculty on the disciplinary Committee after the Universal Human values has

001

been implemented in the College" -Conference Participant

"I found that my hostel became more peaceful after the UHVE program has been taught, in terms of less disputes and disturbances, less cigarette butts in the toilets, less cases of drinking related issues" – Provost of a hostel

"According to the Institute Disciplinary Committee, it is noticed that student disciplinary issues compared to previous years have largely reduced. The substantial change noticed in the students behavior were reduced fighting amongst the students, bunking classes, damage to institute properties, etc.

According to the Mess In-charge it is noticed that the Student complaints on the quality of food and the amount of food wasted has reduced drastically.

On the other hand student initiatives and voluntary services have increased over the year." – Conference Participant

"I have reduced my shopping and now, I only buy what I require. For example, I haven't bought a single nail polish in this semester because I realize that applying nail polish does not nurture my nail and instead it is poisonous if swallowed with food" – A female student
"I might have demanded my family for extra pocket money but the eight day workshop made me stop doing that" – A student

 "After this workshop, I have started calling my brother, mother and father regularly. Before, I used to call them only when I needed money" – A student

"I stopped drinking and smoking because it does not nurture my body, thanks to human value workshop" - Student, December 2013.

"After Value Education course, I stopped playing Dota games and gave more importance to studies. Time management has improved and also became friendlier with colleagues" - A student

"I have seen a shift in my profession, I now pay importance in making student understand the content than rushing to cover syllabus in time" – a lecturer.

"After attending value education, I never had misunderstanding with my wife, and I became more friendly with my son" – a lecturer.

The Universal Human Values Education course, in my experience, is the most practical and effective program to help students to understand themselves and to live happier and meaningful lives. This should form the core of all education programs at all levels across the world.

The way forward
The critical element in the teaching of the UHVE/ GNHVE course however, would be the training of authentic teachers who continually carry out self exploration, and practice mindful living themselves. UHVE program in any institution can only be sustained through a committed cadre of authentic 'Master Teachers', who have undergone a rigorous process of training, who are committed to the cause of UHVE, and who

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would champion this critical program.

This program has to be backed up by an equally committed leadership who will support and push it until it is fully institutionalized. In my experience this can only be done by those who really practice it themselves and truly believe in it, beyond intellectual understanding. The critical mass of the interested and committed teachers who would pursue rigorous study and practice would require (in my view), at least 10 % of the teachers if the program has to be sustained.

Once most teachers are introduced to this program, they would find contents/topics within the existing curriculum where they could integrate Universal Human Values meaningfully in most of the subjects they teach.

References

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UNIVERSAL HUMAN VALUES IN HIGHER EDUCATION

CURRENT SCENARIO by SADHU TYAGVALLABHDAS

From a person a family is formed, from a family a community and from community a nation comes into existence. Therefore in the roots of a nation there is an individual on whose character a nation's character depends. With aim of making our nation develop in various fields and build its character, several conferences are being held at various places based on various philosophies.

The tradition of inculcating universal human values in education dates back to almost the origin of humanity. Thoughts such as "Not ME but WE", "Every soul should be happy", going beyond self and respecting others, the ideology of universal development, the feeling of aatmiyata are some crucial part of our education system. All these aspects were seen in traditional form of education at "Gurukul's".

But as our education shifted to being exam oriented, the element of competitiveness increased and overall character building of student was left behind. Mental pressure, aimlessness, bitter family relations, increasing terrorism, acts of domestic violence, lack of awareness towards environment, lack of politeness are loop holes in the current scenario.

As said by AdiSankracharyaji in "Nirvananshtkam" ,

नमे॒॒ द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्य भावः ।
नधर्मो नचार्थो नकामो नमोक्षः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥

Neither I have anger and discrimination nor greed and phantasm,
Neither I'm ill-behaved or jealous,
Neither I have Dharm, Arth, Kaam and Moksha,
I'm immortal form, I'm happiness, I'm shiv, I'm shiv)

But the true problem is that there is no provision in current education which benefits students with such ideology.

Our Gurudev Swami Hariprasadji often says that the current education guarantees to offer capable doctors, engineers, advocates, officers but does not guarantee to give good human beings. Such valueless able individuals often prove to be harmful for the society. And the proof to this is the biodatas of people involved in spreading terrorism.

By merging human values with education it is possible to bring about positive and qualitative change in a person. Immense amount of faith lies in reducing the gap between education and understanding by inculcating universal human values in higher education.

What is valuable for humans? This discovery is out of the purview of "Technicality" the subject that inspires thinking on "values" and "things valuable for mankind" is - value education!

Value education can only be universally accepted if it is:

  Universal

Everything and anything taught in value education should be applicable on all and should be a universal truth. It should be above caste, creed, religious and racial discrimination.

  Logical

Education that is far from blind faith and has logical reasoning.

  Which can be proved

Education which is accepted not because it's written in book but can also be proved by live experiences.

  Values should inspire us to live in peace and harmony with the self as well as with others and should

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establish equality in the whole humanity.

There have been many successful trials of including life values or moral values in education; it's time that it should genuinely be in included in the syllabus.

Lord Swaminarayan had visualised the current scenario before 200 years. Therefore in the manuscript "Sikshapatri" made for the sage community, he has shown path for value education. Many people are inspired by the way shown by lord to live a happy life and the way has now become the way of living.

We all have read and heard about demons, who due to the blessings of Lord Swaminarayan started to live sagely life. Aksharbrahm Gunatitanand Swami preached to two hundred youths and gave them the will and strength to serve their family and society.

In the same tradition Brahmswarup Yogijimaharaj preached happiness by religious meetings in everyday life and gave teachings on how to live a prosperous life with inner peace. With the help of weekly religious talks, Yogijimaharaj influenced the life of lakhs of people and inculcated goodness and vision in them.

Our Gurudev Swami Hariprashadji believes that "aatmiyata" is the solution to all problems. To see a person as god's child will prevent us from viewing bad in others and thus immune us to greed, phantasm and anger. If our view point would be positive than our behaviour would also be positive which would help us to able to serve our family, society and nation.This is the only way by which the society can be free from evils like hunger, fear, corruption and class based discrimination. Swamiji Maharaj has thus developed this educational family to full fill the very goal of "Living with Aatmiyata" and this family is the actual reality of Swamiji's thoughts.

In a huge and populous country like India, majority of the students that come in higher education institutes do not have any knowledge of their roles and responsibilities in the society. Most of them don't have any interest in education but are keen for mischief. Such students could be a challenge for the institutes. There are also bright students who become mentally ill if they fail to achieve their desired goal or expected result.

Solution to this current problem is to make students aware about human values along with regular education. The amalgamation of universal human value in higher education is a step towards a better tomorrow!

Noble laureate Kailash Satyarthi had mentioned in his speech that " The biggest challenge for humanity is insensitiveness". This would prove harmful to humanity. The root cause for the increase in terrorism, violence on women, corruption in government, racial and class based discrimination is "insensitiveness".

To connect to the basic instinct of Indian tradition and culture, the only way possible is through universal human values. In this process we get connected to the inner self, to the family, to the society, to Mother Nature and feel peace from within and to achieve life in real sense. The meaning of value education is to realise that worldly gains can never take place of spiritual happiness/ Continuous state of Happiness - Bliss.With universal human values, it now looks as if aatmiyata would meet education.

In past one year we have seen positive changes in many students and teachers who have gone through various modules of UHV. This program has played crucial role in setting role models for development of mankind. There is less awareness in amalgamating higher education and human values with basic contemporary form of education. The initiative at "Atmiya Group of Institutes" has given fruitful results, and thus on the basis of

which we thought to sharing these benefits to other institutes as well. Keeping this very goal in mind we have organised International Conference on Universal Human Values which is our small gift to the society.

The current young generation can be made prosperous by inculcating moral values in higher education. I have faith that it would ignite the inner self of an individual and empower him to serve his family, society and nation.

As Lao Tse says, "The journey towards a million miles, begins with a firm step". Welding of human values with higher education would prove to be a great step in the formation of prosperous and ideal society. I pray to almighty and Guru hari that Inspiring and thought provoking talks on this subject enable a person to attain aatmiyata and help in the overall development an individual, family, society and nation.

Report on Implementation of UHV @ Various Universities

Report on Implementation of UHV at AGI

Introduction

Education opens up our intelligence, but Human Values give us serenity; education endows us with dexterity, but Human Values nurture earnestness; education extends our affiliation with the world, but Human Values tie us with our own family, education makes our living better, but Human Values silhouette our life; education teaches us to race, but Human Values cajole us to be complete; education makes us skilled, but Human Values instill in compassion, education takes us to the zenith but Human Values en-route the entire humanity to be blissful, education gives us ability of enhanced learning, but Human Values inculcate profound understanding, education gives us Anna but Human Values indoctrinate in us Ananda; education may bring limitations but Human Values are for liberation. After all right education means- "Sa Vidya Ya Vimuktaye". It means that knowledge is what helps us to attain liberation.

The call for of Human Values in Higher Education

Human Values in Higher Education are significantly considered necessary in our modern society because our lives have become more miserable. The quantity of education has considerably increased, but the quality has decreased. The number of educated people has reached at a high level, but murder, hatred, and selfishness have spread out like wildfire everywhere. Many institutions are opened, but only few civilized people are produced. Degrees are available for all, but the dignity has gone down. Trained people are produced from many institutions, but sincere people are very few. Many books are written; much research is done; many professional achievements are attained, but humanity is threatened. As a result, we necessitate Human Values in Education. The highest purpose of education is now either disregarded or may be forgotten. The Vedas say - "Etat Desh Prasutasya Sakasat Agrajanman, Swam Swam Charitram Shiksheran Prithivyam Sarva Manava..." It means that people who are born in this part of the earth should enlighten the entire world by presenting the example of their own character.

Our Says and Conscientiousness

This pushes us to ponder over "Are we offering the right kind of education to our learners?" If the inhuman conduct degrades the society and environment, in spite of all the education, we ought to review it.

The realization of restoration and upholding Human Values in Education has been repeatedly highlighted by various commissions and committees on education viz: Dr Radhakrishnan, Dr Kothari, UNESCO's declaration on service to society and so on. UGC has requested universities to take essential steps to sensitize students with human rights and human values in 2013. "Ethics, Integrity and Aptitude" has been introduced as compulsory paper in Civil Services (Main) Exam since 2013. The AICTE review committee has made strong recommendations regarding humanizing education to the Government in 2014.

It is the responsibility of educators to make genuine efforts to resolve these issues and develop education that enables the students to live a fulfilling life – in harmony with oneself, family, society and nature. It should facilitate the development of human conduct and competence to contribute to undivided society and universal human order.

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Let's Awaken Ourselves

So we must awake and act now. In fact the bright future of our nation depends on the inquisitive learners as there is a saying - "If you plan for one year, plant rice. If you plan for ten years, plant trees. If you plan for 100 years, educate children". Our ancestors gave us the highest message of Value Based Education - "Satyam Gyanam Anantam Brahman". Therefore, after the completion of education at Gurukul, the Gurus finally used to sermonize their students in the graduation ceremony - Satyam Vad, Dharmam Char, Swadhyayan-ma Pramad, Matridevo Bhav, Pitridevo Bhav, Aachryadevo Bhav etc. Consequently, the time has again come to revive and restore our ancient knowledge based on Human Values in this modern age without being biased, extremist, prejudiced and orthodox. It is only ancient knowledge and Vidya which will change the attitudes of our learners making them complete human beings. And, in return they will change the entire human society. "Vidya Dadati Vinyam, Vinayat Yati Patratam; Patratwat Dhanama-pnoti, Dhanat Dharma Tat Sukham"

As long as you are not comfortable with your own self you cannot do much for people around you. So values like self discipline, self respect play a major role in shaping "Who I am today?" understanding each other's situation, mind set and overall nature is the way to maintain harmony in family. Encouragement, love, care, respect, trust create a strong backbone in blood relations. And finally when you are comfortable with your self- your actions, you live in synergy with nature too. Human Values Seminar is a subtle way of making people realize their life goals and mistakes and getting them back on the better track. Human Values are important for healthy relations. Various human values workshops were conducted at Atmiya Group of Institutions in the last one and a half year.

Details of the various Workshops conducted at AGI

1.)   Module 1 Workshops for Students:
    Place: Atmiya Group of Institutions, Rajkot
    Date: June 2014 – September 2015
    Participants: 78 Batches with approximately 60 students per batch
    Total Workshop: 123   Students: 7147 Students

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Sr. No	Class	Workshop Date	No. of workshops	No of Students	Total No. of Students
1	MAM Semester I	24th -26th June, 2014	2	55	110
2	Degree- Engineering	25-30th Nov, 2014	4	60	240
3	Diploma - Engineering	14th -16th July, 2014	14	60	840
4	FY,SY and TY Pharmacy	5th- 7th Sept, 2014	3	50	150
5	MAM	24th -26th June, 2014	2	60	120
6	FY, SY and TY - BBA	10th -12th July, 2014	6	55	330
7	MCA, MBA	2nd -4th Sept, 2014	7	50	350
8	MSc- BT, IC, POC, Micro	18th-20th July, 2014	4	40	160
9	Semester V - BCA/BSc IT	24th-26th June, 2014	4	55	220
10	Semester III - BCA/BSc IT	24th-26th June, 2014	4	60	240
11	Semester I - BCA/BSc IT	22-24 July, 2014	4	60	240
12	Semester V- Science	30th June- 2nd July, 2014	10	55	550
13	Semester III- Science	3rd - 9th July, 2014	12	60	720
14	Semester I -Science	9th- 14th Sept, 2014	11	60	660
15	Semester I -Science	29 th June-1 st July,2015	12	60	720
16	Semester I - BCA/BSc IT	29 th June-1 st July,2015	3	58	174
17	Semester I BBA	29 th June-1 st July,2015	3	80	240
18	Semester I B.voc	29 th June-1 st July,2015	2	50	100
19	Semester I MAM	13 th July -17 th July ,2015	3	51	153
20	Semester I CE,IT	5 th August-9 th August,2015	3	62	186
21	Semester I Mech	10 th August-13 th August,2015	3	61	183
22	Semester I civil	17 th August-20 th August,2015	3	59	177
23	Semester I EC,IC,Ele	21 st August-24 th August,2015	2	70	140
24	Semester I MBA	8 th Sept-12 th Sept,2015	1	71	71
25	Semester I MBA	13 th Sept-17 th Sept,2015	1	73	73
	Total Workshop		123	Total Student	7147

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2.) National Workshop on Human Values in Higher Education:
Place: Atmiya Group of Institutions, Rajkot
Resource Person: Dr. Bagariaji
Date: 11th Aug – 13th Aug 2014
Participants: 500 Faculties

Sr. No.	Faculty	Number
1	AITS - MCA,	25
2	AITS- MAM, MBA	27
3	AITS- Degree Engineering	165
4	AITS- Diploma Engineering	123
5	Atmiya Institute of Pharmacy	23
6	AITS- Library and Non-Teaching	73
7	MNVSC- GIA	27
8	MNVSC-SIF	108
9	School	38
10	Faculty other than institute	10
	Total Faculty	**619**
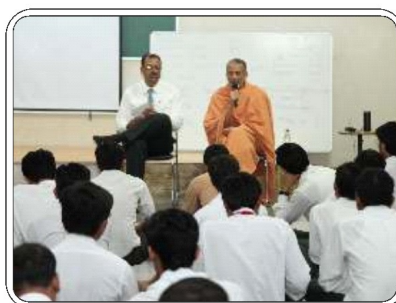
3.) Post Orientation Workshop on Universal Human Values in Technical Education:
Resource Person: Dr. Kumar Sambhav, Galgotias University, Greater Noida
Place: Atmiya Group of Institutions, Rajkot
Date: From 27th Sep – 28th Sep 2014
Participants: 500 Faculties

Sr No	Faculty	Number
1	AITS - MCA,	25
2	AITS- MAM, MBA	27
3	AITS- Degree Engineering	165
4	AITS- Diploma Engineering	123
5	Atmiya Institute of Pharmacy	23
6	AITS- Library and Non-Teaching	25
7	MNVSC- GIA	27
8	MNVSC-SIF	108
9	School	4
	Total Faculty	**527**

4.)   5 Day National Workshop - " Jivan Vidya Paricahy ",
23rd - 27th March, 2015- Mr Suresh Patel, Gandhinagar

Sr. No.	States	Participation
1	Gujarat	108
2	UP	01
3	Jharkhand	01
4	Delhi	01
5	Rajasthan	01

5.)   Teachers' orientation PSL1 and*PSL1++
Place: Atmiya Group of Institutions, Rajkot
Date: From 6th May-19th Oct.2015
Participants: 558 Faculties

Sr.no	Date	Participants	RP	No of participants
1	6 th May-13 th May,2015	Teaching staff from VSC,AITS and ASVM	Shri Gopalbabu	108
2	25 th May-30 th May,2015	Teaching staff from VSC,AITS and ASVM	Shri Udhdhav Rathod	99
3	1 st June-8 th June,2015	Teaching staff from VSC,AITS and ASVM	Shri Kumar Sambhavji	60
4	9 th June-16 th June,2015	Teaching staff from VSC,AITS and ASVM	Shri Gopalbabu	130
5	17 th June -24 th June,2015	Teaching staff from VSC,AITS and ASVM	Shri Gopalbabu	100
6	26 th June-3 rd July,2015	Teaching staff from VSC,AITS and ASVM	Shri Gopalbabu	101
7*	12th Oct-19th Oct.2015	Resource persons from VSC,AITS and ASVM	Shri Gopalbabu	60
			Total	**558**

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One special Workshop was organised for ladies members on Mahila Sashaktikaran Divas" on 8th August, 2014. In this mothers of students studying in the campus and their friends had participated, 600 people outside campus got benefited.

Stastical Analysis

7147 Students attended workshops. After the workshop students were asked some questions, based on their answers following conclusions were made and some of their comments are also quoted.

1. As a result of the Universal Human Values Workshop do you feel that your understanding of physical facility in life as a university student is better than before?

■ Yes ■ No

10%

90%
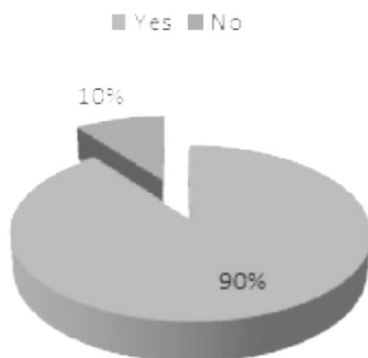
2. You feel fortunate to attend this workshop and understand the purpose of real education.
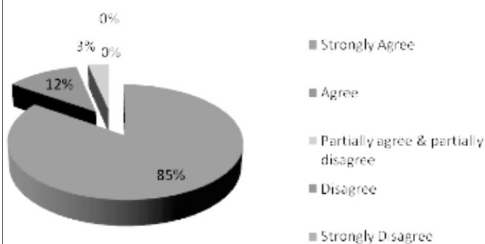
0%

3% 0%

12%

85%

■ Strongly Agree

■ Agree

■ Partially agree & partially disagree

■ Disagree

■ Strongly Disagree

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The purpose of education is to ensure right understanding, leading to definite conduct.
 Yash Hanj-"If you are living life for luxuries then you will definitely become unhappy, but if you will live as per your necessities then there are chances that you may live life with good satisfaction."
Mr. DarshanTrivedi,-" I am very much happy that It wasn't too late to start being a new me"

3. Universal Human Values can be discussed in Workshop.

- Strongly Agree
- Agree
- Partially agree & partially disagree
- Disagree
- Strongly Disagree

7% 0%
20%
73%
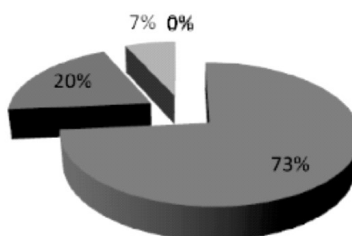
4. Universal Human Values can be followed by an individual in his day to day life.

- Strongly Agree
- Agree
- Partially agree & partially disagree
- Disagree
- Strongly Disagree

0%
3% 0%
10%
87%

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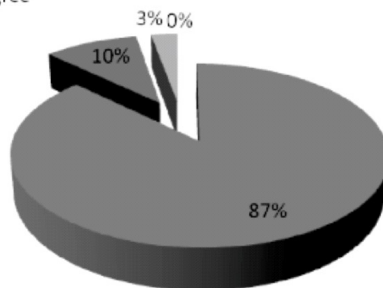
5. You feel fortunate to attend this workshop and understand the purpose of real education..
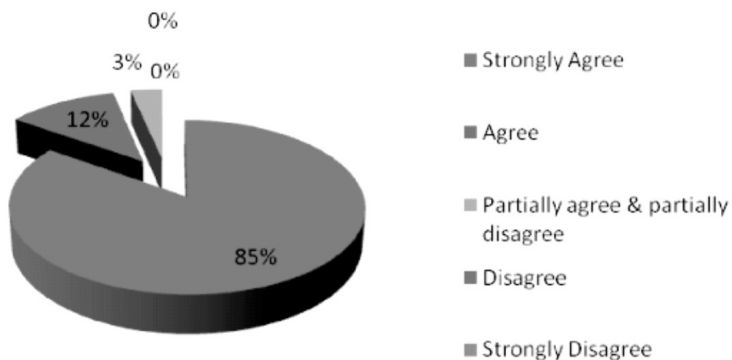
Values can be taught in class room and can be lived .There is an urgent need for human values in the society. It is everyone's need. By sharing we can also fulfill this need.

Rinkal Sakariya - "Human value has taught me value of the time, discipline and so many things which are most important in my life. So I would like to say that human value can change anyone's life so please teach us human value as our subject.After having such a wonderful experience I insist everyone to attend at least one such workshop in their life because it taught me lessons of living a happy life. After attending human value my parents, my friends also realised that I have changed and have become a better person and they feel happy for me. And I am also happy because I got my parent's trust.

Darshan Trivedi- "My performance my extra activities have also improved as I now grasp more and more knowledge easily as I now stay positive to accept all the things.

6. The unhappiness in society is more due to lack of fulfillment in relationship than due to lack of physical facility.

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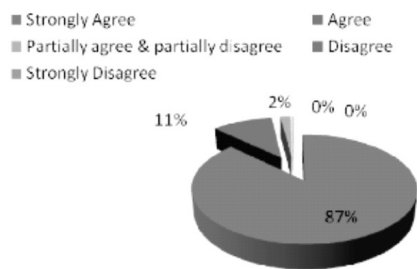
Human beings need all three: right understanding, fulfillment in relationship as well as Physical facility.

Darshan Trivedi –"My small change in myself made me think that what a drastic change a society can come through to me and made me very much intended to be firm and happy on my acquired values."

Mayuri Hirapara-"After workshop I knew that what is called relation and how can we handle our relation with family, friends and parents."

7. Your frequency of doubting others intention has decreased.
- Strongly Agree
- Agree
- Partially agree & partially disagree
- Disagree
- Strongly Disagree

3% 1% 16% 19% 61%
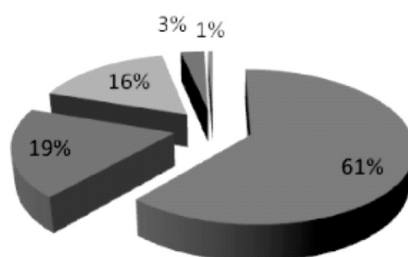
8. Your frequency of getting angry on others has decreased.
- Strongly Agree
- Agree
- Partially agree & partially disagree
- Disagree
- Strongly Disagree

6% 2% 15% 22% 55%

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AISHE: U-0967	
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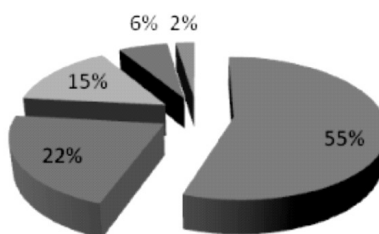
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Doubt, anger and all other negative emotions are on account of not having clarity about relationship.

Ayush Kotecha-"Wake up to see the new sun. Everything occurring around u has a meaning and it is happening to teach us more. Open your eyes, remove the filters and enjoy the beauty.UHV made me more calm but also gave me new perspectives to look at things. I started to view matters as not in the manner they were presented but in the manner they should be taken."

9... helped in understanding relationships and developing better relationships and more meaningful interactions with your Parents.

- ■ Strongly Agree
- ■ Agree
- ■ Partially agree & partially disagree
- ■ Disagree
- ■ Strongly Disagree

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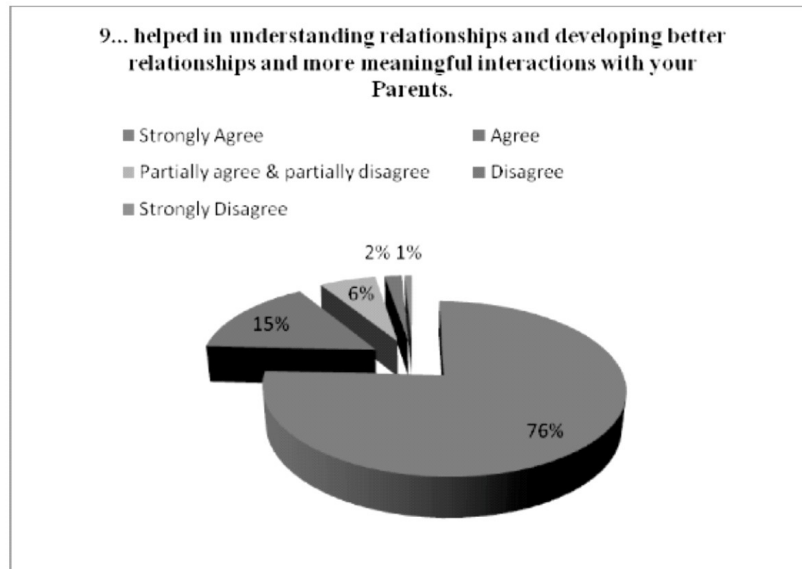
Manish Viswakarma-"By this workshop I have learnt to serve my parents and give them lots of love and respect and I have got an understanding that whatever I am is because of them.

10.....helped in understanding relationships and developing better relationships with your Friends.

- ■ Strongly Agree
- ■ Agree
- ■ Partially agree & partially disagree
- ■ Disagree
- ■ Strongly Disagree

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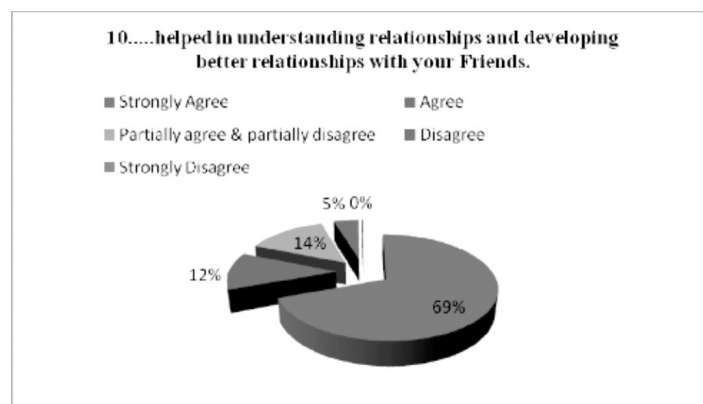
Mayur Dangar-"My family started believing in me more and I had much more responsibility that allowed me to fell that yes I was the important part of my family of my society."
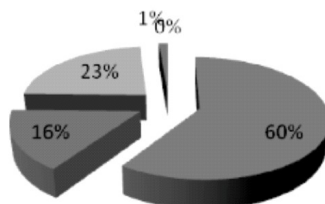
Physical facility is required in limited quantity for nurturing, protection and right utilization of body. Human relation is important. It can be understood. It can be experimented. It leads to mutual happiness.

Mayur Dangar - "Finding myself was hard but not impossible and I found that I could a better person, I could overcome my sadness and allow the light from inside to irradiant outside and showing my true self to other."

Hiren Padamani -"This workshop has lead me to understand "Self Exploration" and given me a new way to live a life. It has changed my view for life."

Mayur Dangar - "Small monthly donation to GauShalla from my own pocket money, watering the plants at my home and at my hostel, feeding biscuits to the dog and cats near my resident and many others.the first step towards increasing our harmony with nature. This will give you lust of positive energy once you open up to embrace it."

Asha Humbal -"Now I am always smiling and ready to help everyone and always respect my family members. My friends told me that they are really happy with me."

Darshan Trivedi - "I was now able to understand that I made some terrible mistakes regarding my way of living life and behaving with people.My small change in myself made me think that what a drastic change a society can come through to me and made me very much intended to be firm and happy on my acquired values."

"My family earlier used to think that with these attitude I am not fit to handle my family business and was a waste in a family, but now of my positivity and my new way of understanding things they also make efforts to understand me."

Shivani Tank - "Parents and teachers should cooperate with each other and plan for imparting the real human values to the children.

Impact on students
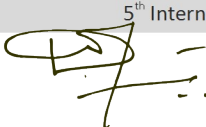
Along with the survey after the Human values workshop ,overall impact on the students was found. Students have understood the meaning of prosperity and also that happiness cannot be gained by mere accumulation. Till the time, they had misconception that physical facility is everything. Now they have understood that rather than accumulation, right utilization is required. The ratio of unnecessary shopping of clothes, shoes etc. has decreased. Rather if they have more than they require, they give it to the needy people. Students are doing some good practices as they have reduced the usage of water, to keep in tune with the nature. They are taking part in tree plantation and contributing to the nature. Through this, they are making a small effort to produce physical facility. They have started using dustbin at every place they go.

Students have also understood that the basic need is to nurture the body. So students are taking small step towards it. The greater impact of UHV is that the students are charged with positive thoughts which can lead them towards happiness. Now the concept of happiness is better understood by them, as they can differentiate Happiness and sensation. The inner happiness has become the objective, instead of materialistic sensations.

The students have understood the basic difference between influence and natural acceptance. The most effective change can be observed at the part of family. The love, respect, care, trust have increased, whereas sibling fights, peer pressures have decreased. The way to mutual happiness is explored by the students, as they prefer response over reaction. They have started spending more time with family and the desired goal is to explore the self and to live in mutual happiness.

The students have understood the importance of Shiksha Sanskar and the need of it. The awareness has increased due to education. This has increased the level of regularity and interest in the lectures and the value of education in life. The difficult task of deciding the goal has become easy now, as education has motivated them to do so.The most essential change can be observed at the level of their relationship with nature. They have become aware about the cleanliness by using garbage bin and it has also motivated them to decrease pollution.

UHV has helped the students a lot on personal level. They are able to explore the self now. It has helped them to understand others in a better manner. The relationships are stronger now. The expectation ratio has decreased now. It has helped them to control the anger.   The students feel that they can face problems boldly. They feel happy to help other. They have started appreciating others. Listening to others was a big task for them earlier, now they can listen others and they can forgive others easily. UHV has helped them to become serene, which has changed their behavior and thinking process. The difference between reaction and response helps them to deal with others in a better way.

The harmony in the family has become the most essential need of self, according to the students. They have built profound respect for elders and all others in the society. They want to spend quality time with the family and have started understanding their responsibilities by helping in the household chores. They are able to get rid of negative thoughts which help them to live in harmony with the self, family, society and Nature. Now they realize their mistakes and try not to repeat it. The sense for culture has also developed.

Impact of UHV on Faculty members

Prof. G. C. Joshi, Principal,
Atmiya Institute of Technology and Science, Diploma Studies, Rajkot.

Current Education system is aiming at the Skill Development and producing Professionals rather than making good human beings. It is very much essential to inculcate human values in the youths & make them responsible citizens through value based education. This also need to include Human Values in formal education system with certain guidelines and road map so that fulfillment of goals and objectives of education in today's system can be achieved.
Most important is the central role of teacher in imparting value education to students in a right way. UHV has taught me a real meaning of word 'Prosperity'. I got direction in life through UHV and I understand the root problem is relationship and accept that now I enjoy a better relationship with students, colleagues, family & society.

Mr. R Smart,
 Administrative Officer, Atmiya Institute of Technology and Science, Rajkot

Human Values nurture in us different virtues and guide us to
• Create a bond with ourselves followed by the family, society, nature and existence.
• Attain the sense of contentment in whatever we possess.
• Drives us to be very natural and motivates us to think of GOOD for every particle of the universe rather than being self - centric.

Values are inseparable part of the lives of every human being. What I feel is that values must be strongly drilled in every being and the process must begin from our own very being then definitely it would spread its fragrance in all the directions. The participation in the workshop has paved a way for my own self followed for all other who come in my contact directly or indirectly.

Mr. Chetan V Borad ,
I/C Head of Department ,Civil Engineering, AITS-DS, Rajkot

Human Values are very much required today because it is the core part of Human life. It is helpful to the 'Self'

for clarifying the goal of life, that is continuity of happiness and prosperity. It is also needed in family because valueless people are no more humans. It teaches us how to live with trust in family and society. Many a time, we give the reaction to our family members and it breaks our relations, so Values make us learn to live in harmony and to fulfil the gap of communication.

After attending UHV, I always try to give justice to my students. I never differentiate people with their designation. I always see all my staff equally. I never see them as junior or senior because as per UHV, all human beings are same.

Human Values means 'having the understanding to verify what is right and what is not right'. In this technological age, we have developed various skills, that is 'how to do' but we don't know 'what to do'. Human Values teaches us what to do and what not to do.

Most of the problems in our life comes because we doubt others' intention, and we always believe that whatever we do, is right. So, after attending UHV, I always try to increase my own competence level and never give reaction, instead I find solution.
I made my mind to live on the path of UHV, though its not an easy task. After UHV, I took resolution not to use internet without any purpose, but to use it meaningfully. First, I wish to live my life accordingly and then I want to spread values among others. If others will see continuity of conduct in me, they will be also inspired from me.

Dr. Ashish M. Kothari,
HOD, Department of Electronics and Communication Engineering AITS, Rajkot

From whatever I understand from the UHV workshop I personally believe that values needs to be inculcated in myself which may be transformed to the family, society and in nature subsequently. After attending 3 Days Workshop on "Universal Human Values in Higher Education" taken by pujya Ganesh Bagaria ji, I learned a lot and observed some changes in my day to day activity. My thought process has been increased to a certain extent wherein he was keen in enlighting what ever was there inside me rather than shaping the outside.

Trupti Kodinariya,
Assistant Professor at Computer Engineering Department, AITS, Rajkot

I believed that human values are inherent in every person which is given by God only but now i got to know that it can be taught also.
One thing is true that if we cannot maintain harmony in self and family then there is no chance to maintain harmony in society also.
We should keep harmony with nature because nature is one of the important thing for our existence.
After workshop I realized that rather than doubting on others intension, we will need to put ourselves in the same situation and try to resolve same situation according to our perspective. I realized that role of self is of major concern to keep expected surrounding atmosphere. Like coin has two sides, our perspective changes the surrounding atmosphere.
Once we come to know the requirement of our physical needs, how to use with right utilization, we can differentiate whether we really need it or it is just for showup/status symbol.
If I can realize my role as a "teacher", not only as an "instructor", I can really care about the student and can help students in their problem.
whenever I want to purchase something, one thought come in my mind that it really needed to me or not.
I believe that when we understand us (સ્વ)more, we can better understand mind of others which helps to

deliver lecture better in class.

Dr Nishant Vachhani
Head of the MBA & MAM Department, AITS, Rajkot

Life does not offer multiple options. We have only two options: good or bad. Badness cannot go long anywhere. It is better to be good human. To be a good person, it's required to adopt values in our life.
Actually I was following many of the points suggested by UHV workshop. But I have learnt more as it was confirmed by these sessions. This workshop has changed the way of my thinking and behavioural pattern. I got the real sense of intimacy with colleagues, students and family members.

Pritesh Joshi
Lecturer in Diploma Automobile Engineering at AITSDS
UHV has made life simple to understand for me. I was assuming myself happy that I realize after attending workshop. I thought of something good to get and to share with others on values. This workshop draws my attention to the needs of Right Understanding, Relationship and Right utilization of Physical facility.
First I got anger easily without understanding, but now I have got reason why not to be angry. I can see the difference between intension and competence level in my family members, my students and with my colleague. Now I work for the establishment of 'Justice', 'Truth' and 'Religion' in the society.

Dr.Hiren.R.Raval,
Assistant Professor, Gyanyagna College of Science and Management, Rajkot.

UHV has made life simple to understand for me. I was assuming myself happy that I realize after attending workshop. It has made difference in my living specifically at workplace and in family. I understood that anger is danger but now I have got reason why not to be angry? Because people never behave what actually they want to. Their intentions are not to hurt anyone but they are in much hurry that skips them to understand relations.

My experience of UHV is mainly with my kids, my wife and my students, I am now more conscious in these relations and listen calmly before uttering a single word that I think the best thing I have ever gifted to myself. Because my happiness in based on my understanding, others can excite me but they cannot make me happy. I can be happy with my right understanding and right feeling with others. One thing that I notice is even my 4 years daughter also understands it very easily by interacting with her and practicing these concepts. It means it has universality of age even.
The more I explore, more I find near to purpose of life and think miles to cross to understand the real meaning and objective of human life.

Jimit A. Talati
Assistant Professor, Department of Instrumentation and Control Engineering, AITS, Rajkot

Human Values are not just the ideals stated in any scripture or blindly followed by certain people based on some preaching, rather than it is the way of life because the human values unfolds the role of each and every entity of the universe and also shows how they are in co-existence with each other.
At first, I was not that much interested in the workshop from the title of workshop but after the first day of the workshop, I started to realise some changes in my pre-conditions and once the thought process started consciously I started to feel some radical changes.

Dr Prasad S Puranik,
Asst Prof & HOD (Mechanical) AITS, Rajkot

UHV led to refinement and retuning in me. Earlier I had a tendency to force my belief and thinking on others including my family members. Now I first think what I would do if I was in their place and this habit of not reacting but responding after a time lag has certainly helped me.

UHV is what I have been unknowingly following before the workshop. Now that I have attended the workshop, I have made a resolution to follow it more rigorously in a systematic manner.

I will try to make more persons aware of it but not through a planned structured program (as it gives feeling of imposing but through opportunities that exist during my dealing with different person (may be my family member/ friend/ stranger) in daily routine and thus contribute to development of myself, my family and my society nature and universe as whole.

Mr. Parag Shukla
Head Department of MCA. AITS, Rajkot

Every human being has a desire to be in continuous happiness state and to have prosperity and peace. In current scenario society is facing many problems – if human value concept is adopted in a society consequently nature will be preserved as every human will think about preserving nature and its elements. Now I am able to respond in better way that has improved relations and have established harmony within self, colleagues and family members.

Spending quality time with family members, establishing and maintain harmony within self, staff, among my students is my first priority and for that our department has introduced weekly meeting on Universal Human Values and regular sessions for students of the M.C.A. course. My resolution is to do more "Self-exploration" and to pass on these concepts to the people around me by reflection in my behavior.

Ravi S. Tank
Associate Professor, Industrial Chemistry, VSC, Rajkot

I find myself blessed soul midst the entire faculty (family) members, to be a part of UHVE program in the very beginning phase, at Yogidham Gurukul.

My Desires, thoughts and expectations have been well-educated after attending International workshop on UHVE level-1 and level-2 at Bhutan.

My Desires before workshop were more materialistic but it has been changed to more realistic.

My thoughts have been totally changed after the workshop as it had made me crystal clear that happiness is something that comes from within and I was searching it in outside world.

My expectation has also been refined as I have started evaluating my necessities in exact amount, earlier it was limitless making me feel more unhappy deprived even after having more than required and therefore not giving any sense of prosperity.

After attending the UHVE workshop and realizing the exploitation of natural resources, I along with one of my colleague, Mr. Govind Vagadia has decided to own a bicycle and decided & started to come at least one day a week on bicycle to the college.

I felt that human values are very indispensable part of my life equally parallel to oxygen. Life without right values is like inferno and may lead to very thwarting and dimensionless life. I found UHVE proposals to act as an anecdote against evils of societal misbeliefs and unexplored preconditioned mind. The knowledge of right values and right understanding about self-had helped me to elevate my living to desired standards even in the obscurest patch of life. I have realized it very closely for it I am very thankful to P.P. Tyag Swamiji for making me vaccine well before life's vicious encounters. Otherwise I would have definitely reacted to the problems in

a different way, making the existence even more difficult. The teaching of UHVE has acted like an umbrella guarding my mind in the heaviest rainfall.

For this I have started playing small group games with my kids Sarvanaman and Prerna such as hide and seek, playing number games, making paper popper-air plane etc. from paper, which has made my kids not to see TV and Mobile all the time.

I have learnt a very important lesson from UHVE program that no one can steal peace of my mind except my own misbeliefs and wrong reaction to emerging situations. I can stay calm, compose and happy even in highly discomforting situation.

Bhumika S. Zalavadia
I/C Head of Department ,Computer Science, AITS,DS Rajkot
Students always observe our each and every movement. So if we want that our students should implement these values in their routine life, first each of us must implement these values in our routine life. Then and then we can expect this from our student, family member or society.
Generally we think that in nature some things are unnecessary. But now it is clear that each and every thing in nature has a specific role.

Pankaj M. Akbari,
Industrial Chemistry , VSC,Rajkot
I give equal importance to work as well as with my family members.
I give 100 % attention towards students & teaching each & every like my own family members.
I have become aware towards proper use, saving of papers & utilizing transportation vehicle instead of personal vehicles where ever necessary.

Dr. Chirag Barasara,
Assistant Professor and Head of General Department at AITS,Rajkot I started feeling positive changes in my behaviour with others. Not only me, but even my family also felt the same change in my approach.
I treat all my students as my children and this gives a lot of happiness to me.

Dr. Mahesh M. Savant,
Assistant Professor,Department of Industrial Chemistry VSC,Rajkot
Earlier I shouted to my wife if she disturbed me during my work, but now I listen to my wife and respond her during work.
I respond to any situation or topic very quickly without thinking. But now I think twice before responding to any person that makes me very happy and satisfied.
Before workshop I was not aware about what we are gaining form nature and not giving back to it. I planted one tree on 22/6/15 on first birthday of my little daughter to be in harmony with nature and to save environment.
Earlier, I used to shopping frequently without knowing that the thing is needed or not. Now, I have controlled that habit. If the particular thing is necessary then and then I buy it otherwise not.

Anand V. Khistariya,
Asst. Professor,Industrial Chemistry Department, VSC,Rajkot

Tremendous outcome I have achieved so far. Now I don't argue with my mom and other family members and I getting closer to them.
I came to know difference between happiness and excitement. The things which I thrive to achieve were my excitement.

It was my dream to have nice car since I was young after hard work I have got it so far. I was enjoying driving it. After few days since I bought I saw huge scratch near door area. My happiness (actually not) gets converted into sadness. Then I came to know ok that was not happiness that was excitement.

I firmly believe what you give to the nature you will get back. I have cleared my mindset by this seminar why I exist and what is my role.

Frequently discuss UHV topics to my students. I am so excited about their views about UHV.

I did not get angry to them in small matters and I always try to understand them first. By doing so they come closer and express their views more effectively.

Dhaval A. Tank,
Lecturer, Department of Industrial Chemistry, VSC, Rajkot

UHV programme work as a catalyst. We have all the information about DO's and DON'T. UHV programme makes us introspection for these. So, we can make this information in formation in our life which is beneficial for all.

e. g. We all can know that we don't anger in front of the people. But we forget it. Before UHV programme, I was angry in small things. But now I do not get angry in this type of situation and also make myself cool and calm.

Mr. Praful Anandbhai Shinkar,:
Assistant Professor and Head of Civil Engineering Department, AITS, Rajkot

I realized that this UHV is like an ocean. Universal human values is not only about ethical conduct but it is more about exploring your self.

This workshop helped to control my emotion and it also helped me to think before react, Because problems in relationship happened only due to frequent reaction

Viral H Kariya,
Asst. Professor, Industrial Chemistry Department, VSC, Rajkot

After workshop it's inculcated in my life how to live purposefully for the better cause of life to be happy. Children needs myself with them instead of my mobile and TV.

We are sharing homemade breakfast with staff members everyday

Kunal H. Upadhyay,
Asst. Professor, Department Of Microbiology, GYCSM, Rajkot At present we are total 4 generations are living under the single roof its only due to values which are nurtured since childhood. Forget & Forgive is the golden rule to sustain the joint family. Joint family has created feeling of brotherhood and let go.

The thing which touches me the most is "Sahaj Swikruti" means natural acceptance. It was very naturally accepted that superimposition can not remain longer in behavior and it may prove momentarily only. The concept about intention and competence was also very important in interpersonal relations whether at family level or at institutional level or at society level. Because majority of disputes and problems are generated due to doubting on intention rather competence. So its very naturally accepted that the other fellow is just similar to me and intention of that person is also to be happy but due to lack of competence he/she may not be able to express naturally and that behvior can be molded by right education.

It is very important thing that to identify the needs of an individual in right manner so exploitation of nature will be automatically stopped.

Dr. Mehul P Dave

Associate Professor And Head, Dept. Of Microbiology, GYCSM, Rajkot

After workshop it's inculcated in my life how to live purposefully for the better cause of life to be happy and make others too. Giving quality time for family has created miracles. Practical Implementation of such values makes life more comfortable. (in terms of values). I have come to know that first of all we should be clear in our mind regarding happiness and success then we can understand the society.

Now the definition of competition and success for students is changed, and I apply it more meaningfully to the students. But now everyone in the organization is careful about the others and try to achieve happiness by satisfying others.

Dr. Mrunal Ambasana

Asst. Professor, Chemistry Department, VSC, Rajkot

I am more conscious about my behavior with others. I learn well the difference between happiness and continuous happiness. Now I am more focused on continuous happiness. During workshop; some of the examples given by Shri Gopalbabu were heart touching and they are still saved in corner of my heart. I use to discuss this examples and case studies in my classroom and I found excellent outcome from student.

Ms. Archana Cholera

Asst. Professor, Chemistry Department, GYCSM, Rajkot

Now, I realize that happiness is always comes by not doubting others intention. I have to improve my competence level and I have to minimize my physical needs of luxuries. My goal is I want to be happy and others also want to make me happy and so now it is my turn to make them happy. And thus whole environment become cheerful.

Ms. Mital P. Chadarva

Asst. Professor, Chemistry Department, VSC, Rajkot

I was very aggressive before attending the seminar. Every now and then I was getting hurt by different incident happening in my life. After attending this seminar, I have started thinking about intention and competence level of other persons. I have started ignoring some comments & incidences. So I become more calm & feeling of happiness entered in my life.

Ms. Swati C. Daki

Asst. Professor, Chemistry Department, VSC, Rajkot

Before the time when I am not attending this workshop, I am suddenly give the reaction instead of some thinking or any giving the reasons and I am suddenly angry about that matter.

After attending this workshop. I realized that I have to changed my thinking about intension & competence level and I have to improve myself. Now I am not doubting people's intension specially who's expression / comments I don't like. Now instead of reacting I am responding.

Manasvi didi

Teacher, Atmiya School

Session reminded us that we need to be specific and very clear of what we want in our life which would really lead to us in happiness and prosperity. It is time for us to uplift the society which satisfying the knowledge hungerness of our students. Will try my best to cater all needs.

Simran Didi

Teacher, Atmiya School

Workshop made me understand that before reaction to any situation we need to understand and then tackle it

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peacefully and positively..It has again reminded what is the true definition of happiness and I try my best to imply it in my life.

Hiral Dhruv
Teacher, Atmiya School
The main thing i learnt from this seminar is
1. There is no generation gap but its our communication gap which creates al these questions and
2. sachi samjan e j shikshan ne ene samjine jivanma utarvu e j sscha sanskar

Shalini Thakrar
Teacher, Atmiya School
As per my thinking and feeling now a days students want a listener in every teacher so that they can express their thought n feeling with our fear but at the same time there should be a distance in teacher and student relationship. Equally we should balance the relation. Also there should be trust in every relation. After attending the UHV seminar few things are clear but at the same time I think It is good if we nurture our coming generations with these values .We should treat them as our own kids. After all we all are humans we are linked with each other. I will surely add one topic in my subject and will try my level best to imbibe these values in them.

Kiran Here
Teacher, Atmiya School
Most important thing I learnt is not to react in any of the situation. Also see the things from other's point of view and harmony can be maintained by letting go few things...

Samixa R. Patel
Assistant professor, Atmiya institute of pharmacy
The major change I feel with me that what ever u do that must be on the basis of natural acceptance i.e. it is natural and good for us. Before UHV I thought that society is not good and will change it and I think that it is impossible thing. But after UHV I think that first change your self and other people will learn from your behaviour. So no need to change other but change your self. Before UHV I doubted on others intention now this perception is totally changed.

Mrs. Mital N. Manvar
Assistant Professor, Atmiya Intitute of Pharmacy, Rajkot.
I am very impressed when I heard the definition of Education given in UHV seminar. It gives me new eyes to observe the entire education system and my actual role as a teacher in my profession. Now I can more clearly understand the problems of the students at their level and I behave accordingly without any irritation or anger. This UHV seminar gives me inner eye to observe myself different than the body. I can able to understand and try to implement this concept to my routine life by balancing the need of self and body. It shows the actual way to live happy and prosperous life. I am still on the way of self exploration.
Understanding of nine feeling through this seminar helps me to solve many problems in my family. Now, I behave with them according to their competence level, so that reduces the chances of problems in my family. My husband also attended this seminar with me. He also supports me and we together try to make harmony in our family.

Mrs. Riddhi Madhu
Atmiya Institute of Pharmacy, Rajkot.
Here, I want to share some incidence before and after attending UHV seminar. Before, I am not familiar with

this UHV concept. One of my colleague who already attended UHV seminar she asked me: "Mam, Are you Happy?" I told her that yes I am. After few minutes, students came in lab for practical and I had already given assignment to them but they did not completed. Because of this reason my temper became high and I shouted on students. My colleague observed everything and came close to me. She told me "I am talking about Continuous Happiness." That time I was not aware about continuous happiness but very much enthusiastic about UHV concept.

After, I attended UHV seminar my world changed. First thing I had learned from this seminar is that do not try to change any one else but more work on yourself. Live in Harmony with family, society and Nature.

Socially Relevant Projects

Electronics and Communication Department
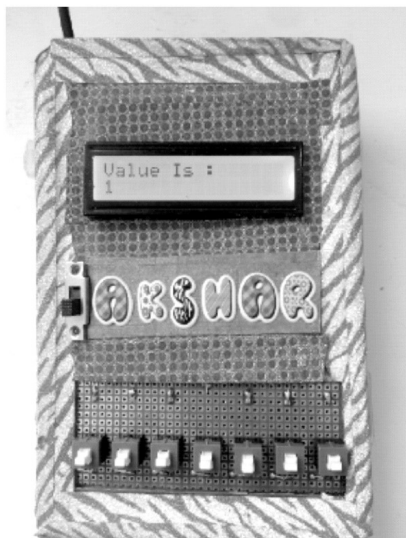
AKSHAR: An Augmented Approach to Create An Interactive Learning Environment

The Akshar team intends to endeavor for the betterment of the young minds and to upgrade the overall standard of the society by ensuring a noble academic curriculum with more practicality. The goal is to be able to offer wide and enriching service for kids. Give the kids a chance and a place to fulfill their needs, be creative, and live their potentials. This project consists in a center where we welcome poor students who cannot afford to go to school because of the poverty of their families.

The recent and the unnoticed deluge of problems that we are facing in our education system are numerous. To cite a few, there is thousands of government school which have not even tasted the results of fast growing technology. It is very insolent for the students of grade one and two when they are not even able to write a few words of our international language, English. AKSHAR software consist of various modules augmented together to make it potent into a plethoric invention that includes the basic skills of English, mathematics and even the important scientific notions.

AKSHAR group believes in equality therefore will strive hard to fulfill the dreams of even the rural children to make them parallel to the urban class. It will supplement the academic institution with an affordable technology that will aid them to acquire the entire facilities equivalent to that in the high profiled cities.

Design & Implementation Team
Zohair Amrawatiwala, Urvashi Faldu, Shiv Finava, Kunal Senjariya
BE Electronics & Communication
4th Year (7th Semester)
Guided By: Viral B Thakar

DRASHTI – AN INTERACTIVE SYSTEM FOR SPECIAL PEOPLE

There is a huge mass of deaf, dumb, & blind people outside, still struggling for their independency from the help of other individuals in their daily life & "DRASHTI" is the effort to solve out some of them. It is specially designed for the school students, deaf & blind working people. It solves the real life problems of deaf, dumb & blind people as they want. It has very low & onetime designing cost. The access is highly secured with no running cost. No harmful biological effect, Efficient & Highly user-friendly.

"Sangini – A Companion for Women Safety"
SANGINI is a system specially designed for the Women in a form of ladies purse which contains a small sized hardware and a button. Whenever a women sense a trouble all she has to do is to press a single button.

An emergency notification system refers to a collection of methods that facilitate the one-way dissemination or broadcast

Design & Implementation Team
Jay Patel, Shrey Shah, Vipul Nathani
Guided By : Viral B Thakar

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of messages to one or many groups of people "notifying" or alerting a group of individuals of a pending or existing emergency situation. In many rape, robbery or murder cases, due to lack of the evidence, police department faces many problems to solve such cases. We have designed an automatic system by which we can have Live Video and Audio Feed of the surrounding area in case of the emergency and we can store the video and audio in the remote server for future applications. The biggest advantage is we can convert any smartphone camera to provide Live Video and Audio of the surrounding and so it is one the easiest and compact solution of the above mentioned problem. As government is more concerned about women empowerment and security the system is designed in such a way so that any girl or lady can use it in her day to day life.

Features :
- Battery life of 4 hours (Rechargeable)
- 20 minutes Charging time
- Compact Size
- Set up time for GSM: 2-3 seconds
- Affordable to user
- Easy to use
- Look Robust and Funky

Module designer: Vibhuti P.Patel (BE 8th Sem), Rinkal K. Kotadiya (BE 8th Sem), Riddhi B.Gandhi (BE 8th Sem)

Software designers : Prof. Viral Thakar, Jay Patel (ME 2nd Sem), Vipul Nathani (ME 2nd Sem)

Design & Implementation Team
Ahesaskhan Baloch, Suniti Khetani, Kalariya Bansi
BE Electronics & Communication
4th Year (7th Semester)
Guided by : **Viral B Thakar**

"Vatsalya" An Effective and Efficient Approach for Remote Health Monitoring

VATSALYA is a supporting unit for the people who is careless about the medicine and the time for their medicine. There are also a huge mass of people who hardly find a time to get medicines in their busy schedule. The obesity is killing many people and the prime reason is the unaware diet. Due to the illiteracy people also face problem of taking wrong medicine and unknowingly harm the body. Even today in the villages of India people hardly follow the routine of a pregnant lady which leads to the death of the mother or miscarriage. Such incidents demand the need of the supporting unit VATSALYA.

'VATSALYA' is the best solution for the above mentioned people, patients and problems. It indicates the time of medicine when it should be taken. It also indicates the exact amount and type of diet food or supplements. An emergency issue is also covered in the device and it connects the patient with his/her particular health care center and the health care center can get all data base about the patients with help of it.

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	NAAC – Cycle – 1	
	AISHE: U-0967	
	Criterion 3	**R, I & E**
	KI 3.6	**M 3.6.1**

ATMIYA UNIVERSITY

Design & Implementation Team
Kartik Chhatbar - BE Electronics & Communication
Guided by: Dr. A. M. Kothari

Emergency Charger

This device is to be kept on the window of a train or an automobile and when the automobile moves wind rotates the blades of the fan attached to it.

The fan in turn rotates the dc generator which generates dc voltage.

The dc voltage generated is stabilized and set to the required charging voltage through voltage regulating circuit.

The device is connected to one of the charging pins and the charging starts.

The advantage of this device is that it uses renewable source of energy and hence it conserves the non - renewable sources.

Moreover it can charge a device infinite number of times without need of any power source.

A method of using wind energy to charge mobile devices while travelling and during emergencies.

Walking With Charging Shoes

In this project the charging procedure is done by WALKING. It means when any person walk to wearing these shoes & due to his/her weight, Pressure is applied onto the Material which is placed into the shoe's shoal, due to this pressure Electrical power will be generated because of the material's property. I.e. "When pressure is applied on it at that time it will produced Electricity. " This generated electricity is stored in Storage device and that stored power through mobile is charged. So the device name is given by a "Walking With Charging "(WWC) Shoes".

Design & Implementation Team
Kishan Kaloliya - BE Electronics & Communication
Guided by : Dr. A. M. Kothari

Scan Box - Portable Scanner

Have you ever tried to take a photo of a document with your smartphone camera, hoping to convert it using OCR software into a PDF or Word document later on? Perhaps you've attempted to take a photo of an existing photograph, only to find your angle was slightly out. No matter how hard we try, it seems you can never take the perfectly-aligned photograph with a smartphone.

What you need, therefore, is surely some sort of

device that will provide a sturdy platform for your smartphone while ensuring the scan subject is flat, correctly aligned and well-lit. Some sort of "scan box", perhaps?

Put simply, "Scanbox" is the name given to a highly portable, flatpack box that can be used as a mount for a smartphone to take photos of documents – effectively scanning them.

Scanbox solves the problem of big, bulky scanners, driver issues and even needless smartphone peripherals acting as scanners. Taking advantage of smartphone cameras for scanning documents is nothing new, but Scanbox adds a level of professionalism to the end product by providing a solid, level platform from which to scan.

Smartphone cameras are capable of excellent resolution which makes them ideal portable scanners. The problem with this has always been one of gravitational stability, but with a steady platform on which to place the camera, this is no longer a problem.

Our cardboard smartphone document scanner is an ideal solution, but isn't the only way around the problem. You might use an existing cardboard box, a construction toy such as LEGO or even a chair.

Alternatively, you can go for the portable option, Scanbox. It really is a great concept, one which deserves to succeed.

Computer Engineering Department

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1. Human intelligence System

Human intelligent system is the ATM system having biometric recognition as FACE reorganization in initial authentication phase. After scratching the card user have to give biometric identity for authentication. First of all, image will be taken from webcam in acquisition phase. After verifying and authenticated by face, user has to give unique pin code provided by corresponding bank, and then user can perform all the transactions like Withdraw, transfer, balance inquiry, change pin or password etc. It adds the feature of safety to the commonly used ATM machines.

Submitted by: VASOYA RIDDHI GIRDHARLAL
Guided By: Trupti Kodiariya

2. Lift Tracker

This proposed work shows the marvelous use of open source Android. By using this application in mobile phone, passenger would be able to find nearby available taxies and will get all the informations regarding taxi; like taxi number, mobile number of taxi driver, and distance between passenger and corresponding taxi. Passenger can communicate with taxi driver through GPS message passing on their screens. This implementation of GPS technology can primarily change the old approach to Taxi Management. People can save their time using this application.

Submitted by:
Khyati Govani,
Twinkle Koyani
Guided by:
K M Mewada
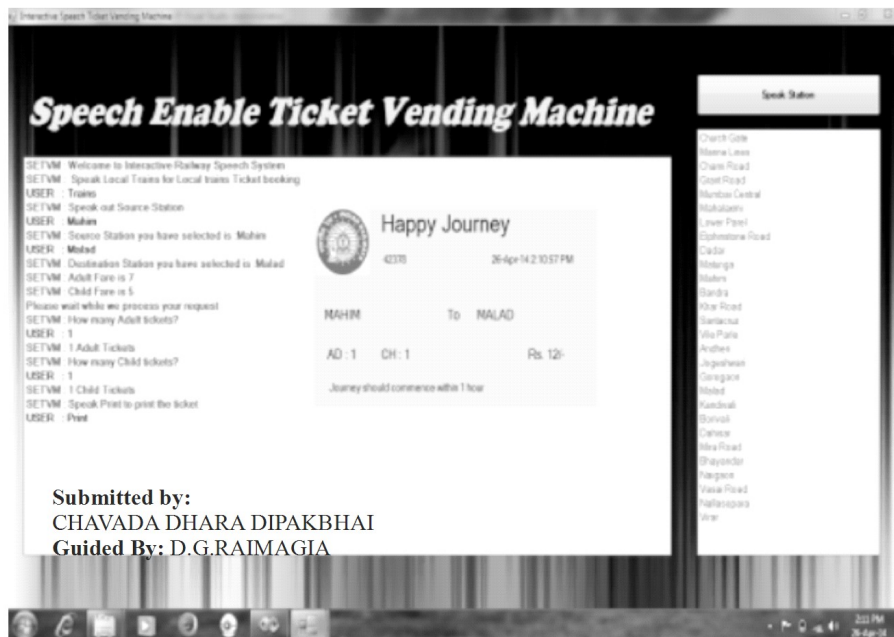
Submitted by:
CHAVADA DHARA DIPAKBHAI
Guided By: D.G.RAIMAGIA

3. SPEECH ENABLED TICKET VENDING MACHINE

Speech Enabled Ticket Vending Machine is developed for train ticket vendors who need to deal with number of travelers every day and want to keep transactions easy and computerized, user friendly, well synchronized and integrated system. It automates the process of data collection, processing and generating ticket so the ticket vending can be automated in the best possible way. It optimizes the entire financial, inventory and accounting processes with workflow-driven processing functions, enables automated payment, purchase evaluation. It simply works on the voice command of the user. When user speaks the word of destination, it automatically interprets the word and user. Main purpose behind developing this system is to automate, synchronize and integrate exiting manual system. To decline delay of retrieval of periodic transactional report of required information. Physically challenged users are also able to use the system easily.
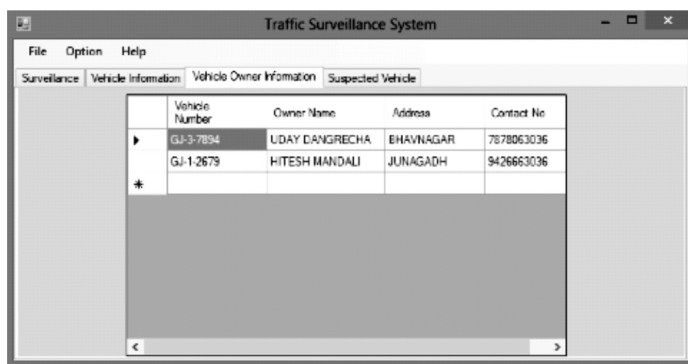
Submitted by:
DANGRECHA UDAY DHIRAJLAL,
MANDALI HITESH MANSUKHBHAI
Guided By: Tushar Mehta

4. TRAFFIC SUREVEILLANCE SYSTEM

The project "Traffic Surveillance System" proposes an automatic visual monitoring system which uses video sequence of traffic footage to detect and track multiple vehicles and deduce the traffic congestion on road using it. This project is prompted by the need of reducing the cost of collecting transport data using manual observation with computer vision technology. The use of this technology has the potential to greatly reduce the cost. Traffic monitoring has been done by human operators using CCTV cameras currently; automating traffic monitoring system can be implemented, that could provide updates about traffic situation in the city.

5. DISEASES AIDER

This application provides medicine detail for deceases and gives immediate solution for particular deceases. The user can send this detail and can share through SMS, Mails etc... This application shall enable user to select multiple options on the screen to search and shall notify the user when no matching name of medicine is found on the search.

Submitted by: CHAUHAN SANGEETA BHUPATBHAI, KATHIRIYA NIDHI M.
Guided By: D. M. Nimavat

Civil Department

1. PROPOSAL OF BRIDGE ACROSS KHARI RIVER IN NANA JALIYAVILLAGENEAR PALITANA AT BHAVNAGAR DISTRICT

Keeping in mind the objective of the rural development, and the various problems faced by the people of rural areas, this project will give the most suitable solution to one such practical problem of Nana Jaliya Village near Palitana at Bhavnagar District. At present the people of Nana Jaliya village and Satpada village are unable to cross the Khari River due to unavailability of the bridge across the river. Khari River is located between both these villages, thus people are unable

Submitted By: PRIYANK RANPARA, ANAND DESHAVAL
Guided By: JHANVI MANIAR, NILESH BARDE

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to travel from one village to another village. The government authority of Bhavnagar district is trying to solve this problem with provision of conventional type bridge i.e. causeway, which may not prove to be effective and may not give the permanent solution. Thus keeping in mind the social, economic and educational importance of this bridge, this project proposes for the most suitable and economical bridge across the river Khari, which can give the better and permanent solution for the problem.

Submitted By: PINKAL VADHER, ARCHANA PATEL, RUCHI CHAUHAN, TRUPTI KUNJADIYA, DHARA DATTANI
Guided By: NILESH BARDE

2. "USE OF RAIN WATER AND REUSE OF WASTE WATER IN A.I.T.S CAMPUS"

In order to conserve and meet our daily demands of water requirement we need to think for alternative cost effective and relatively easier technological methods of conserving water. Rain water recharging is one of the efficient methods fulfilling water requirements.

Rain water in AITS campus runs out directly to the drainage of RMC which is wastage of water, and water running on roads of campus creates discomfort to the students as well as faculties. Process of recharging includes the collection of storm water from the rooftop of the campus.

The wastewater generated within the campus can be used for beneficiary purpose if treated accordingly. For this collection of data such as rain fall data, gradient of roads and water consumption within the campus has been done. Artificial ground water recharge is to be done by recharging the bore well. Waste water treatment plant can be proposed for the use of waste water.

3. UTILIZATION OF WASTE PLASTIC AND RUBBER TYRE IN FLEXIBLE ROAD

Planning of flexible roads has become a brain storming process now a day. The existing roads are either inefficient or uneconomical. Waste or recycled plastic and rubber tyres are that type of materials which can help to improve the sustainability of conventional road. The use of innovative technology has given strength to convenient road as well as it increases the life of road, it helps to improve environment. The thrust of this project is to make the conventional road more efficient and economical by using plastic & rubber tyre.

Submitted by: DHAVAL AKABARI, VISHAL PONKIYA, AAMIR AMARELIYA, SHIVAM SAKARIYA
Guided By: MR. MITUL PATEL

4. Analysis of Mass Transit System - A Case Study of Rajkot City

Faster growing population demands an efficient transport system. This report consists of study and evaluation of RMTS (Rajkot Mass Transit System). Mass transit system plays an important role in the public transportation. Based on the routes of RMTS the research on public transportation transit system is initiated. On the basis of characteristics of passenger transfer, on-board time, transit time, transit distance and transit cost; the problems in transit facility, transit path, and transit scheduling and transit management are analyzed. The improvement for each aspect (i.e. re-routing and re-scheduling) is practiced finally to ensure the effectiveness of RMTS.

The thrust of this project is optimization of mass transport (i.e. improve service at low cost) and its use considering the present and future needs by addressing the issues in areas of slum and educational institutes by conducting surveys.

Submitted by: HIRENDRASINH PADHIYAR, PRIMA KUNJADIYA, NIKUNJ BHADANI, MEGHNA PAMNANI
Guided By: MR. PRAFUL SHINKAR

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MECHANICAL ENGINEERING DEPARTMENT

1. Building Solar Cooker with Parabolic Concentrator

Much damage has been done to the environment due to use of non-renewable natural resources such as fossil fuels. In order to prevent the environment from further degradation we should develop and use such technologies which are based on renewable resource. Solar energy is such a renewable resource which has great potential to fulfill the energy demand around the world. In this project, a solar parabolic concentrator is built as a prototype to produce heat for cooking purpose.

Submitted by: Harsh A. Chhaiya, Kunalsinh L. Parmar
Guided By: Prof. Shivang S. Jani

2. Feasibility of solar chimney by water desalination

The main objective of this project is to determine the feasibility of utilizing the solar chimney concept for saline water desalination. The aim was to design and build the solar chimney system capable of desalinating at least 1L water daily.

Submitted by: Prashant Vahela, Divyaraj Barad, Kruna Gohil
Guided By: Prof. L.M.Rola
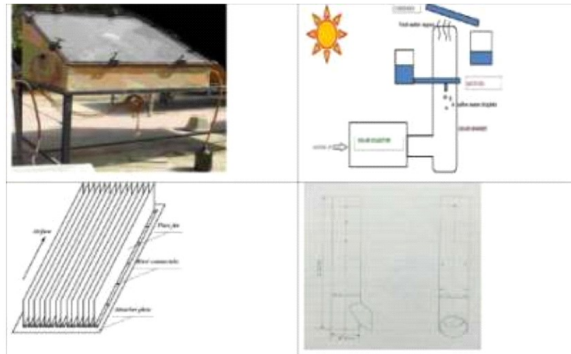
3. STAIRCASE POWER GENERATION USING PIEZOELECTRIC GENERATOR

In order to cope up the intense demand of energy in day today's life, the need of cost effective and modern concepts arises. In which, utilizing the renewable energy available in and around human being is taken as challenge. In this context, the project is proposing a system of piezoelectric generator which harvests the energy available on the conventional staircase in the form of mechanical vibrations. The machine converts the received vibration energy into electric power which is then transformed into the required form of energy.
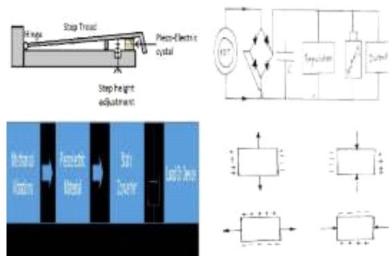
Submitted by: Rachhadiya Ruchitkmar, Desai Pranavkmar, Patel VimalKumar
Guided By: Prof. Dilbag Singh C. Mondloe

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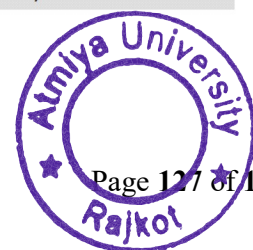
ELECTRICAL ENGINEERING DEPARTMENT

1. Computerized Electrical Equipment Control

In this project the current status (ON/OFF) of equipments can be checked and accordingly they can be controlled also. This project is also useful for some applications where it is required to switch ON/OFF devices at particular interval. The system minimizes the wastage of electrical energy when equipments are not in use. Interfacing between computer and various electrical equipments is carried out using parallel port programming in "C" language.

Submitted by: Nigam Govani Arpit Makati
Guided By: Prof. Hemangini D. Trivedi

2. . Microcontroller-based Plant Irrigation

Microcontroller-based automatic plant irrigation system proves to be a real time feedback control system which monitors and controls all the activities of irrigation system efficiently. The present proposal is a model to modernize the agriculture industries with optimum expenditure. In this project when the dry condition of soil is sensed, the motor switches ON and water is supplied to the plants. The system minimizes the man power as well as the wastage of water and electricity.

Submitted by: Dharmesh Patel, Nikunj Patel,Rajesh Panara
Guided By: Prof. Subhash Varmora

INSTRUMENTATION & CONTROL DEPARTMENT

1. "Heart Hero" Advance Heart Assisting System
Millions of people get heart stroke ever year. Most of the times in these cases, patients may not realize their actual conditions and even it is a common fact that there are no doctors by their side. There are a few devices available in market that help to measure heart beats. HEART HERO provides better functionality like it senses heart beat ration and even informs about it. This easy-to-carry device works in a unique way. It senses the heart beats, if they decrease below predefined values; this device informs ambulance and family members of that person. This portable device helps to provide a convenient solution for heart rate, bridging the gap between patients and doctors.

Submitted by: Vora Niraj K., Vekaria Shrey P., Barad Sagar R
Guided By: Ms. Matri Hathi

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2. Smart Wheelchair

This proposed method is mainly useful for handicapped persons who are suffering with Parkinson's disease or paralysis. Such people find it difficult to move freely and independently. This project helps them to move according to their choice. This system puts forward a new approach along with the classic method, to direct the powered wheelchair by means of eye movements. At the same time as the wheelchair automatically travels towards the location of the desired direction (destination), the user is granted to look around without restraints.

Submitted by: Sagar Govindbhau Nariya, Parth Ashvinbhai Kadivar, Raj Harishbhai Hingrajiya
Guided By: Mr. Bhautik Daxini

3. Hospital Appliances and Emergency Calling System Using Embedded System

In order to effectively solve the automation between patients and staff in a hospital room, this project adopts the controllers based contact System; i.e., hospital emergency calling device. It helps to remove the tedious task of checking glucose bottle. This system sets the minimum level of bottle which is indicated even outside the ward. The Emergency switch is also helpful during the time of emergency. Individual LCD displayed at different wards indicates the medicine with the help of 'medicine time reminder'. The system can also measure the human body temperature using the suitable sensor.

Submitted by: Patel Saralkumar K,
Patel Romil S, Khandhadiya Tejas R
Guided By: Mr. Jimit Talati

4. Development of Precision Agriculture System Using Wireless Sensor Network (UDP)

Crop farming in India is labor intensive and obsolete. Farming is still dependent on techniques which were evolved hundreds of years ago. The newer scenario of decreasing water tables, drying up of rivers and tanks, unpredictable environment present an urgent need of proper utilization of water. We have the technology to bridge the gap between water usage and water wastage. The project proposes a low cost and efficient wireless sensor network technique to acquire the soil moisture and temperature from various locations of farm and as per the need of crop. The computerized cheap would help in conservation of resources such as water and it would also contribute in automatizing farms. Temperature and moisture sensor indicates the suitable locations for monitoring of crops. The sensor data would be collected in a central processing unit which would take further action. Thus by providing right amount of water the efficiency of the farm can be increased.

Submitted by: Dayani Uttam D.,
Vaishnani Darshank N., Joshi Rajkumar M.
Guided By: Mr. Sunil Nayak

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5. Solar Operated Automatic Seed Sowing Machine

This machine reduces the efforts and total cost of sowing the seeds by utilizing solar energy to run the robotic machine. Automation saves a lot of manual work and speed up the cultivation activity. The energy required for this robotic machine is less as compared with other machines like tractors or any agriculture instrument, also this energy is generated from the solar energy which is found abundantly in nature. Machine identifies the track length of the field and takes an automatic turning at the end of the boundary. Number of seed placing at every interval can be decided by altering the distance of buckets in the dropper.

Submitted by: Hapaliya Parth M., Shingala Uday B., Busa Vishal B.
Guided By: Ms. Jheel J. Shah

Submitted by: Sonali Sahoo, Chandani Mehta, Akash Bhuva
Guided By: Mr. Dipesh S. Vyas

6. . Accident Prevention by Detecting the Presence of Alcohol, Drowsiness and Over speed In Public Transport.

This system is capable of detecting sleepy drivers and keeps them awake to prevent accidents occurring. This detection is done by monitoring the eye blinking of the drivers using an infrared photo reflective pair and a microcontroller. Whenever the blinking pattern indicates that the driver is feeling sleepy, it produces a warning sound as well as vibration in the steering wheel to wake him up. There is also a provision of alcohol detection in the system. An alcohol sensor in the driver's cabin continuously monitors cabin air and as soon as it detects alcohol, it disables the vehicles electrical system to bring it to stop. The other parameter is to detect the over speed of the vehicle and display in LCD. In such a case it also sends an SMS to the owner of the vehicle (in case the vehicle is a private carrier) or to the in charge official (if the vehicle is a public carrier) informing him about the driver's drunk condition, over speed and alarm during sleepiness.

7. Human Detecting Robot during Calamity Rescue Operation (UDP)

Natural calamities are inevitable and human beings try to prevent the calamity but it is not possible always. This project aims to make the robot which finds out the humans trapped in the disaster.

Submitted by: Manan Sethia, Abhishek Sheth, Harsh Vyas
Guided By: Mr. Jimit Talati

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FUTURE PLANS

- Extension of UHVE program to HEI's (Higher Educational Institution's) and Schools.
- Efforts for introducing HVE program into the regular curriculum.
- TTT (Train the Teacher) Program.
- Green Audit Ambassadors (Student's)
- Extension of Tree Plantation activities
- Research Projects based on themes such as New and renewable energy resources, Energy conservation, Green Chemistry & technology and its applications, Green IT (Information Technology), Waste water treatment and recycling of waste.
- Magazine of UHVE published and circulated all parts by the college (Suggested name: "BE YOURSELF")
- Performing Street Plays on various themes.
- Planned and Regular Health Checkup and Awareness programs for slum areas.
- Creation of Resources for UHVE (Good Article/Books/Write-ups of case studies etc.)
- Annual Youth Convention for trainers.
- Training and placement (Regarding Agriculture, Environmental science, various homes (old age, gifted child etc.)
- Sharing and caring movements (make group of students and join them activities for propagation of positive and scientific thoughts)
- Spreading awareness regarding food adulteration/wastage of food/ etc.
- Student exchange program

Dr. A.P.J. Abdul Kalam Technical University

Journey of Value Education at Dr. APJ Abdul Kalam Technical University
[formerly known as Uttar Pradesh Technical University (UPTU)]

The journey of value education in Dr. APJ Abdul Kalam Technical University (AKTU for short) has been quite encouraging. Value Education was introduced as one-day seminar on "Integration of human values in Technical Education" on 10th January, 2009 at UPTU to address the need and role of value education in the holistic development of nation. The seminar was conducted in the presence of Sri Alok Ranjan, IAS, principal secretary of vocational and technical education, Government of UP, Sri Rakesh Mittal, IAS, social welfare commissioner and chief coordinator of "Kabir Peace Mission", Prof. PremVrat the then, hon'ble vice chancellor UPTU, Prof. RR Gaur, a renowned Professor at IIT Delhi and Prof. G. P. Bagaria HBTI, Kanpur. The directors and principles of UPTU affiliated institutes participated in the seminar to understand the real need and application of the value education.

A meeting of Convener of Board of studies was held in the chairmanship of the then, vice chancellor, Prof. PremVrat, on 12 January, 2009 after the seminar to discuss and consider the introduction of the value education as a subject across the courses offered by the university. The committee had taken the significant steps after getting inspired and taking the example from success story of implementation of value education in technical education from IIIT Hyderabad and decided to introduce value education in form of a subject as an audit course entitled "Human Values and Professional Ethics" in the curriculum of B. Tech., B. Pharm., BHMCT, BFAD, B. Arch, MCA and MBA courses in all its 600 affiliated institutes. The course initially included two hours lecture and two hours practice sessions (in the form of discussion, sharing of experiences and case study) per week. Students could appear for this subject in any year and was supposed to clear this subject in their degree course.

Since value education was introduced as a subject, a book and a teacher's manual were prepared by Prof. RR Gaur, Prof. Rajeev Sangal and Prof. G.P.Bagaria before offering the subject in the second semester of 2009. It was also decided that teachers should go through the teacher's orientation program (TOP) before teaching this course. A committee was formed under the chairmanship of the then vice chancellor Prof. Prem Vrat for successful implementation, monitoring and evaluation of this course.   Prof. G.P. Bagaria was given the responsibility of convener of TOP.
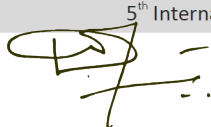
In order to have proper feel of content, process and guideline of value education, two one-day workshops were conducted for the directors and chairpersons of the UPTU affiliated institutes, one at RKGIT, Ghaziabad on 13 May 2009 and other at BBDIT Lucknow on 17 May 2009. Workshops has been conducted since then in the following formats: One-day, two-day and three-day workshops for the awareness of teachers in different cities and eight-day full time residential workshop for faculty members preparing to teach this course.

A total number of 21 teachers orientation programs (TOP) have been conducted so far for teachers out of which 15 were held at IIT-Kanpur, 3 at PSIT, Kanpur, 2 at MPEC, Kanpur and one at Surya Group of Institution, Lucknow. 493 AKTU teachers have gone through this orientation as of now. Various short workshops were also conducted in many institutes in many cities including Meerut, Ghaziabad, Lucknow, Greater Noida, Mathura, Agra, Bareilly, Allahabad, Rai Bareilly, Varanasi, Muzaffar Nagar, Aligarh, Moradabad, Bijnor and Jhansi.

In 2012, under the stewardship of Prof. S. K. Kak, the then vice chancellor MTU (in 2011 UPTU was split into two parts, UPTU and MTU; now they are recombined), two short workshops were held at Noida in which 80 directors, chairpersons and heads of the department of Noida and Ghaziabad region attended the workshop. Many institutes are now organizing weekly meetings with those faculty members who have gone through the short and full eight days workshops conducted by university.
Many faculty members re-attended the eight days teachers' orientation program with their family members

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and also attended the higher level workshops. Some faculty members are practicing this more rigorously and in continuation of the same they are facilitating the workshop in other institutions and universities as resource persons.

Faculty members of some institutes are voluntarily conducting the workshops on their own for the parents of students and for nearby villages.

Almost 80,000 students are graduating every year and hence a large number of students have done this course from the university. Some of them are taking this as a career in their life and pursuing higher education (e.g. M.Tech and one year diploma) at the International Resource Centre for Universal Human Values (Punjab Technical University) Kapurthala, Punjab. Alumni of university are working in various fields. They are in touch with their teachers, they like to volunteer for workshops, they share their experiences and underscore the importance of this course at their work place. Some of them are also conducting the workshop for their colleagues and the community.

Recently a one-day sharing and feedback session at JSS Noida was organized under the chairmanship of hon'ble vice chancellor Prof. V. K. Pathak. All the Deans, Directors/Chairpersons of affiliated institute/college, faculty members and students were present. Another two-day evaluation and implementation meeting on "Human Value & Professional Ethics" was conducted at Bansal Institute of Engineering & Technology with core members of value education and chairpersons as well as directors of UPTU affiliated institutes located in Lucknow and nearby regions. It was recommended that this course is essential for all the students and their family members; thus for its effective implementation it has to be added as a credit course and has to be implemented in second year of degree course. The university has decided to offer it in the second year of degree programs as a credit course from the next academic year.

Self Assessments of Teachers and Students

My name is Dr. Ashutosh Kansal. I am working as a Professor in department of Applied Sciences in RV Institute of Technology, Bijnor. I have been teaching B. Tech. students for last 16 years and Mathematics is my core subject.

I found Human Values and Professional Ethics workshop to be very beneficial for me. Before attending this workshop I was unable to understand how to list my requirements to live a peaceful and prosperous life. But now I am able to understand about my requirements and needs in life. I understand the importance of the relationships, not only with my family members but in the society and with nature also. Now I better understand the meaning of right Attitude and Behavior. It reflects in my teaching and my professional and social domain also. Now I listen to others carefully and try to understand them. I try to look at things from others' perspective for better understanding. But still it is a continuous process to know better and live a harmonious and peaceful life with self and others.

I am planning to attend more and more workshops of Human Values and Professional Ethics and to work actively with the Value Education Cell of the College.

I am Rajeev Kumar, working as Associate Prof. in Electronics & comm. Deptt. as well as Dean, Academics in R.V Institute of technology, Bijnor. I have attended 1st time a seven-day workshop in 2011 and after that I attended 10 PSL1 till now. I have been teaching HVPE in my college for the last 3 years. I already attended two times one day workshop for our college students.

I have learned more with this workshop. Firstly I managed myself in term of my

behavior, my responsibility and my contribution towards whole nature. I am very clear about my basic aspiration i.e my whole work is for my continuous happiness. I have no doubt regarding the priority order. I understand my role at all four level of living. Now I live with my family, with my colleagues better than before. I can see whatever is going within me, I can catch and control if anything is going wrong within me. Most of the time I try to respond and not react. I am trying to understand the desire, thought and expectation because I think that this is the major portion which can help to live my life with more clarity. Now I feel very comfortable with my students and my relation with students become stronger.

As I already took two one day workshop which help me more to understand myself and I become more responsible after that so now I want to increase this frequency. I also want work with our regional school teachers and students also.

I am Vikas Kumar, student of Vidya Bhavan Engineering College, Kanpur. I was in B.Tech -2nd year when I have heard about this course. This course was newly introduced in the syllabus of UPTU. During semester exam one of my juniors 'Ritesh Kumar' from B.Tech -1st year with a Book of 'A Foundation Course in Human Values' in his hand came to me and asked sir "do you have any idea about this subject" I took that book in my hand and turned few pages of the same but I was unable to understand why this subject was introduced in Engineering syllabus, and after few minutes I have returned his book and said "sorry dear I could not help you in this subject".

When I was in B.Tech-3 rd year a newly joined faculty for EMEC-II Mr. Moti Chand Yadav have entered in our class and as usual he introduced himself and then he gave us an opportunity to briefly introduce ourselves. Everyone was to tell his name and why he/she had joined Engineering. I was quite surprised because we have introduced ourselves to many faculties before this and everyone was interested to know our percentage but no one had asked this question earlier. Each student of the class had introduced himself/herself but very few of them were able to tell why they wanted to become an engineer.

I was also not sure why I had joined engineering. After that lecture I was very upset and when I reached hostel it was very difficult for me to spend that night because till then I had no satisfactory answer to that question and I was very uncomfortable in self for few days.

After some days our teacher Mr. Moti Chand yadav have finished a Unit of EMEC-II and we are still having few minutes left in that lecture, Moti sir was willing to start a fresh chapter but all student of the class had requested to start it from next day.

Since we were having few minutes left, Mr. Moti Chand Yadav again asked a question in class, what is the ultimate aim of life?

On that day we have a discussion of around 20 minutes and finally reached to a conclusion that our ultimate desire is to be happy and continuity of the same. This was the day from where my journey started with "Human Values ".

Then in Nov-2010 I have attended a 7-day part time introductory workshop on "Human Values " along with my friends. The workshop was taken by Mr. Bhanu Pratap Singh (Prof. MPEC- Kanpur). On the 3rd and 4th day of workshop we had a discussion on harmony in self and family. After that discussion I came to know 9-values from TRUST to LOVE, tears were dipping from my eyes. I was satisfied that I have gained something that will help to achieve my ultimate desire of continuous happiness. The biggest achievement of this workshop was that now I was able to answer the question that why I have joined Engineering.
After that I have attended a seven day full time workshop at IIT Kanpur in Dec-2011, The main point that

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strike in my mind in this workshop was "The Existence is Co-Existence".

After completing my B.Tech in July-2012 I have stayed one more year in Kanpur to prepare for Gate-2013. during my preparations I was in continuous touch with "Human values" and I have also visited SANSTHAN (Manviya Siksha Sansakar Sansthan, Mandhana) several times. This helped me a lot to stay positive and peaceful during my preparations and finally I have got AIR-382 in GATE-2013. This Rank may not be that much exciting for others but this means a lot to me because when I have appeared in UPTU entrance exam in 2008, my rank was 88000(apprx.) and I have no hopes that I may get a seat in any collage, I was very lucky that I have got a seat in VBCET Kanpur and met with such a great person who had completely transformed my life.

After that I was selected in IIT Kanpur, IIT Delhi and IIT- Roorkee for M.tech and I have joined M.tech (Power & control) in IIT Kanpur in Aug-2013. But due to some financial conditions and family responsibility I have left the IIT Kanpur in Dec-2013 and Joined Indian Oil Corporation. Now I am posted as a Health Safety & Environment Officer of LPG Bottling plant Baddi.

As my job is to kept plant accident free and to manage the people, here also the important inputs and experiences that I have gained from "Human Values "help me to successfully execute my job.
In the last I would like to thank entire team of "Human Values ". I have no words to express my gratitude towards entire team of "Human Values.

I'm Mohd Kashif. I'm come from Bijnor, U.P. In our family we are 6 member including me, my father Mohd Asim is an an ex-Government employee, mother house wife, my elder brother Networking engineer, younger one is student of M.B.A. I am the student of B.Tech final year at RVIT Bijnour. I am interested in surfing net, watching movie, reading news paper. I have no experience because I am a fresher, I expect I can enhance my talent.
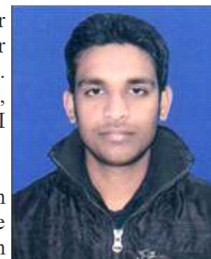
Basically, human values, according to me, are those values which define an individual as a human being to the extent that it distinguishes humans, who make use of value judgments in decision making different from other animals like human being, who on the other hand act on instinctual judgment. When we think of our values, we think of what is important to us in our lives (e.g., security, independence, wisdom, success, kindness, pleasure).

There is a set of feelings which I can accept effortlessly and naturally. These feelings are such as trust, respect, being confident about my future etc. These feelings are naturally and effortlessly acceptable to each one of us. I also welcome these and desire them to continue in my life. When I observe such feelings, I find that these are the situations when I am in harmony and these feelings are a reflection of that harmony. Take for example respect; respect is a state of harmony between the two human beings. When I respect the other and the other respect me, I like to be in that situation. It gives me happiness. Similarly looking, within me, when I have harmony in my thoughts, my feelings, I feel relaxed, happy. If this harmony is disturbed, I feel uneasy. When I look at all the moments when I feel happy, I will find that there is an element of harmony in it, which I like. When I am in such a state of happiness- I experience no struggle, no contradiction or conflict within and I enjoy such a state of being and I wish its continuity.

Future Plans
Dr. APJ Abdul Kalam Technical University formerly known as Uttar Pradesh Technical University, Lucknow, has taken an initiative to introduce "Human Value & Professional Ethics" as a subject in its technical and professional courses. The university started working on it and completed all the formalities to implement the

needful in this regard in 2009. The purpose was imparting values to not only students but also teachers to enhance the quality of education and make it valuable to both personal and professional life.

Under the guidance of the hon'ble vice chancellor, Prof. Vinay Pathak, the university has taken some vital steps to strengthen the implementation of this course as subject after considering the importance of the content of the subject. Prof. Vinay Kumar Pathak has emphasized that he is well convinced with the need of value education and is all set to improve it through structuring and implementing the plan of actions. He chaired a two-day meeting on evaluation and implementation of Human Values & Professional Ethics with chairpersons and directors of affiliated institutes. He also met with faculty members of different engineering and management institutes and discussed several shortcomings and issues relating to implementation of the subject. He also had views of all faculty members and asked to work in coordination to produce higher productivity, accountability and responsibility. The details of the plan of actions are mentioned below:

1. Set up an office of Value Education Cell at university in Lucknow: The hon'ble vice chancellor has created a formal structure within the premises of the university for "Value Education Cell".

2. Establishment of four nodal centers: It has also been decided to create four nodal centers at Kanpur, Bijnor, Agra and Ghaziabad to facilitate the preparation of faculty members to teach the subject in the classroom and disseminate value education to cover all the university affiliated institutes in Uttar Pradesh.

3. Course induction: The course induction is a serious concern as in absence of this no transformation of education seems to be possible today in current situation. Hence the induction programme in form of workshop/FDP for faculty members has been well planned for three-days, eight-days and refresher workshops. The same is being implemented at the following three different levels:

    i) Three-day workshop: The three-day workshop is planned and proposed for chairpersons and directors of the affiliated institutes. This aims at communicating the need of value education in holistic development and how it can be fulfilled effectively

    ii) Eight-day workshop: This workshop is designed to prepare faculty members to further share their learning with students in the classroom as part of the curricular input

    iii) Refresher workshop (8-days): The refresher workshop is also necessary for those faculty members who have already undergone the workshop earlier but due to passage of time they are not in touch with the content or possibly have not taught students in past a couple of years on account of some other important assignments.

4. Workshop for students: In addition to the above, workshops at different institutes would also be conducted for students by those faculty members who have already attended eight-day workshop and teaching the subject in classroom.

5. Conversion into credit course: It is strongly felt that the subject should be taught as credit course as it definitively adds value. The same was recommended by members of the university value education cell during the meeting chaired by the hon'ble vice chancellor. It is therefore, proposed to change the subject "Human Value & Professional Ethics" into an essential credit course form next academic session of 2016 (currently it is an essential audit course). This step will communicate the intent of the university and give a boost to the interest in the subject.

6. Approval for bilingual conduct for the subject: The University has also proposed to teach this subject in Hindi and English from the next academic session – 2016. Students will have the freedom to take their examination of this subject either in Hindi or English.

7. Translation of subject into Hindi: It has also been decided to provide the study material and book in Hindi language. Since the subject has been so far taught only in English, study materials and book were also in English language.

8. Website development: The University is developing a separate website of Value Education that will be linked to the university official website. The website will provide all the necessary information relating to the course, upcoming Workshops/FDPs, official meetings, study materials and other relevant information related to value education.

9. Regular meeting of the VE Cell: The hon'ble vice chancellor, who is also the chairman of the VE Cell,

is keen to have regular meetings of the VE Cell. This is to keep track of the development of plan of actions and implementation of the course throughout the affiliated institutes of the university and to facilitate further progress.

10.   Report publishing: It has also been decided to publish an annual report. This report is to share the impact, challenges and ideas for further improvement, so as to be an encouragement for faculty and students. It will also be used for broader sharing.

The University has shown its commitment through proposing, structuring and implementing these tasks and activities in formal way. However these are not all that the university has planned and proposed but have a lot more in its vision to be executed in later stages. Introducing a research work in this field, developing resource centers and persons, higher level workshops for interested faculty who have already attended workshop of seven or eight days.

International Institute of Information Technology, Hyderabad

A Note on Works done at IIIT Hyderabad on Human Values in Higher Education and its Contribution Towards Local Environment

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Abstract

Today's technical education, in its widely prevalent form, is not able to adequately empower students to think independently. Consequently, being driven by peer pressure, it is leading to a blind race for jobs that are intellectually and mentally unfullling, and wealth that breeds chaos in family and in society. However, education is not just about learning skills (how to) but also about developing the ability to decide on what (what to do?) and why (why to do?). It should lead to the development of critical ability in students towards distinguishing between essence and form, or between what is of value and what is supercial, in life. It should develop their understanding which is a prerequisite for a movement from rule based society to a relationship based society. In this paper, we discuss our experiment of introducing a compulsory course on Human Values in the undergraduate core curriculum in a technical university. Rather than aiming at 'teaching' values, the course is structured to encourage students to discover what are of value for them and for the society. Thus the aim of the course is to enable students to discriminate between the valuable and the supercial in real situations in their life.

The course is conducted through discussions in small groups each mentored by a faculty member. There are no formal lectures in the course. During every class the faculty mentor introduces a topic and initiates the discussion. 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 understand the important or critical ele-ments. For the above topics, scenarios are used to initiate discussion. Depending on the nature of topics, worksheets, home assignment and/or activities are included. What makes it challeng-ing is the fact that the ability is to be developed not for a narrow area or eld of study, but for everyday situations in life. Therefore, a long intense workshop (4-8 days) on Jeevan Vidya is conducted which allows students to reect on questions pertaining to life.

The paper describes a few detailed examples illustrating the methodology of conducting the course. It also analyses the feedback from students of rst ve years and includes some assessment of its impact on student environment at IIIT-H. Later part of this paper describes the summary of works done in the Telangana and Andhra Pradesh. Professor of Civil Engineering (ramancharla@iiit.ac.in)

1 Introduction & Background

The world today is ridden with problems galore. While the manners in which these problems are perceived, articulated and prioritized vary widely, there is a commonality of approach in how most civil societies in the world over are engaged in trying to solve them. Inherent in this approach is the assumption, that with enough knowledge and technology, one can manage planet earth. We not only disagree with this assumption, we also feel that it has perhaps played a major role in severely restricting the scope of education in general and technical education in particular.

To elaborate, let us take two major problems we see at the societal level: poverty and unemployment. No amount of knowledge and technology can solve these without addressing the prevalent human relation issues such as those of dominance and exploitation. We feel that a major, if not the sole, purpose of education is to enable individuals in understanding these causal relationships. More comprehensively stated, education

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implies holistic inputs towards preparing the future generation to understand the essential harmony in the world around them and to empower them to participate proactively in its dynamics.

Even at the level of higher technical education, mere imparting of skills does not fulll this requirement. Technology only tells us how to do things which we want to do. However, without an understanding of what to do & and why and that of what is of value to the individual and to the society, the students can not become proactive in their social environment. Instead, in the absence of a proper understanding, the student community tends to get oriented with the defaults in the society viz., emphasis on supercial and non-essential glamour, consumerist lifestyle, and a false sense of satisfaction (or dejection) in competition and one-upmanship.

As faculty members involved in the process of setting up a, now ten year old, technical university; we have experimented with the methods of addressing this deciency in our approach to education. Here we outline details of our experiment.

2 Education setting at IIIT Hyderabad

From its inception in 1998, IIIT Hyderabad had adopted a dierent approach towards shaping student life and activities. For example, it has Student Life Committee to dene and create extracurricular space for students. Guidelines and traditions, rather than rules would be used and even thay were expected to evolve through dialogue and involvement with the students. The vision was to create a colorful campus, vibrant with activities and with an ambience wherea majority of students could participate in a process of responsible self governance.

For the rst few years, thanks to the small batch sizes, the faculty could maintain close interaction with all the students who in turn, imbibed with the excitement and spirit charac-teristic of pioneer, participated in the process of implementing a shared vision.

The heavy load of coursework not withstanding, quite a few students were involved in volun-tary community services which included running the messes, computer system administrationweb infrastructure development, organization of games, sports as well as cultural events etc.Their involvement was so intense that the institute was moved to create a special award for consistent outstanding voluntary service the Banyan Award and we felt proud to confer the award to deserving students. Everything seemed to be moving on like a dream for nearly four years till from the 5th year certain happening alerted us that perhaps every thing was not all right with student dynamics. Here are some of those listed in no particular order:

- In 2003 the third year students, in violation of established traditions, organized a whole night farmhouse party for the graduating batch. It was orderly but the direction things were heading was disturbing. The party apparently had all the trendy characteristics professional DJ liquor etc.
- The parliament elections in the year 2004 had to be nullied twice because of complaints of malpractices including forced voting and use of regionalism etc for campaigning.
- There was a signicant drop in extracurricular activities. The inter batch cultural event Amalgam, after two very successful years, had to be cancelled in 2004 for lack of partic-ipation. Participation of IIIT students in the annual techno cultural event Felicity both as performers as well as audience dropped.
- Attendance in classes started dropping. Many of those present were half asleep. It was clear that a large number of students were hooked to playing computer games and watching movies.
- Student blogs were highly critical of most decisions of the institute administration. What was alarming was that the students no longer analyzed situations as participants in a system but as users of facilities.

The faculty felt concerned. When individually talked to, a large number of students also shared these concerns but they felt helpless. Several restrictive rules and regulations such as compulsory attendance and compulsory extracurricular credits were discussed and some im-plemented and punitive measures had to be taken on some occasions. But these only served towards widening the studentfaculty gap. Faculty student

interaction sessions did not seem to work and talk about values, visions and ideals were received with great skepticism. In particu-lar, the SLC was being viewed very negatively by many students.

3 Diagnosis & Strategy

When one studies the situation we are in today, we arrive at the following:

1. At the level of Individual: We see today that humans on the one hand have unhappi-ness, dissatisfaction, lack of hope, and a sense of futility about them, and on the other are faced with domination and other problems. The health of the body is steadily declining in spite of improved levels of material and medical facilities. A majority of people and themselves engulfed in the problems of some type, and some people have even come to believe that no soutions are even possible.

2. At the level of Family: One sees complaints, ghts inter-personal tensions, injustice, hatred and numerous attempts to solve these, ultimately leading to disintegration and a feeling of being deprived of material facilities.

3. At the level of Society: Problems are visble in the form of tendency to snatch from one another, opposition, exploitation, struggle, war, poverty and unemployment. There is talk of working in harmony with each other, but never en up being successful.

4. At the level of Nature/environment: Problems manifest in the form of imbalance, pollution, scarcity of physical and ecological disturbances. poisonous material are on the increase in the air, water, soil and food while the fertility of the soil is decreasing.

As a result, one is unable to nd happiness and perpetually suer from a sense of lack of prosperity. In such case individuals are not able to contribute to the real progress of self as well as community as a whole. This sense of disempowerment in the individuals in some ways put them in the service of the dominant trend of perceiving the only the nancial interests.

Strategy is to create institute wide environment which generates confedence in individuals which allows them to make mistake but ensure that they learn from it. Initiation of campus wide porcess where all the members of the community are in the process of undetstanding of values. The essential component of this engagement would not be interms of giving moralistic lectures of the narrow realm of prefessional ethics. But, to bring out the human values which we all possess inherently. As an experiment we introduced Human Values course as a compulsory subject in the curriculum of engineering education.

4 Experiment

4.1 Objective:

The Human Values course tries to achieve the following objectives.

1. To develop a critical ability to distinguish between essence and form, or between what is of value and what is supercial, to life.
   What makes it dicult is the fact that the ability is to be developed not for a narrow area or eld of study, but for everyday situations in life. It covers the widest possible canvas.

2. To move from discrimination to commitment.
   It is not sucient to develop the discrimination ability, it is important to act on such discrimination in a given situation.

3. The course does not teach values.
   It encourages students to discover what they consider valuable. Accordingly, they should be able to discriminate between valuable and the supercial in real situations in their life.

4.2 Mode of conduct

The course is conducted through discussions in small groups each mentored by a faculty mem-ber. During every class the faculty mentor introduces a topic and initiates the discussion. 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

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surface elements. In other words, help the students focus on the important or critical elements.

While discussing dierent topics, the mentor encourages the student to connect with one's own self and do self observation. 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.

Experiments or practicals are important. The dierence is that the laboratory is everyday life, and practicals are how you behave and work in real life.

The group discussions would also provide support to a student in performing actions com-mensurate to his/her beliefs. Hopefully, this would lead to development of commitment, namely behaving and working based on one's beliefs (or values).

There would be no formal lectures in the course (other than in the Jeevan Vidya shivir which is a co-requisite). For the above topics, scenarios may be used to initiate discussion. Depending on the nature of topics, worksheets, home assignment and/or activity may be included.

4.3 Jeevan Vidya

The workshop addresses the self in the human being. It draws attention to human needs; need for human relationships, inherent desire to seek knowledge, and the joy that we naturally derive from these. In our current situation, we might be seeking dierent things. Thus, it brings about a dialogue between what we are and what we want to be. It does not posit happiness in an after-world, but here and now, based on \humanness" common to all human beings. The approach is rational, universal and humanistic.

The workshop is not a course in moral science. It does not tell you DOs and DON'T's. It does not tell you what you should become, or what you should do. It only connects you with your SELF and encourages you to seek answers within SELF. The workshop does not talk about rewards and punishments in an afterworld. It does not say that physical facilities are unimportant and must be shunned. It rather talks of prosperity in every family.

4.4 Topics covered

Self condence: Relative and absolute condence, being self-determined, swatantrata (loosely equivalent to freedom).
Peer pressure: Examples of external pressure, relating to swatantrata (freedom), making one's own choices.
Relationship with family and friends: Major cause of unhappiness today.
Anger: Investigation of reasons, watching ones own anger. Is anger a sign of power or helplessness, distinction between response and reaction.
Right utilization of physical facilities: Determining one needs, needs of the self and of the body, cycle of nature.
Relationship with teachers: Inside the class, and outside the class interacting with teachers.
Time Management: Issues of planning, as well as concentration (and aligning with self goals).
Respect: Do you respect yourself? Do you respect others? Feeling of respect is dierent from expression of that feeling.
Expectations from your self: Excellence and competition, coping with stress, Identi-fying one' interests as well as strengths.
Complimentary of skills and values: Distinction between information & knowledge
Goals: Short term goals and long term goals (discussing one's goals). How do we set ourgoal? How to handle responsibilities which have to be fullled while working for goals.

4.5 Process of evaluation

This is a pass credit option (PCO) course, and there would only be pass/fail grade. Participation in discussions, weekly report and nal report will be used in evaluation. Pass grade will be given if student satises the above requirement.

5 Outcome in First Five Years

Approach of the course is holistic covering the large canvas of life. It has made a signicant impact on student community. Although the concerns of each individual may be dierent, what they realize at the end is that there is a need for human values and relationships and that is founded upon the knowledge in the self.

Since human values course is a compulsory part of curriculum in rst year, it has lead to major re-thinking among them. They have been reflecting on what their goals are, the place of money in life, the joy one derives in relationship, and in seeking knowledge and not merely on jobs and the money they get out of it. They have become relaxed in their self, and become more sensitive to relationships with their friends and family, and regarding society and nature.

5.1 Eect on cultural festival

Felicity: that is what the annual student techno-cultural festival is named as in IIIT. The rst annual techno-cultural festival, Felicity 2001, had a vision true to its name: A time of enjoyment, reveling, appreciation of the privilege, freedom and comfort given unto us, sense of celebration, the feeling and hope (if not conviction) that "everything-is-alright-with-the-world" No one of us is where he or she is because of anything we did { the world has made us and given us this niche. And it is time we gave back. That should be what our festival is.

That the reality has veered o, so far away from the vision, dawned upon the IIIT com-munity, as late as 2005, from tell tale symptoms such as: lack of participation of IIIT students in Felicity as performers, huge amount of money spent to invite a celebrity, for a op event, absence of quality in competitive events etc. Serious students and faculty alike were concerned to nd that somewhere down the line the spirit of celebration and associated connecting with each other and with others, has given way to trying to draw large crowds from outside for show

o. These symptoms of the essentials of celebration giving way to the superciality of arrogant showmanship, led to a series of soul searching panel discussions, on the basis of which recom-mendations on what Felicity ought to be were drawn out.

When it came to implementation of these recommendations, for Felicity 2006, quite expect-edly the mainstream student organizing group resented them. But this time there was one dierence. The space had been created whereby we could discuss on the basis of what they think as right as against what others follow. There were several who listened and understood.

As a result, though the time spent to put across the point adversely aected Felicity 2006 in general, one could sense a larger proactive involvement of the non-vocal majority. There was in fact a debate generated from within the organizing circles, regarding the need for spending huge amount of money to organize a Rock Show, something which is considered in though which only a few enjoyed, at the cost of other events which a far larger number of students enjoyed from their heart.

We were afraid that these signs of the turn around could be transient. That in the face of what the commercial media paints as celebration and which constantly works on the young minds, the understanding of what real celebration is, something that most of them inherit from celebrations at home, would possibly be ghting a loosing battle. It was sheer serendipity for us to nd that the turn around to be far more permanent and that too without requiring any major upheavals or caveats from the faculty. Since 2007, Felicity has been moving from strength to strength, drawing visibly larger participation from diverse sections of the student population, every following year. Every year the organizers have been consciously articulating, for them-selves, the

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roadblocks to the free own of the spirit of celebration; in order to prioritize them and address them one at a time. In 2007 it was the proactive involvement of junior batches, in 2008 it was the involvement of non-metro majority and this year it was the involvement of seniors and PG students.

In hindsight we know what was at the root of this serendipitous experience. We had initiated our engagement at the level of human values with the UG2k6 batch. With every following year, the percentage of the undergraduate population with whom we share a sense of togetherness, and of trust, has been increasing. In the process, more and more students have felt empowered to be able to assert without aggression. On our part the faculty understood the need to provide them with both, guidance as well as space for experimenting and for learning from mistakes. It is indeed a win-win experience with students believing that the faculty is not there only to frown at whatever they enjoy and the faculty realizing that even when apparently restrictive policies are questioned by the students, a large number of them are prepared to examine the rationale with an open mind. It was a heart warming experience for us, when the main organizers, some of whom are known for their indulgence into drinking, proudly announced the successful completion of an alcohol free yet highly satisfying Felicity 09.

5.2 Student Self Governance
From its inception, there seemed to be problems with the student parliamentary process based on general elections. Over the years, it was being observed that in the beginning of the sessions, some of the active students were enthusiastically organizing sports and cultural events involving a large section of students. Once the parliamentary secretaries were being elected all activities tended to come to a screeching halt | an indication that orators and limelight seekers, rather than organizers, were getting elected.
We could demonstrate this eect in 2005 and in the absence of prejudices, suggestions for having a students parliament consisting of organizers, as against certicate seekers, were accepted in 2006 by the student body. The student parliament was constituted not by macro democracy where a few secretaries were elected thru a general election involving all, but through micro democracy with small groups electing their representatives from among themselves. To ensure that posts are held only by those who are active, it was agreed by the students that no certicates will be given to any one merely for holding posts. Certificates would be given to all who are actually active and in order to be active one need not be holding any social post.
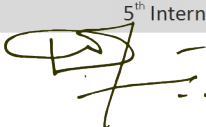
5.3 Efect on ragging
Every year there is a gush of fresh blood in university. There is a moment of welcome that marks the occasion. Being a residential university, this is a moment of switch from the caring gaze of family to the live-in culture of the university. Senior students have a caring role here, apart from the assurances of faculty and management. What are and should be the contents of this moment? This question is signicant because there is a prevalence of the practice of ragging of freshers by the senior students. Ragging is a kind of shock treatment to unseat behavioral composure of freshers into wilderness. Ragging methods are designed to dazzle defenseless new entrant into performing humiliating activities. As a policy of the institute ragging is discouraged.

However, certain incidences of ragging came to light in the past. As an impact of the insti-tutional concern for value education, these incidents got handled in an innovative way, a way that changed the culture of institution in a major way.

There was a ragging incidence where three senior students were caught. Disciplinary com-mittee suspended these students after proper inquiry. The punishment generated turmoil among students as it amounted to irreversibly spoiling the career of these senior students. Through an innovative dialogue with the general body of students a way out was formulated. Let these students undergo for a semester value education internship in a non-governmental organization, which worked in non-urban setting for school education some 1500 kms away. And for this they would get credit. This was grudgingly accepted by the students as it saves them from suspension. A semester long stay and internship in that organization changed these students in a

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major way. This was entirely unexpected by the students. These students not only enjoyed there internship but had marked change in their outlook in favor of humility and humanism. They surprisingly became exemplars of humanism who saw the truth behind dehumanizing humiliation. This incident imprinted a value in the institutional culture - atonement is more powerful then punishment.

5.4 Efect on academics

Majority of students joining IIIT, have had at least two years of very rigorous and highly dis-ciplined work ethics, and more importantly extreme strain and tension which sap away their energies prior to joining the institute. Most of them attend coaching institutes for getting trained to secure high rank in very selective competitive exams (IIIT selects 175 students among top ranker's out of 750000 students who take All India Engineering Entrance Examination). The achievement of getting into IIIT is a mixed feeling for most of these accomplished students, they are happy that they could get into into atop institute in India, but they are also disappointed because with some more luck and hard work they could have go into a better brand-named institute.

The mentality of quite a few students was to spend four/ve years at the institute complete the degree requirements and then get a job or go for higher studies. The institute was used as a stepping stone for their global plans. This was contrary to the institute goals and ideals of involving students in academics, getting them to do research in their undergraduate years, and getting them to absorb the sense of belonging to the institute. In order to address these issues Human Values course along with weekly faculty interaction has been able to address issues related to:

Work Load: The rst year students come to the institute without realising the amount of work they have to do in a week. The lagers soon realise that they have been quickly accumulating lot of work that needs to be caught up with. The faculty mentors along with Teaching Assistants and senior students have been communicating with new students about academic load, the importance of it, and how to plan for their studies. The main advantage of this course has been free ow of information about issues on workload and other academic aspects of course conduct among the students and faculty. It has become a strength of character test for students to show that they can take up the load and work with it. Majority of students have realised that mandatory attendance of classes is helping them in their academics.

Identifying Academic Purpose: Our students are lot less worried about grades and more about the learning they have got out of the courses. Within four years of their study they get to realise that understanding of the material is valued and will take them forward in their life. They are able to decide the areas of specialization they would want to pursue and why. In fact, the students are able to eliminate some career paths because they have better understanding of their capabilities and desires. Quite a few students have taken early decisions (like end of second year) to pursue a research career by shifting from course driven B.tech program to thesis driven Dual-Degree program of B.tech and Masters by Research.

The aim of the institute to be a serious academic place with all round development of students is supported by the strong human values component in the academic program.

Human Values Outreach at IIIT-H

After gaining enough experience in dealing with subject content of Human Values, IIIT organized a Vice-Chancellors workshop on 17 June 2011. His Excellancy Shri E. S. L. Narasimhan was the Chief guest for the event and in his inaugural address he started by reciting the Chanakya Sutram and said that the essence of all education is to ensure Dharma. He also explained about values in life, service to nation, service to elders and a whole lot of qualities of human being. He said however unfortunately today, we are churning out Graduates, Post Graduates with total drop in their value system. He said that the small initiatives made in this direction

will yield long term results. Out of 20 Vice-Chancellors, 5 committed that there are going to take steps towards introducing HV into their curriculum and 2 VCs have informed that they are introducing a course in their University.

First international conference on Human Values in Higher Education was conducted during 6-8 Jan 2012. Around 125 people attended and among them were Vice chancellors, directors and deans. As an outcome of this conference, Royal University of Bhutan took steps towards introducing HV in their academic curriculum. Also JNTU Hyderabad provided a slot for HV elective in their curriculum. Second International Conference was organized during 16-18 Feb 2013 where around 100 people participated. As an outcome of this event, commissionerate of collegiate education, govt of Andhra Pradesh took major steps in introducing an essential course on human values and professional ethics. Towards this major excercise, IIIT-H has contributed in training 5000 teachers of degree colleges (directly and indirectly) both in Telangana and Andhra Pradesh. Presently the course is running in around 2500 colleges with total student strength of aroun 5 lakhs.

7 Conclusions

Today's technical education, in its widely prevalent form, is not able to adequately empower students to think independently. Even at the level of higher technical education, mere imparting of skills does not fulll this requirement. Technology only tells us how to do things which we want to do. However, without an understanding of what to do & and why and that of what is of value to the individual and to the society, the students can not become proactive in their social environment. Instead, in the absence of a proper understanding, the student community tends to get oriented with the defaults in the society viz., emphasis on supercial and non-essential glamour, consumerist lifestyle, and a false sense of satisfaction (or dejection) in competition and one-upmanship. As an experiment we introduced Human Values course as a compulsory subject in the curriculum of engineering education. Through this an attempt is made to create institute wide environment which generates confedence in individuals which allows them to make mistake but ensure that they learn from it. Initiation of campus wide porcess where all the members of the community are in the process of undetstanding of values. The essential component of this engagement would not be interms of giving moralistic lectures of the narrow realm of prefessional ethics. But, to bring out the human values which we all possess inherently. Approach of the course is holistic covering the large canvas of life. It has made a signicant impact on student community.

As an outreach activity, IIIT-H has contributed in major way in introducing HVPE as an essential component in degree colleges in Telangana and Andhra Pradesh. It has contributed in training of their 5000 teachers in 1500 degree colleges. Presently around 5 lakh students are studying this course 3 hours per week.

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Experience of Some Students at AGI

UHV helped me to improve my relations. Earlier I used to argue a lot with my mother when she advised me. I never tried to know her view point but on the second day of my workshop, when I went home and she advised me to keep my stuff cleaned, arranged and maintained I listened her carefully and try to implement it. It was really a fun in implementing the things because I did not have to waste hours for finding a book or pair of cloth and my messy life becomes a bit simplified.

- Nagodara Jill D. Third Year

After attending the human value workshop for two times, I stopped to quarrel with my sister for small matters, and started to understand the situations, and slowly I felt stability in my nature. Due to this change in me my parents started complimenting and they felt very joyous. Now I am satisfied and try to have more control on my nature. I speak softly to everyone.

- Rajpriyaba Tomar, Second Year B.Sc.

While I was crossing a road, I saw one old lady trying to cross a road, she was facing problem in crossing the road , so I helped her to cross the road. She was very much happy and gave me blessings. I decided to say "Thank you" to everyone who has helped me. "Thank you" and "Sorry" are although small words but when said with heart it wins others heart. Thank you is the word that makes you happy and sorry makes you feel mentally free . So these small words are so important in our life. And also I compared the two situations, when I get angry and other when I let go ,I realized that by getting angry, my whole day becomes bad and by doing let go, I feel happy and free from any type of frustration. Thus there's a peaceful environment now in my house as I have decided to never get angry on anyone and I'm following it today also.

- Mori Bhavisha B. Third Year B.Sc.

All I learnt from this workshop is that I can compromise in many things. Whenever someone says Pratik you have to do this.. I say Yes willingly!!! That gives such a satisfaction which cannot be described in words. Once I fought with my friends.. But after that I kept my EGO aside and confessed in front of them and saved the relation termed as Friendship. It seems t6o be a small thing but that matter s to me a lot as if I developed myself.

- Pratik Vaghela Second Year B.Sc.

After attending UHV I am able to control my anger, and solve my problems. Now I am able to adjust with different hostel mates having different nature.

-Rupareliya Khyati, FY VSC

ABOUT THE FOUNDATION COURSE

Introduction

This foundation course in universal human values and professional ethics is an outcome of long search and extensive experimentation by Prof. R. R. Gaur, Prof. R. Sangal and Shri. G. P. Bagaria, along with colleagues, 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 course structure has 3 sections:
1. Introduction to value education
2. Understanding the harmony at various levels
3. Implications of right understanding in life and profession

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 course concludes by proposing several salient steps to undertake the journey toward holistic and value-based living.

As of September 2013, this course is being run at over 4000 colleges in 28 universities across 5 states in India and all colleges of higher learning in Bhutan.

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 and self-verify the these on the basis of their natural acceptance and experiential validation
3. The prime focus throughout the course is toward affecting a qualitative transformation in the consciousness of the student, a transformation in the worldview matching the reality as it is, rather than just a transfer of information
4. While introducing the holistic worldview and its implications, a critical appraisal of the prevailing worldview is also made to enable the students discern the difference on their own right

Text Book and Teacher's Manual
The text book for the course is 'A Foundation Course in Human Values and Professional Ethics', R. R. Gaur, R. Sangal and G. P. Bagaria, Excel Books, New Delhi, 2010, ISBN 978-8-174-46781-2. It has a simple and student-friendly style of presentation with ample repetitions to draw their attention to the core issues. Each

chapter ends with a summary and review ques ons to facilitate understanding.

A teacher's manual, consis ng of a detailed lecture and prac ce session plan, is also available for this course.

The text book as well as the teacher's manual is available in English, Punjabi and Telugu.

It is our earnest hope that this course will go a long way in facilita ng the introduc on of value educa on inputs in professional ins tu ons, technical universi es and other ins tu ons of higher learning.

Course Objec ves

This introductory course input is intended

1. To help the students appreciate the essen al complementarily between 'VALUES' and 'SKILLS' to ensure sustained happiness and prosperity, which are the core aspira ons of all human beings

2. To facilitate the development of a Holis c perspec ve 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 holis c perspec ve forms the basis of Universal Human Values and movement towards value-based living in a natural way

3. To highlight plausible implica ons of such a Holis c understanding in terms of ethical human conduct, trus ul and mutually fulfilling human behavior and mutually enriching interac on with Nature

Thus, this course is intended to provide a much needed orienta onal input in value educa on to the young enquiring minds.

Course Methodology

1. The methodology of this course is explora onal and thus universally adaptable. It involves a systema c and ra onal study of the human being vis-à-vis the rest of existence.
2. It is free from any dogma or value prescrip ons.
3. It is a process of self-inves ga on and self-explora on, 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 Experien al Valida on.
4. This process of self-explora on takes the form of a dialogue between the teacher and the students to begin with, and then to con nue within the student leading to con nuous self-evolu on.
5. This self-explora on also enables them to cri cally evaluate their pre-condi onings and present beliefs.

Course Syllabus   [L-T-P: 2-0-2]

The whole course is divided into 5 modules over 28 lectures.

A er every two lectures of one hour each, there is a 2 hour prac ce session (prac cal).

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The teachers are oriented to the inputs through an eight to ten day workshop (Teachers' Orientaon Program).

The Teacher's Manual provides them the lecture outline. The outline has also been elaborated into presentaons and provided in a DVD with this book to facilitate sharing.
The teacher is expected to present the issues to be discussed as proposions and encourage the students to have a dialogue. The process of dialogue is enriching for both, the teacher as well as the students.

The syllabus for the lectures is given below:

Module 1: Course Introducon - Need, Basic Guidelines, Content and Process for Value Educaon.

1. Understanding the need, basic guidelines, content and process for Value Educaon.
2. Self Exploraon—what is it? - its content and process; 'Natural Acceptance' and Experienal Validaon- as the mechanism for self exploraon.
3. Connuous Happiness and Prosperity- A look at basic Human Aspiraons.
4. Right understanding, Relaonship and Physical Facilies- the basic requirements for fulfillment of aspiraons of every human being with their correct priority.
5. Understanding Happiness and Prosperity correctly- A crical appraisal of the current scenario.
6. Method to fulfill the above human aspiraons: understanding and living in harmony at various levels.

Module 2: Understanding Harmony in the Human Being - Harmony in Myself!

7. Understanding human being as a co-existence of the senent 'I' and the material 'Body'
8. Understanding the needs of Self ('I') and 'Body' - Sukh and Suvidha
9. Understanding the Body as an instrument of 'I' (I being the doer, seer and enjoyer)
10. Understanding the characteriscs and acvies of 'I' and harmony in 'I'
11. Understanding the harmony of I with the Body: Sanyam and Swasthya; correct appraisal of Physical needs, meaning of Prosperity in detail
12. Programs to ensure Sanyam and Swasthya

- Pracce Exercises and Case Studies will be taken up in Pracce Sessions.

Module 3: Understanding Harmony in the Family and Society- Harmony in Human-Human Relaonship
13. Understanding values in human-human relaonship; meaning of Nyaya and program for its fulfillment to ensure Ubhay-trip ;
Trust (Vishwas) and Respect (Samman) as the foundaonal values of relaonship
14. Understanding the meaning of Vishwas; Difference between intenon and competence
15. Understanding the meaning of Samman, Difference between respect and differenaon; the other salient values in relaonship
16. Understanding the harmony in the society (society being an extension of family): Samadhan, Samridhi,

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Abhay, Sah-astva as comprehensive Human Goals

17. Visualizing a universal harmonious order in society- Undivided Society (Akhand Samaj), Universal Order (Sarvabhaum Vyawastha)- from family to world family!

- Practice Exercises and Case Studies will be taken up in Practice Sessions.

Module 4: Understanding Harmony in the Nature and Existence - Whole existence as Co-existence

18. Understanding the harmony in the Nature.
19. Interconnectedness and mutual fulfillment among the four orders of nature- recyclability and self-regulation in nature.
20. Understanding Existence as Co-existence (Sah-astva) of mutually interacting units in all-pervasive space.
21. Holistic perception of harmony at all levels of existence.

- Practice Exercises and Case Studies will be taken up in Practice Sessions.

Module 5: Implications of the above Holistic Understanding of Harmony on Professional Ethics.

22. Natural acceptance of human values.
23. Definiveness of Ethical Human Conduct.
24. Basis for Humanistic Education, Humanistic Constitution and Humanistic Universal Order.
25. Competence in professional ethics:
    a) Ability to utilize the professional competence for augmenting universal human order.
    b) Ability to identify the scope and characteristics of people-friendly and eco-friendly production systems.
    c) Ability to identify and develop appropriate technologies and management patterns for above production systems.
26. Case studies of typical holistic technologies, management models and production systems.
27. Strategy for transition from the present state to Universal Human Order:
    a) At the level of individual: as socially and ecologically responsible engineers, technologists and managers.
    b) At the level of society: as mutually enriching institutions and organizations.

Guidelines and Content for Practice Sessions

Module 1: Course Introduction - Need, Basic Guidelines, Content and Process for Value Education

PS 1:
Introduce yourself in detail. What are the goals in your life? How do you set your goals in your life? How do you differenate between right and wrong? What have been your achievements and shortcomings in your life? Observe and analyze them.

Expected outcome: the students start exploring themselves; get comfortable to each other and to the teacher and start finding the need and relevance for the course.

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PS 2:

Now-a-days, there is a lot of voice about many techno-genic maladies such as energy and natural resource depletion, environmental pollution, global warming, ozone depletion, deforestation, soil degradation, etc. – all these seem to be man-made problems threatening the survival of life on Earth – What is the root cause of these maladies & what is the way out in your opinion?

On the other hand, there is rapidly growing danger because of nuclear proliferation, arms race, terrorism, criminalization of politics, large scale corruption, scams, breakdown of relationships, generation gap, depression & suicidal attempts, etc – what do you think, is the root cause of these threats to human happiness and peace – what could be the way out in your opinion?

Expected outcome: 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 all problems and the sustained solution could emerge only through understanding of human values and value based living. Any solution brought out through fear, temptation or dogma will not be sustainable.

PS 3:

1. Observe that each one of us has Natural Acceptance, based on which one can verify right or not right for him. Verify this in case of
   i) What is Naturally Acceptable to you in relationship- Feeling of respect or disrespect?
   ii) What is Naturally Acceptable to you – to nurture or to exploit others?
   Is your living the same as your natural acceptance or different?

2. Out of the three basic requirements for fulfillment of your aspirations- right understanding, relationship and physical facilities, observe how the problems in your family are related to each. Also observe how much time & effort you devote for each in your daily routine.

Expected outcome:

1. The students are able to see that verification on the basis of natural acceptance and experiential validation through living is the only way to verify right or wrong, and referring to any external source like text or instrument or any other person cannot enable them to verify with authenticity; it will only develop assumptions.
2. 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 remove this disharmony.
3. 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 facilities in most of the cases, while they have given higher priority to earning of physical facilities in their life ignoring relationships and not being aware that right understanding is the most important requirement for any human being.

Module 2: Understanding Harmony in the Human Being - Harmony in Myself!
PS 4:

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List down all your desires. Observe whether the desire is related to Self (I) or Body. If it appears to be related to both, see which part of it is related to Self (I) and which part is related to 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.

PS 5:
1.   a. Observe that any physical facility you use, follows the given sequence with time :
Necessary & tasteful → unnecessary & tasteful → unnecessary & tasteless → intolerable
b. In contrast, observe that any feeling in you is either naturally acceptable or not acceptable at all. If naturally acceptable, you want it continuously and if not acceptable, you do not want it any moment!
2.   List down all your activities. Observe whether the activity is of 'I' or of Body or with the participation of both 'I' and Body.
3.   Observe the activities within 'I'. Identify the object of your attention for different moments (over a period of say 5 to 10 minutes) and draw a line diagram connecting these points. Try to observe the link between any two nodes.

Expected outcome:
1.   The students are able to see that all physical facilities they use 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.
2.   the students are able to see that activities like understanding, desire, thought and selection are the activities of 'I' only, the activities like breathing, palpitation of different parts of the body are fully the activities of the body with the acceptance of 'I' while the activities they do with their sense organs like hearing through ears, seeing through eyes, sensing through touch, tasting through tongue and smelling through nose or the activities they do with their work organs like hands, legs etc. are such activities that require the participation of both 'I' and body.
3.   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.

PS 6:
1.   Chalk out programs to ensure that you are responsible to your body- for the nurturing, protection and right utilisation of the body.
2.   Find out the plants and shrubs growing in and around your campus. Find out their use for curing different diseases.

Expected outcome: The students are able to list down ac vi es related to proper upkeep of the body and prac ce them in their daily rou ne. 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: Understanding Harmony in the Family and Society- Harmony in Human-Human Rela onship

PS 7: Form small groups in the class and in that group ini ate dialogue and ask the eight ques ons related to trust. The eight ques ons are :

1a. Do I want to make myself happy?
2a Do I want to make the other happy?
3a. Does the other want to make him happy?
4a. Does the other want to make me happy?

What is the answer?
Inten on (Natural Acceptance)

1b. Am I able to make myself always happy?
2b. Am I able to make the other always happy?
3b. Is the other able to make him always happy?
4b. Is the other able to make me always happy?

What is the answer?
Competence

Let each student answer the ques ons for himself and everyone else. Discuss the difference between inten on and competence. Observe whether you evaluate your inten on & competence as well as the others' inten on & competence.

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

PS 8:

1. Observe on how many occasions you are respec ng your related ones (by doing the right evalua on) and on how many occasions you are disrespec ng by way of under-evalua on, over-evalua on or otherwise evalua on.
2. Also observe whether your feeling of respect is based on trea ng the other as yourself or on differen a ons based on body, physical facili es or beliefs.

Expected outcome: The students are able to see that respect is right evalua on, and only right evalua on leads to fulfillment in rela onship. Many present problems in the society are an outcome of differen a on (lack of understanding of respect), like gender biasness, genera on gap, caste conflicts, class struggle, domina ons 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, poten al and program to ensure a happy and prosperous life for him and for others though he may have different body, physical facili es or beliefs.

PS 9:

1. Write a note in the form of story, poem, skit, essay, narration, dialogue to educate a child. Evaluate it in a group.
2. Develop three chapters to introduce 'social science- its need, scope and content' in the primary education of children

Expected outcome: The students are able to use their creativity for educating 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: Understanding Harmony in the Nature and Existence - Whole existence as Co-existence

PS 10:

List down units (things) around you. Classify them in four orders. Observe and explain the mutual fulfillment of each unit with other orders.

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

PS 11:

1. Make a chart for the whole existence. List down different courses of studies and relate them to different units or levels in the existence.
2. Choose any one subject being taught today. Evaluate it and suggest suitable modifications to make it appropriate and holistic.

Expected outcome: 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 above Holistic Understanding of Harmony at all Levels of Existence

PS 12:

Choose any two current problems of different kind in the society and suggest how they can be solved on the basis of natural acceptance of human values. Suggest steps you will take in present conditions.

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.

PS 13:
1. Suggest ways in which you can use your knowledge of Technology/Engineering/ Management for universal human order, from your family to the world family.
2. Suggest one format of humanistic constitution at the level of nation from your side.

Expected outcome: The students are able to grasp the right utilization of their knowledge in their streams of Technology/Engineering/ Management to ensure mutually enriching and recyclable productions systems.

PS 14:
 The course is going to be over now. Evaluate your state before and after the course in terms of
a. Thought   b. Behavior and   c. Work   d. Realization
Do you have any plan to participate in the transition of the society after graduating from the institute? Write a brief note on it.

Expected outcome: 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 a happy and prosperous society.

Term Paper or Social Project

The students may do a social project at some point when sufficient background has been covered, say, after completing the 9th week.

Project work is to 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

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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 hostel payments or it is for showing others, like news coverage etc., then the project is not worthwhile.

Some projects:
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 water is available annually, and how much is used to generate electricity
6. Find out about power generation from low-head flowing-water, i.e. without making any dams. Can this system be 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 lesson 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 the needs of families around your campus that are selling liquor. Suggest ways that they can meet their needs in a mutually fulfilling manner, rather than by exploitation

A 3-5 page project reports may be sufficient (an appendix may contain detailed base data). The focus of the project is developing understanding; and the purpose of the report is sharing understanding, rather than a treatise on the topic. The brief report can include:
1. Objective of study or activity (1/2 page)
2. The facts gathered (1-2 pages)
3. Conclusions (1-2 pages)

Guidelines for Evaluation

1. It is recommended to be a compulsory audit course and will be conducted according to the norms and modalities presently being followed by the University for Audit Courses.
2. The course may be offered by the Institutes in both the semesters. The students can take it at any stage

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of their program. But, it is desirable to take it in the earlier part of the program preferably within the first two years.

3. There need not be any grade associated with this course but only 'sa sfactory'/ 'unsa sfactory' performance. It will be mandatory to pass this course (sa sfactory performance) before comple on of the program.

4. There is no 'carry-over' permi ed in this course. In case of unsa sfactory performance, it has to be repeated.

5. The internal evalua on is to be based on regular interac on with the students in the prac ce sessions and the viva. In addi on, there may be a term paper. The evalua on will depend upon the students' grasp, par cipa on and indica ons of transforma on in thinking, as well as, the effort to carry out the self-explora on.

6. The wri en examina on is meant to basically test the clarity of understanding of the core message and its applica on to life situa ons.

Reference Material

The primary resource material for teaching this course consists of

a. The text book
R.R Gaur, R Sangal, G P Bagaria, A founda on course in Human Values and professional Ethics, Excel books, New Delhi, 2010, ISBN 978-8-174-46781-2

b. The teacher's manual
R.R Gaur, R Sangal, G P Bagaria, A founda on course in Human Values and professional Ethics – Teachers Manual, Excel books, New Delhi, 2010

c. A set of DVDs containing
- Video of Teachers' Orienta on Program
- PPTs of Lectures and Prac ce Sessions
- Audio-visual material for use in the prac ce sessions

In addi on, the following reference books may be found useful for supplementary reading in connec on with different parts of the course:

1. B L Bajpai, 2004, Indian Ethos and Modern Management, New Royal Book Co., Lucknow. Reprinted 2008.
2. PL Dhar, RR Gaur, 1990, Science and Humanism, Commonwealth Purblishers.
3. Sussan George, 1976, How the Other Half Dies, Penguin Press. Reprinted 1986, 1991
4. Ivan Illich, 1974, Energy & Equity, The Trinity Press, Worcester, and HarperCollins, USA
5. Donella H. Meadows, Dennis L. Meadows, Jorgen Randers, William W. Behrens III, 1972, limits to Growth, Club of Rome's Report, Universe Books.
6. Subhas Palekar, 2000, How to prac ce Natural Farming, Pracheen(Vaidik) Krishi Tantra Shodh, Amrava .
7. A Nagraj, 1998, Jeevan Vidya ek Parichay, Divya Path Sansthan, Amarkantak.
8. E.F. Schumacher, 1973, Small is Beau ful: a study of economics as if people ma ered, Blond & Briggs, Britain.

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9. A.N. Tripathy, 2003, Human Values, New Age Interna onal Publishers.

Relevant websites, movies and documentaries

1. Value Educa on websites, h p://uhv.ac.in, h p://www.uptu.ac.in
2. Story of Stuff, h p://www.storyofstuff.com
3. Al Gore, An Inconvenient Truth, Paramount Classics, USA
4. Charlie Chaplin, Modern Times, United Ar sts, USA
5. IIT Delhi, Modern Technology – the Untold Story
6. Gandhi A., Right Here Right Now, Cyclewala Produc ons

Contact Informa on

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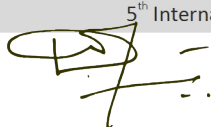email: gpbagaria@yahoo.com   Ph: +91 94503 42998 (Shyam)

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Steps for Implementation of Foundation Course ▪

Initial Steps for Implementation of "A Foundation Course in Universal Human Values & Professional Ethics" at a University

The following implementation steps are recommended for introducing the foundation course in any university.

1. Preparation of Decision Makers in terms of getting familiar with the need, guidelines, content and process of value education; on that basis forming their commitment; then deciding to implement value education with a specific, shared timeline. The first step, therefore, is the VC and the senior team going through the 8-day workshop, preferably together and with family. The guidelines proposed for any course on value education are:

- The content should be universal, i.e. it should be applicable for all time, all place and all individuals (not sectarian)
- It should be rational, logical and should appeal to reasoning (not a set of do's and don'ts)
- It should be acceptable naturally to human beings (not forced upon them)
- It should be verifiable through one's own experience by living the values
- The content should cover all aspects of human existence, i.e. it should be all encompassing
- Living with such values must lead to harmony; both, amongst human beings and also with nature

2. Establish a Value Education Cell in the University. A strong empowered and competent team is required for the implementation. The value education cell is this team. It must have the VC as the chairperson, a full time convener, and members from the university as well as experts from outside which will form the Core team responsible for implementation of this Course in their Institution

3. Adopt the foundation course as an essential or core part of the curriculum. This action may be formally taken by VC and the Academic Council of the university. The syllabus, course title, number of credits, examination pattern etc. are included as implemented in various universities in the implementation guide document

4. Conduct short awareness workshops: A) 1-day workshops for VC's, Director/Principals and B) 2 or 3-day workshops open to all teachers. Conduct these in major locations to cover all concerned colleges. This is for general awareness, commitment of Management, Administrative Team and Core Faculty of The University and its Colleges for creating a conducive environment. The Resource Persons shall be provided by the respective Value Education Cells of the universities that have been working on this for some time and have prepared resource persons, like IIIT (Hyderabad), IIT (Kanpur), Punjab Technical University (Jalandhar), Mahamaya Technical University (NOIDA), and Gautam Budh Technical University (Lucknow) on the basis of reimbursement of Travel expenses and arranging local hospitality by the host institution

5. Establish a Value Education Cell in each College with Director /Principal as it's Chairperson, a trained teacher as full time convener, and 3 other trained teachers as members from the College as well as experts from outside which will form the Core team responsible for implementation of this Course in their college, liasoning with the university VE cell and also carrying out supporting activities

6. Select Course Faculty: at least two teachers are necessary per college in the first year of starting the course. One teacher can teach 180 students per Semester on 2-0-2 basis (two lectures, two practice

tutorials). Suitable teachers from every teaching department may be identified and selected based on following criteria:

a) Those who have a sense of responsibility for themselves and beyond themselves; i.e. for family, society and nature; particularly those already having an interest in Human Values. Such teachers would be socially aware and working / interested in working for a social cause
b) Those who are responsible in teaching (faculty by choice, not by chance)
c) Those consistent in interaction and have a good reputation with students
d) Those consistent in interaction and have a good rapport with management
e) Those who are open-minded, willing to learn

7. Ensure Teacher's Orientation: Teachers need to internalize the content and process before they start to teach this material without which it will not be possible to sustain the interest of the students. Therefore at least two teachers from each college should be oriented before the course can be started. During subsequent years, more teachers may be orientated. They can also repeat the Teachers' Orientation Program for further consolidating their understanding. This program should be attended at least by a) Potential University level Convener(s) b) Potential Teachers for this subject c) Interested Vice Chancellors, Director/Principals

8. Form an Advisory Committee at University Level with a Trained Expert as chairperson, trained teachers and experts as members to continuously monitor the effectiveness of the VE program and to provide guidance

9. Further Activities: Develop an academic structure (curricular, co-curricular, extracurricular) in place in each institution to move towards a comprehensive value education package. Suitable elective courses in this area may be introduced. Invite persons working on universal human values for discussions and deliberations, and to offer open electives. Develop a mechanism to enable frequent interaction amongst faculty, students and authentic organizations working for universal human values. Interaction with Employers/ Companies offering "Universal Human Values & Professional Ethics" course as a USP (students of this subject are generally responsible, self-confident and also have sound academic performance). Social Internship & Social Projects may also be added and done under the aegis of NSS/NCC

University Value Education Cell

Composition of the VE Cell <<UNIV>>
Chairperson   Vice Chancellor
Convener   A responsible senior university officer who is keen on Value Education
Coordinator   Resource Person
Co-coordinator   Resource Person
University coordinators (2): Full time for coordinating all the activities
The Vice Chancellor would spend approx 4 hours/month in providing direction & reviewing progress along the vision

The Convener would actively participates in Value Education activity, including the workshops and spend 2-3 hours per week providing direction & reviewing the operational progress vis-à-vis specific short term goals

The coordinator / co-coordinator or resource persons would take the initial responsibility to conduct the Teachers' Orientation Programs, with a view to prepare the teachers of the university to take up this role at the earliest

University coordinators would take the responsibility to coordinate all the activities as described below

Responsibilities of VE Cell in Initial Stage:

The VE Cell is responsible for facilitating implementation of the decisions related to value education.

- Refine and share vision, goals, measures & activities
- Facilitate achievement of value education goals at each college
- Facilitate faculty selection & preparation by arranging Teachers' Orientation Programs
- Facilitate availability of common teaching assets like books, study material.
- Formalize evaluation criteria, exam pattern, projects, term papers etc.
- Nurture the environment in colleges through short workshops
- Nurture the UHVPE teachers through advanced study
- Keep records & maintain open communication

Typical Vision, Goals & Measures

Vision: To facilitate the understanding of human conduct in every student

To Launch HVPE-101 in AY 2013-14 as a compulsory 4 credit 2-0-2 course in semester 1 and 2, to be taught by trained teachers, the immediate goals can be very specific:

Sharing the Decisions, Garnering Support

- Inform/Expose = 100% of the principals, deans and senior faculty of the intent of <<UNIV>> to introduce HVPE-101 from AY 2013-14 (Responsibility of VE Cell of <<UNIV>>)
- Familiarize >=80% of the principals with HVPE. i.e. at least 370 principals participate in a 3-day workshop by August 2012 (Responsibility of VE Cell of <<UNIV>>)

Formalities & Enablement

- Form a Value Education Cell at the University Level by Mar 2013 (Responsibility of VE Cell of <<UNIV>>)
- Complete the process of curriculum update through Academic Council / Board of Studies or other responsible body by June 2013 (Responsibility of VE Cell of <<UNIV>>)

Teacher Development

- Identify >=2 responsible teachers per college from every branch of study who will teach HVPE-101 by Nov 2013 (Responsibility of <<UNIV>> VE Cell)
- Prepare >= 1 identified teacher per college by July 2014, i.e. at least 460 teachers by July 2012 & prepare >= 2 identified teachers per college by Dec 2013, i.e. at least 920 teachers by Dec 2014 (Responsibility of <<UNIV>> VE Cell)

Responsibili es of VE Cell in Future Stages:

Con nuous effort in this direc on is required, beyond the ini al stage. It is very essen al to create a congenial environment in the ins tu ons. In fact, the ethos of the whole ins tu on including the administra on, the teachers and the other staff has to gradually change in consonance with the right understanding. Accordingly, each ins tu on needs to set up an ac ve value educa on cell and create a suitable environment for value based living.

The support, encouragement and personal exemplifica on by the Heads of ins tu ons, management and senior faculty, in par cular facilitate the process of 'Living the Values'. Due weightage can be given to evalua on of value competence at every stage. Con nuous mo va onal interac on with other stakeholders such as the staff, parents and the prospec ve employers strengthen the ethos of value based culture in educa onal ecology.

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List of Universities where Foundation Course is Taught

List of Universities where UHVE is an Essential part of the Core Academic Curriculum As of Dec 2014

Date Started	University / Institution	Scope	Comments
August 2005	International Institute of Information Technology (IIIT), Hyderabad	Students, teachers, staff, families & community (now also reaching out into the community at large internationally)	The two courses are HV1 in 1st sem & HV2 in 4th sem with practical assignments. At the end of the sem, a 4-day workshop is conducted in Telugu, Hindi & English. Advanced courses also offered Teacher training is essential 5 Faculty/Senior Students/Faculty Spouses running full 5-8-day workshops
November 2006	Indian Institute of Technology (IIT), Kanpur	Students, faculty & staff of IITK	Elective course being taught by Prof. Veena Bansal starting AY2014-15. Previously formalized in 2011 as an activity of NSS & attended by students, faculty & staff members. Open to collaborating universities, colleges & families
March 2009	Uttar Pradesh Technical University (UPTU), Lucknow	All colleges affiliated to UPTU (about 625 colleges)	Essential audit course 2-0-2 Teaching & Examinations in English Teacher training recommended and essential VE Cell formed in 2011 giving boost to teacher training in 2012
Academic Year 2011-12	Punjab Technical University (PTU), Jalandhar	All colleges affiliated to PTU (about 320 colleges)	Essential credit course 3-0-0 Teaching & Examinations in Punjabi, Hindi and English Teacher Training is prerequisite to teaching this course. More than 1000 teachers prepared PG courses planned
Academic Year 2012-13	Himachal Pradesh Technical University (HPTU), Hamirpur	All colleges under HPTU (about 46 colleges)	To be introduced for all 2nd year students – all prerequisite formalities completed. VC has done TOP with family. Directors & teachers have started attending workshops. Full scale teacher training started in Jan 2013
Academic Year 2013-14	Royal University of Bhutan, Thimphu (Bhutan)	All colleges under RUB (10 colleges) + 1 private college	GNH values endorsed by Academic Board in September 2012. Formally introduced in all colleges as a foundation module in July-August 2013. 2 colleges have conducted a survey & published a report under UNDP published in 2014
Academic Year 2013-14	Jawaharlal Technical University (JNTU), Hyderabad	All colleges under JNTU (about 460 colleges)	Directors' workshops have started in Dec 2011. Plan to first start in about 70 colleges
Academic Year 2013-14	Commissionerate of Collegiate Education, Government of Andhra Pradesh	All 2500 colleges (17 universities)	75 Master Trainers selected. Training started 20-25 May. Commissioner, Smt. K. Sunitha, IAS, attended first Master Trainer workshop VE Cell formed district-wise. Connected through APSWAN video conferencing from AP Secretariat & MANA TV (educational channel) statewide http://www.apcce.gov.in/veldata/veliiit.aspx
Academic Year 2013-14	KL University, Vaddeswaram	All affiliated colleges (2500 students in 1st year)	2 Credit foundation course for 1st year students started 1st July 2013

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Date Started	University / Institution	Scope	Comments
Academic Year 2013-14	Jawaharlal Nehru Krishi Vishwa Vidyalaya, Jabalpur	6 Agricultural Colleges	Course launched from 2nd semester
Academic Year 2013-14	Rajmata Vijayaraje Scindia Krishi Vishwa Vidyalaya Gwalior	6 Agricultural Colleges	Course launched from 1st semester
Academic Year 2013-14	Galgotias University, Greater Noida	3 Colleges	Course launched for 1st year students. Survey of impact report prepared in 2014
Academic Year 2013-14	Gujrat Vidyapeeth, Ahmedabad	2 colleges	Shikshan Mahavidyalaya & Hindi Shikshan Mahavidyalaya, Ahmedabad (Prof. Jaya Prakash Pandya)
Academic Year 2014-15	Atmiya Group of Institutions, Rajkot	4 colleges & 2 schools in Rajkot	Teacher training started April 2014
Academic Year 2014-15	IIT (BHU) Varanasi	1 college	Introduced as essential 2-semester (in 1st & 4th sem) course for all first-year UG students
TBD	Manipal University, Manipal	TBD	TBD
TBD	University of Health Sciences, Lahore (Pakistan)	73 colleges	Formalities in progress. Registrar attended wksp at IIIT Hyderabad June 2014
TBD	University of Sindh, Jamshoro (Pakistan)	Multiple colleges. One of the oldest universities in Pakistan	Formalities in progress
TBD	University of Education, Lahore (Pakistan)	Multiple colleges	Formalities in progress. Registrar & team attended wksp at PTU Dec 2014
Academic Year 2015-16	I G Tribal Central University, Amarkantak, MP		Chetna Vikas Mulya Shiksha as compulsory course in all 6 semesters for all graduate students
Academic Year 2015-16	Khesar Gyalpo University of Medical Sciences of Bhutan	All institutions	1st year

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Contents

1. International Resource Centre for Universal Human Values & Ethics, Punjab Technical University, Kapurthala (Punjab) 144601

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10a. Smt. Sailaja Ramesh, IAS, Commissioner, Commissionerate of Collegiate Education Hyderabad (17 universities in Telengana)

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    2. Andhra University,Visakhapatnam

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3. Adikavi Nnnaya University,Rajamundry
4. Acharya Nagarjuna University,Guntur
5. Krishna University,Machilipatnam
6. Vikram Simhapuri University,Nellore
7. Sri Venkateswara University,Tirupati
8. Sri Padmavathi Mahila Viswavidyalayam,Tirupati
9. Sri Krishnadevaraya University,Anantapur
10. Yogivemana University,Kadapa
11. Rayalseema University,Kurnool
12. Kakatiya University,Warangal
13. Mahatma Gandhi University,Nalgonda
14. Palamuru University, Mahaboob Nagar
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20. I G Tribal Central University, Amarkantak. 2015 Chetna Vikas Mulya Shiksha as compulsory course in all 6 semesters for graduate students

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HOW YOU CAN PARTICIPATE

You can participate first by understanding the full proposal of universal human values yourself. You can start this by attending one of the 8-day workshops (there is never any fee for the content of these workshops – the content is shared as a gift).

The rest of the details can get worked out after you have attended at least one workshop. For instance:

If you are a policy maker (chairperson, director, principal, dean etc.) – you have scope to inspire your college or organisation to develop graduates who have the competence to live with human conduct

If you are a teacher – you can volunteer to teach this subject at your college formally or informally

If you are a parent – you can start a daily family discussion

If you are a responsible member of society – you can start to apply the understanding at home, and then at your workplace, at your farm, in your village, in your colony... this report has several examples
dation course provides the essential guidelines for a humane society and helps develop commitment for it.

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